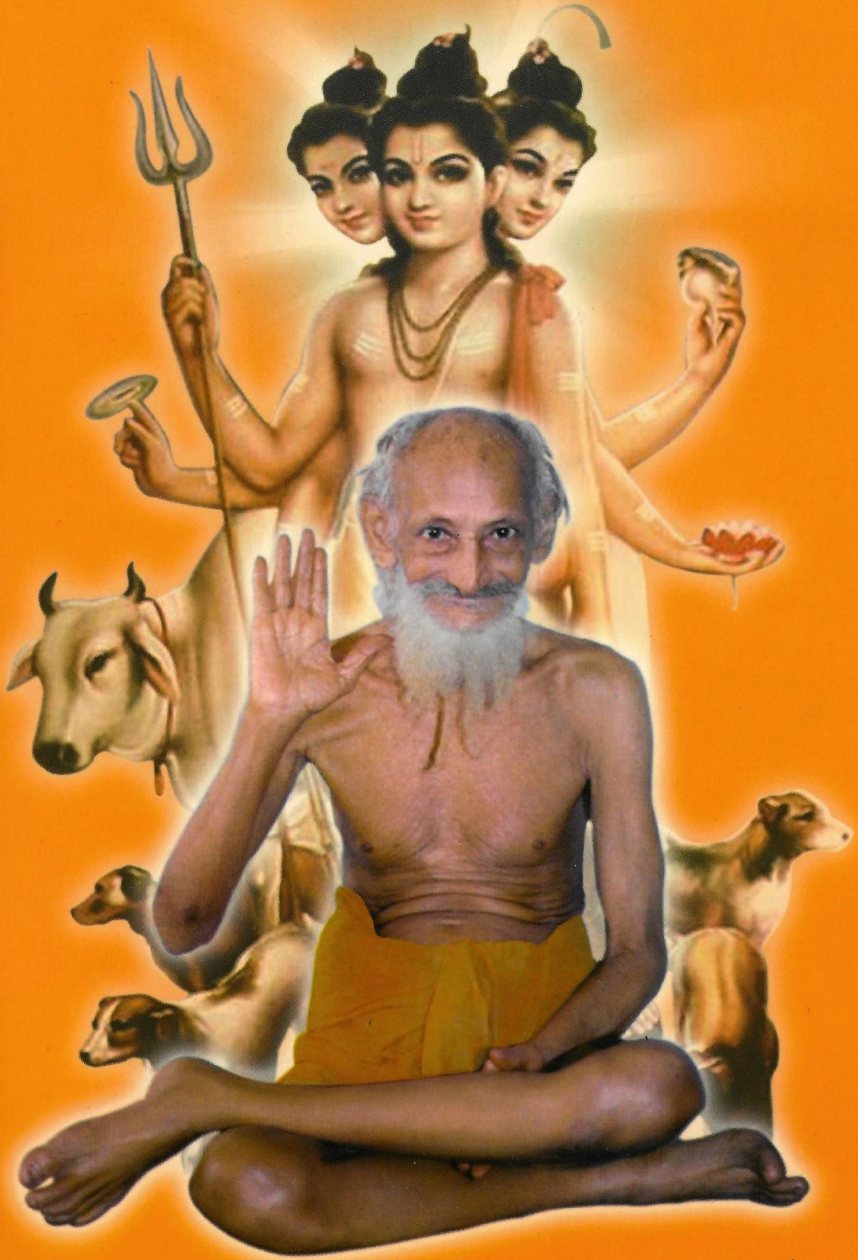


# DATTOHAMASMI

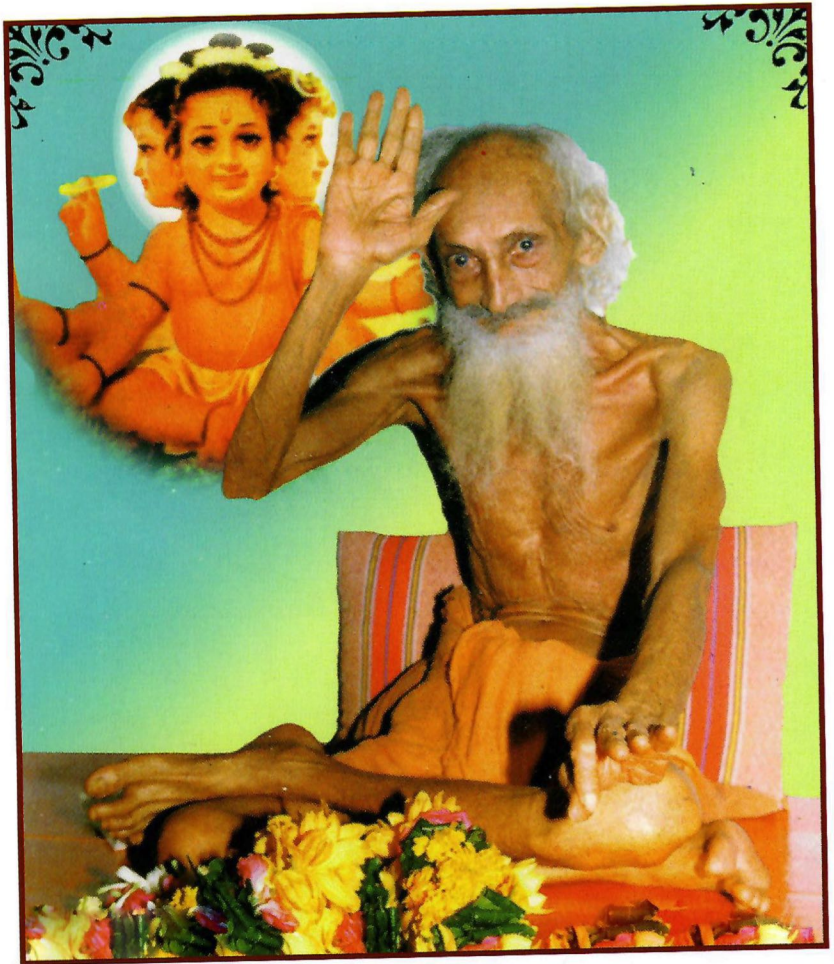


योगिराज श्री स्वामी स्वप्रकाशानंद तीर्थावधूत



*“Seeking the Blessings of our Gurugaru  
Yogiraj Sri Swami Swaprakashananda  
Teertha Avadhootaa”*







## **Jai Gurudeva Datta**

### **Foreword**

This is a tribute to Swami Swaprakashananda Teerthavadhoota, on the joyous occasion of his birth centenary in July 2015. Affectionately and respectfully called 'Gurugaru' by all his shishyas, devotees and admirers, his life and philosophy is a self illumined and enlightened spiritual beacon (Swa-prakaasha).

From time immemorial, man has continuously searched for the knowledge of his Creator, his manifestation and his relation to the Creator - knowledge that would give him bliss, freedom from a fettered existence and power which enables him to be at peace with himself and the external world.

This quest led man on several spiritual pursuits, with each aspirant choosing his or her own path. This is one of the main reasons why various 'sampradayas' flourished in India (the word sampradaya means coterminously - Discipline, Tradition and Cult). The sampradayas, which have evolved over thousands of years, are within the Vedic 'Sanaatana Dharma' fold or the Eternal Code. Some of the better known sampradayas are the Vishnu, Shiva and Shakti sampradayas which centre on Vishnu, Shiva and the Mother Goddess respectively. There is no discord between the different sampradayas.

While each sampradaya focuses on worship of a particular aspect of Divinity, the Datta sampradaya is

considered the 'Ultimate Path' for the true seeker of realisation. Lord Dattatreya is recognised as the 'Adi Guru', the 'Supreme or Foremost Guru' who guides a sadhaka to their 'moksha' or salvation as a result of a realization of 'atman' or self.

Starting with Lord Dattatreya, there has been an unbroken lineage of Gurus and avatars; Shripada Srivallabha, Shri Narasimha Saraswati, Swami Samarth, Manik Prabhu, Vasudevanand Saraswati and Shirdi Sai Baba, each of whom have guided sadhakas over the centuries.

Sage Atri and his wife, Anasuya became the parents of Lord Dattatreya, when Brahma, Vishnu and Maheshwara who were born to them, merged into one body. This is how Lord Dattatreya was incarnated in the world. While the other avatars shed their mortal remains on completion of the objective of their manifestation, Lord Dattatreya continued to bless and guide his sadhakas.

Lord Dattatreya is portrayed with three heads and six hands; holding the Conch (shankh), the Discus (chakra), the Trident (trishul), the Kamandalam, the Rosary (mala) and the Drum (damaru). Four dogs representing the four Vedas are the watchdogs of truth, the external repositories of spiritual wisdom. 'Prakruti' or nature dwells by the side of Lord Dattatreya in the form of the divine cow, Kamadhenu. He is also personified as the 'Gnana Kalpavruksha' - the tree which bestows divine knowledge i.e. the knowledge of the Self - irrespective of caste, creed, race, religion or gender. Knowledge is beyond the realms, conditions and tenets of any religion.

Consequently, the Dattatreya sampradaya is one of the most important sampradayas in India, as all faiths are in harmony. In this sampradaya, all four disciplines - Karma yoga, Bhakti yoga, Raja yoga, Gnyana yoga are harmoniously blended and integrated. The representation of Lord Dattatreya as the Trinity of the Godhead - Brahma, Vishnu and Maheshwara in one, as a being with three faces indicates the fundamental oneness of the three gods, Brahma, Vishnu and Maheshwara - 'Eka eva tridhaa smrtaha' - Only One but conceived as Threefold.

Our beloved Gurugaru - Swami Swaprakashananda Teerthavadhoota was one such Guru in the Datta sampradaya - a great spiritual super power house. What was the purpose of Gurugaru's manifestation? It is difficult to write about a Mahapurusha with the magnificence and eminence of one such as Gurugaru. The saint is no different from God - 'Brahma vid brahmaiva bhavati' - the one who has intuited Brahma, becomes Brahma himself.

Even though Gurugaru is no longer with us in his bodily manifestation, he still guides us and even now, manifests himself to his true devotees. To live in constant remembrance and absolute surrender is the only thing we can offer in return for Gurugaru's blessings.

The title of this book - 'Dattohamasmi' (meaning Datta and I are One) - is the ultimate aim of a true devotee's sadhana and Gurugaru has blessed us all to tread this path. This book is an offering (an Atmapushpam) laid at His holy feet. It is a service, a seva for one who guided many people in their lives for several decades and who



continues to do so by guiding them on the path of salvation. This is a prayer that everyone should reach the holy feet of Lord Dattatreya by sheer sadhana, for Gurugaru always emphasized the importance of Mantrasadhana throughout one's life ('gurudevadatta paadadwayaaya namaha'). This is indeed the 'Gurutatvam' or the Guru's philosophy.

If this book awakens interest in the divine philosophy of Gurugaru, He himself will help and guide the devotee further. Gurugaru is the ever existing divinity, responding readily to the call of the earnest and yearning seeker.

ध्यानमूलम् गुरोर्मूर्तिः पूजामूलम् गुरोर्पदम् ।  
मंत्रमूलम् गुरोर्वाक्यम् मोक्षमूलम् गुरोर्कृपा ॥

*Dhyanamoolam Gurormoorthihi  
Poojamoolam Gurorpadam  
Mantramoolam Gurorvakyam  
Mokshamoolam Gurorkrupa*

## **Mahantji's Message**

My devoted namaskaram at the lotus feet of Gurugaru Swami Swaprakashananda Teertha Avadhoot Jee, for his centennial birth year, as his beloved friend and spiritual soulmate.

Swamijee is very sweet, shines, is simple and succulent. He is an anchor. He eats a little and sleeps a little. He behaves like an ordinary man. He is loving, merciful, forbearing, mild, patient and without lust, wrath, greed and obstinacy. His mind is free from anxiety in the face of suffering. He is indifferent to pleasure and pain. He is beyond passion, fear, anger and hatred. In this Kaliyuga, he is the most excellent sage and easily accessible.

Though he has physically disappeared, yet, he blesses, saves, wishes and protects us. He takes care of us.

Man gets and forgets. He gives and forgives. Therefore, my humble prayer to Gurujee is that He wish us, for remembering Him, so that we can reach Him, to overcome our shortcomings.

I am deeply grateful to pen two lines on Swamijee, whom I like the best, as He is the living God.

*-From Mahantji*

*(Shri Bansidhar Mohanty)*

*Cuttack, Orissa*

*March 2015.*

ॐ श्री अवधूत तीर्था, स्वामी स्वप्रकाशानंदनाथा ।  
शिष्य अनुग्रह रूपा, हे दत्तस्वरूपा ।  
ॐ श्री गुरुनाथा, ॐ श्री गुरुनाथा ॥

*Om Shri Avadhootateertha  
Swami Swaprakashanandanaatha  
Shishyanugraha roopa hey Dattaswaroopa  
Om Shri Gurunaatha, Om Shri Gurunaatha*



## Babuji's Prerana

In July 2014, Shri Rajendra Giri Maharaj, the 'Mahant' of Tulja Bhavani temple in Ranu near Vadodara (Gujarat), lovingly addressed as 'Babuji', visited Gurugaru's Ashram. During his stay, he observed that Gurugaru's spirit was embodied in the Ashram – “Guruji jagrut roop mein hain.”

Emphasizing the need for devotion and yearning for the Guru, Babuji said that one who seeks Chetna or divine consciousness could find it anywhere. It is the intensity of that faith and devotion to the Guru that translates into a State of Oneness – 'Tadatmya with one's Guru'. In Babuji's words, devotion when combined with a single minded focus on the Guru (Gurormukh), leads to the awakening of the consciousness. If one were to consecrate and worship the sacred image of the Guru in one's heart, one would then experience the divine Guru within. The presence of the Guru, in the physical form is therefore not significant. However, the intensity of the devotion can cause the sensory manifestation of God or Vyakta Chetna. Shri Ram Setu (the bridge to Lanka across the ocean in the Ramayana) was built on the strength of the devotion of the Vanaras (monkeys). The emotional yearning, 'Bhav' is the supreme power, but with righteous progress, even the Aroop or Nirgun (the formless state) can manifest to Sagun (the physical form). This is the strength and power of devotion.

Just as 'shwas' - breath is essential for life, 'vishwas' - faith is essential for society to progress. The aim of all or any sadhana is to realize 'The Self' or 'Atmagnyaan'. The knowledge that the physical body itself is delusionary is a first step towards moving ahead spiritually.

Babuji offered Gurugaru a 'Malamantra' (a garland of mantras). Reflecting on Gurugaru he said that the true 'swaroop' of Gurugaru and the essence of his sadhana should be shared for the benefit of all. His blessings and inspiration have taken the form of 'Dattohamasmi'. Unto the 'Charan kamal' - lotus feet of such a loving Babuji we respectfully offer our deepest 'pranams'.

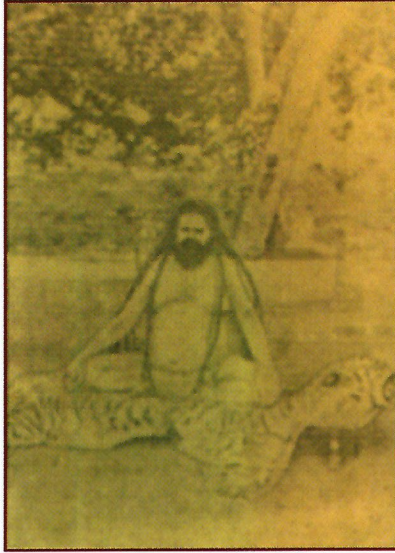
तू विश्वरूप तुलजा माँ, तू चैतन्यरूप तुलजा माँ।  
तू संतरूप तुलजा माँ, तू गुरुरूप तुलजा माँ।।

*Tu Vishwaroop Tulja Ma*  
*Tu Chaitanyaroop Tulja Ma*  
*Tu Santroop Tulja Ma*  
*Tu Gururoop Tulja Ma*

*Chapter I*

*A Sacred Life*

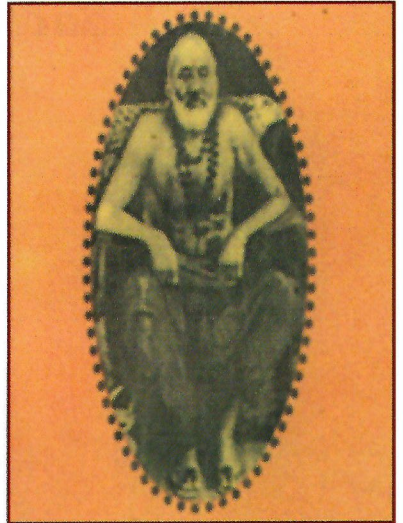




Shri Digambara  
Avadhoota Maharaj



Swami Kalyanananda  
Teertha Maharaj



Jayanthi Mangayya  
Maharaj

## Chapter I : A Sacred Life

Gurugaru was born in Vedurparthi village, 10 kms away from Anakapalle in Andhra Pradesh, on the night of Friday the 30<sup>th</sup>/Saturday the 31<sup>st</sup> of July 1915 at 3.30 a.m. under Uttarabhadra nakshatra, 2<sup>nd</sup> paadam, in Mithuna lagnam/Meena navamsam. It was Rakshasanama Samvatsaram, Ashada Bahula Panchami Thithi. His parents were Kodukula Suribabu and Kodukula Subbalakshamma. He was given in adoption to his paternal uncle, Kodukula Venkanna and aunt, Kodukula Ramudamma. His given name in his purvaashram, that is before he became an ascetic, was Narasimham, but he was addressed by all those who knew him as 'Simhaalu'. He was married at the age of 11 to Sarvasodulamma.

In 1935, at the age of 20, he received Deeksha as initiation onto the spiritual path and took the Balatripurasundari mantram and other mantras from his Guru, Sri Poornananda Rajayogi at Marvaashram, Maakavarapupalyam. His master was himself a disciple of the Tibetan Guru, Maru Maharishi. Gurugaru had no formal education, but with the blessings of the Almighty, he had a vast knowledge of the Vedas and Shastras and was well versed in Sanskrit as well.

Until he was 28 years old, Gurugaru stayed at Kasimkota and thereafter became a resident of Anakapalle. In 1947, he received Deeksha in the Mahavidyas, Panchadasi, Sapthashati and Chandi from his Guru Bramhanandanatha, a resident of Vijaynagar. He

received Deeksha also from Sri Jayanthi Mangayyagaru, founder of Lalitha Ashram in Vishakapatnam.

In 1950, at the age of 35, he came into Datta Sampradaya under the tutelage of Sri Gnananandasaraswathi, a siddhapurusha (a realized soul with mystic powers) near Mandlarewu and attained Poorna Deeksha (highest form of spiritual initiation). In 1952, with his own efforts, he learnt Vedanta and Mantra Shastras and mastered them. In 1953, in the process of this learning, he underwent a lot of physical hardships. From 1955 onwards, he became known as 'Gurugaru' and began to initiate several disciples into the path of mantras and gave Deeksha to them. He learnt the science of many mantras and practised them in many places in Orissa, Rajamahendravaram and Himachal. He travelled all over India to enhance his spiritual knowledge.

From 1957 onwards, he ate only once a day; 2 or 3 dry rotis and some vegetables (spinach or palak mostly). In 1958, he learnt more mantras and practices, nearly 70 million, from the teachings of the Ashtaadashapeetas (18 peetams). For a long time, he was in Varanasi and did tapas and penance, contemplating and analyzing the source of the mantras he had learnt. He was greatly aided in this task by Sri Dakshinamurthi Paramahansa of Vishakapatnam.

In 1973, at the age of 58, he mastered the Chintamani Mantram along with other Siddhamantras and became a Vedic scholar, attaining Vedavignyana status. Gurugaru's tapas and sadhana fructified during his sojourn in the Himalayas - Badrinath, Rishikesh, Varanasi Vishwanath Temple, two years on top of the



Mahendragiri Mountain and in the forests of Raigadh; and also in the Lingaraj temple of Bhubhaneshwar and the Puri Jagannath Temple.

By 1980, in his 65<sup>th</sup> year, Gurugaru performed the Viraja Homam and renouncing the world, took the vows of Sanyasaashram. He went to the Sri Bhadrakali Mahapeetam at Haridwar's Saptharishi Sarovar and Sanyasa Deeksha was conferred upon him by Swami Kalyanananda Teertha Maharaj. The latter advised him to go to Badrinath to meet the Tibetan Guru, who he would not be able to see, but whose voice he would hear and receive his message. He then accepted the Deeksha nomenclature of 'Paramahansa Parivraajakaacharya Swami Swaprakashananda Teertha'. The subtle body was now free from cold, heat, summer, winter, light and darkness. Once he realized the supreme self, his worldly ties were snapped. Keeping his mind fixed in a mystical circle in his body and controlling his breath, he contemplated all the time on Sri Mahavishnu and literally decimated his physical body.

In 1982, Gurugaru went to Kedarnath and entered the Avadhoota Ashram way of life. He was able to communicate with Siddhapurushas (evolved souls) and Gurus. Some of these experiences he shared with his disciples. He thereafter referred to himself only as 'Avadhoota'. Walking like a child with his Ammavaru or Mother Goddess, and holding her hand, he mastered all the mantras, tantras, yantras and Ashtavidyas and brought them under his control or Swadheenam. The Arishadvargas or the six enemies namely Kama - desire, Krodha - anger, Moha - infatuation, Lobha - greed,

Madha - pride and Matsarya - envy, were won over, which is akin to performing a yagnya/homa or sacrifice. He thus became a Paramahansa Avadhoota.

Much of the time, he was in deep meditation or Dhyana and contemplation. When disciples went to meet him, he would enquire about their welfare; clarify their doubts, but all the while his nimble fingers would be drumming on the wooden bed he sat on! This was an indication that Dhyana (Ajapajapa) was going on perpetually in his mind regardless of his surroundings.

In 1985, Gurugaru went to Girnar with some of his shishyas to see and worship the Dattapaadukas there. His Yoga Sadhana grew from a small seed to a huge Vatavriksha, spreading with several branches. In 1993-94, Gurugaru went to Badrinath, as instructed earlier by his master. He was even ready to forsake his body then, if he would not have heard his Guru's voice. The Guru's guiding voice instructed him not to show all his siddhis to his disciples and not to have too many disciples either. The Guruvani also promised to reveal Himself to Gurugaru, when he would complete his sadhanas and merge with the Paramjyothi or Eternal light. He dwelt extensively on Jeevaatmaika Ekatvam with Paramatma and successfully attained Poornatvam in this, his spiritual goal being to attain the union of the individual soul with the universal soul.

During Gurugaru's sadhana, once a betaal (genie) appeared before him! Gurugaru asked him "Who are you and why have you come?" The betaal replied "You have mastered the mantras; I have come to serve you." At once Gurugaru said "I have no need of you, you may go freely

anywhere you wish” and then performed water ablutions to free the spirit.

Yet again, once, when a disciple asked him “Can you with the help of mantras, burn the tree that is standing in front of us?” Gurugaru said “Yes, but you should not destroy a fresh green tree”. He then with his mantra shakti instantly burnt a dried up tree. The tree fell like ashes to the ground.

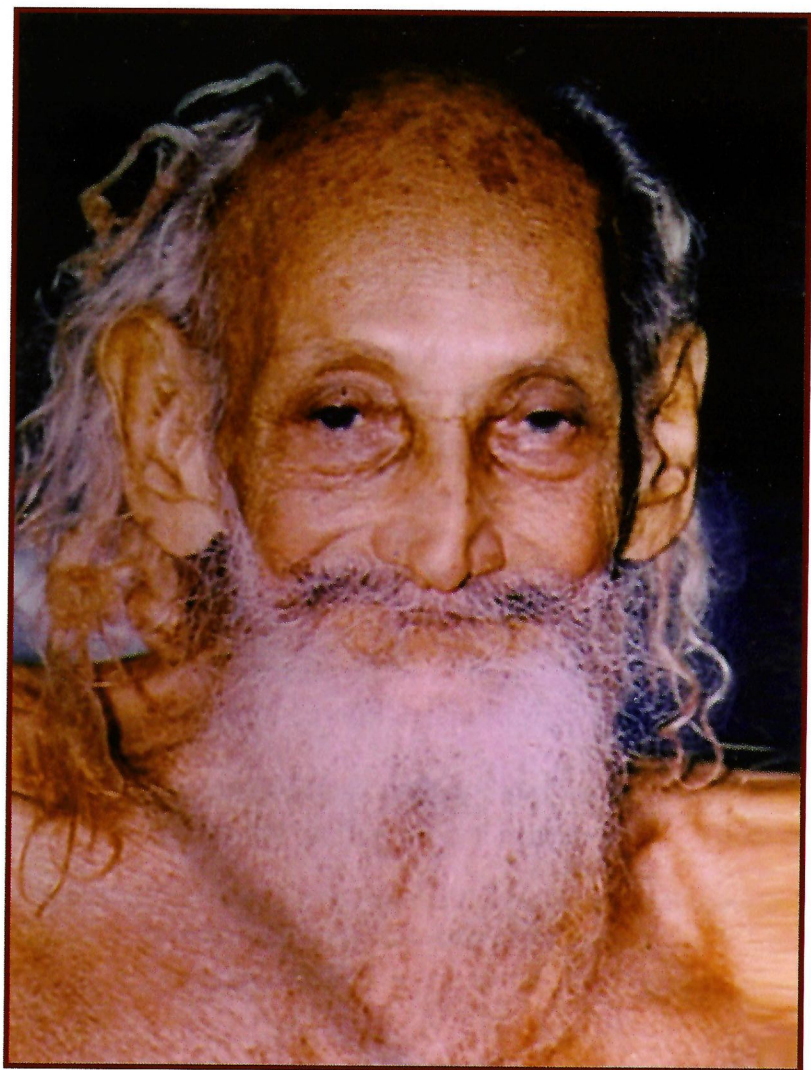
Gurugaru advocated the positive acceptance of the Buddhist philosophy and resolved the dilemma of religious plurality, by practising tolerance towards other religions. He had Christian and Muslim disciples as well as those from other faiths.

Gurugaru attained Mahasamadhi at 5.30 p.m. on Tuesday, July 23<sup>rd</sup> 2002, in Chitrabanu Samvatsaram, Ashada Bahula Pournami (Guru Poornima) at Gopalapatnam in Vishakapatnam.

We are deeply grateful to Vedamata, Sri Gayatri Samsthan, Vishakapatnam for information on some incidents and biographical details of Gurugaru's life.

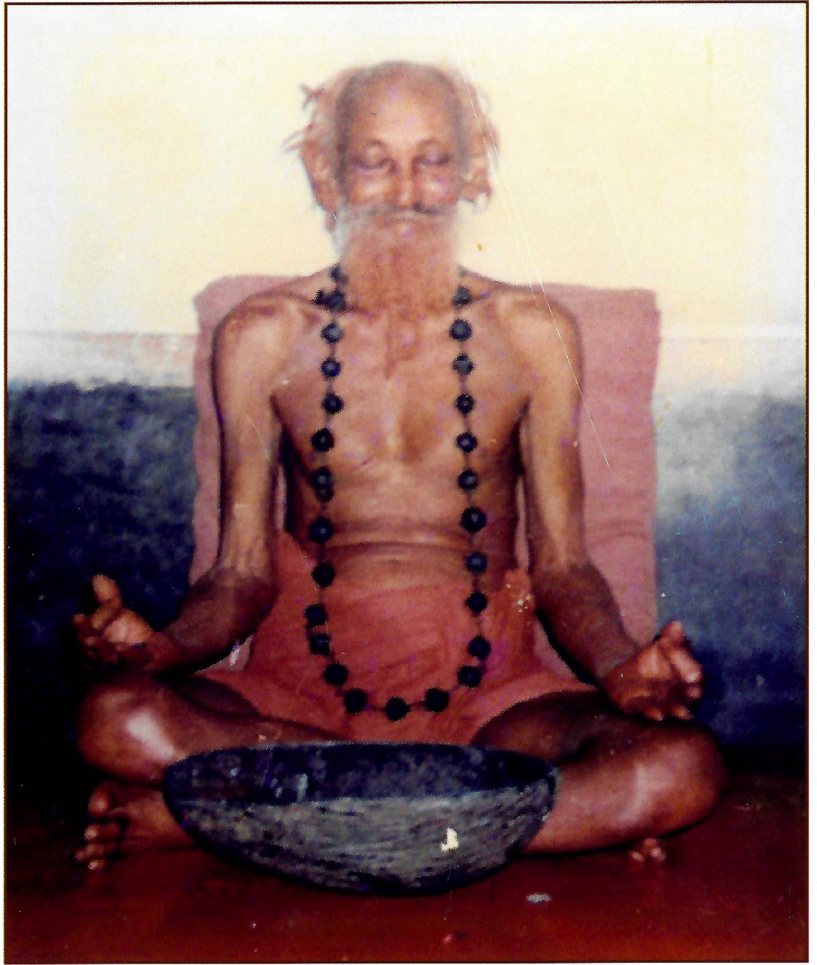
गुरुः ब्रह्मा गुरुः विष्णु गुरुर्देवो महेश्वरः ।  
गुरुः साक्षात् परब्रह्मा तस्मै श्री गुरवे नमः ॥

*Guruh Brahma Guruh Vishnu Gururdevo Maheshwarah  
Guruh Sakshath Parabrahma tasmai  
Shree Gurave Namah*



## *Chapter II*

### *Sadhana*



## Chapter II : Sadhana

Sadhana is the integration of oneself with the mantras and Datta; when the devotee, the mantra and Datta become one. Gurugaru has given the power (Shakti) through Gurudeeksha. It is left to you as to how soon you wish to attain the ultimate end through sadhana. He has opened the door and shown you the way. He is ready with a full vessel - poorna paatra. One should traverse on this path, do sadhana and when one is ready, he fills the vessel - paatra - by removing ignorance - agnyana, fault - dosha and foolishness - moorkhatwa. There is salvation - moksha even for the ignorant when they seek surrender at the Gurupaadukas.

The mystic inner meaning of the Vedas and the Upanishads as also the way to conduct proper sadhana was explained to the shishyas. "I am there to look after you" was Gurugaru's constant refrain. He used to clear their doubts and offered suggestions and illustrations to overcome obstacles in one's sadhana. Gurugaru was the treasure house of mantras and saptakoti (70 million) mahamantras have come from Dattapaadas. He emphasized sowing the seeds of sadhana in one's mind everyday and in solitude - ekanta. Japa provides the foothold and Dhyaana provides the ladder for us to ascend to divine awareness and supernatural consciousness. The mind can slowly but surely be brought under control through the concentrated repetition of the mantras given by Gurugaru. The

initiated can take heart that there are no failures on the path of the benevolent guiding Master. Learning to leave things to the Master is an act of faith and a source of love from the Guru.

Gurugaru once in a Datta temple, during Datta Maanasa Pooja, said at the end of the worship 'Dattohamasmi' three times. When a shishya asked him what he meant by that, he proclaimed in a strong voice and with a smile "Datta and I are one and the same." It seemed to that disciple that Gurugaru was transformed into Datta himself!

It is very difficult to identify the Guru in the Datta Sampradaya. One should be ready for many parikshas or tests. Whatever you do, you must feel strongly that you and Datta are One! The Guru is everything for the shishya. With this thought firmly entrenched in mind, one should fall at the Guru's feet or rather one should long to reach the Guru's feet. However difficult this path, our Guru's compassion helps to steer us towards this goal. Once you are accepted as a disciple, you should be free from fear and feel safe.

Again, 'Anubhavam' or experience leading towards spiritual realization is different from mere textual learning. No amount of poojas or mantras or visits to holy places or kshetras is of any use without personal experience of the Guru's grace. Once you attain this, there is no need to go anywhere else. Wherever you go, you are the 'swaswaroopam', one's true self which is in no way different from the universal self. You then identify yourself and the kshetram as one and the same. Oneness



in many and many in one, as said in Telugu "Ekatvamlo Anekam, Anekamlo Ekatvam". This is true Sadhana and there is nothing beyond this.

Gurugaru cautioned that even if one were a householder immersed in daily routine, one must have spiritual thoughts and leanings. He always stressed upon 'Niraadambaram', simplicity as against pomp and show and luxuries. Every moment spent with Gurugaru was an indescribable, wonderful experience. Anything that he uttered was like a sermon or a discourse. When he said "Accha", it was truly exhilarating and was tantamount to receiving his tacit approval for our intended actions/plans and the consequent actions led to fructification of the purpose, without any obstacles. There are no words to describe Gurugaru's unconditional love for his disciples and the extent to which he would go to save them from all trials and tribulations. For his disciples he encompassed all relationships unto himself, and showered unconditional love. The faith and surrender of the shishya, is absolute. The greatness or mahima of the Guru - Shishya relationship, cannot be reduced to material transactions. Guruvaakya is Vedavaakya. One has to revere and meditate upon the Guru's lotus feet. It is said that one should meditate on the Guru's form in one's trikuti, which is the point between one's eyebrows. One has to constantly chant the Guru's mantras. One has to implicitly live by the Guru's teachings. When you follow the course, the Guru's Chaitanya or consciousness blends into you and you become the Chaitanya yourself.

The all-encompassing affection shown by Gurugaru was truly remarkable in this regard. One can never thank him enough, no matter how many births one takes.

In a lighter vein, a disciple once observed that when Gurugaru walked, there was never a sound of his footfall! It appeared as if he was walking on a gentle breeze! To his disciples, his paadukas were an epitome of sadhana which led to 'Moksha'. No matter whether one is learned or unlettered, if he realizes the 'ultimate truth' through the grace of a Guru combined with his intellect and through sadhana, he is forever released from the turbulent ocean of Maya; so says the Avadhoota Geethamrutham.

श्री गुरुदेव चरणम् सदा स्मरामि ।

श्री गुरुदेव चरणम् सदा भजामि ।

श्री गुरुदेव चरणम् सदा नमामि ।

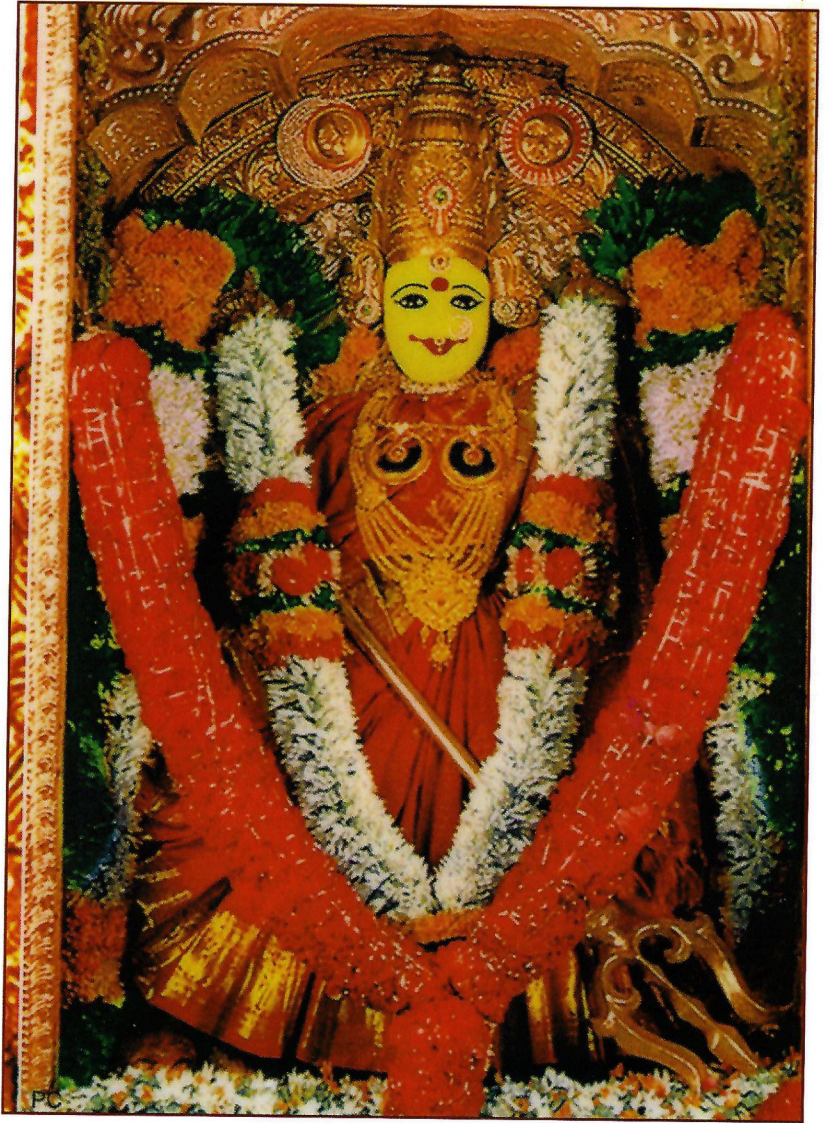
*Sri Gurudeva Charanam sadaa smaraami*

*Sri Gurudeva Charanam sadaa bhajaami*

*Sri Gurudeva Charanam sadaa namaami*

*Chapter III*

*Sri Vidya Upasana*



*Goddess Kanakadurgamma  
Vijayawada*

## Chapter III : Sri Vidya Upasana

In this chapter, we come across Gurugaru's entry into 'Sri Vidya Upaasana' - an order of spiritual worship where God is worshipped as Mother Goddess 'Sri Mata' (as the divine knowledge - Vidya is considered to be the Mother herself, the terms Sri and Vidya are used synonymously). He was introduced to this line of worship by Kesari Kameswara Rao of Madhavacharya sampradaya. He was conferred an honorary doctorate by the Andhra University at Waltair for his mastery over the Upanishads. He used to do the poojas and homams in solitude, Ekantam, after doing homams in 'Daharaakasham'- the mystical space, a couple of inches above Sahasrara, the thousand petalled lotus that is located on top of one's head which has God's feet. The Daharaakasham is the space which is the seat of Guru or the Dattapaadukas.

Gurugaru attained Siddha powers as a result of this arduous worship and had control over all Shakti powers but never misused them. He kept Datta as the root - moolam - mainstay and after doing samastha shaktipeeta poojas and worshipping samastha devathas, he propitiated through homa, mantra, tapas and experienced divine bliss ('Prasannatha'). He did sadhana to become one with the Datta - Jeevaatmaika Ekatvam with the Paramaatma.

At this point, it must be mentioned that Gurugaru examined spirituality in the true spirit of a scholar. He

researched extensively into all aspects of spirituality namely - tantra, mantra, homa, tapas, adhyaayana - reading of scriptures, in the form of energy (godhead), vibration (mantra) and the gracious form (swaroopa). He proved beyond doubt that true knowledge is the knowledge of Atman i.e. Atmagnyana. He has extolled the virtue of this in one of his mantras 'Sarva Vidyaanaashaaya Brahmagnyana Prasaadaaya'.

He never revealed the nature of his sadhana or manifested the extent of his powers. He advocated 'Prakato Brahshtaha, Gupto Muktaha' (One who exhibits his powers is doomed, one who holds sadhanas as secret, is blessed) during his entire lifetime, for he felt that the manifestation would impede his spiritual progress. Gurugaru wantonly maintained a low profile, as it was not conducive to spiritual growth.

He spent many years as a Srividya upaasaka. He had great interest and mastery over the Mahavidyas and Srividya. He used to do navaavarna poojas and other related forms of worship for 9 to 10 hours a day. He attained Siddhi in Chintamani Mantram and Vanadurga and described the supreme joy he felt on attaining this siddhi in the namavalis as described below:

ॐ चिंतामणि दत्तात्रेय, सिद्धचिंतामणिस्वरूपाय, चिंतामणि बीजमूलाधाराय , चिंतामणि हृदयाय , चिंतामणि तंत्रप्रचुरणाय, दिगंबर अवधूताय, प्रणवाधाराय, चिंतामणि कल्पवृक्ष मूलस्थिताय, चित्प्रकाशाय, अवधूताय, सर्वाधाराय, महाकौळाय, मूर्तित्रय शक्तित्रय रजःशुक्रप्रभावाय, जीवकल्पतरुमूलाय, सर्वजीव व्याप्ताय, बिंदुषट्कोण त्रिकोण स्वरूपाय, महाकौळतंत्राय,

सर्वसिद्धि प्रसादाय, सौः शक्ति कळापूर्णाय, अनिमाध्यष्ट  
सिद्धिप्रसादाय, धात्रिवृक्षमूलस्थिताय, धात्रितंत्र प्रभावाय,  
महाबिल्वतन्त्राय, पलाश, औदुंबर, अश्वत्थ, वट वृक्षमूलस्थित  
सिद्धतंत्राय, सर्वमूलिका सिद्धतंत्रप्रसादाय, चिन्मुद्राय, एकांताय,  
षट्भुजाय, शंख कपाल पानपात्र डमरुक कपाल हस्ताय, समय  
कौळपूर्णाय, कापालिकाय, सर्वक्षौद्र विनाशाय, शांताय,  
क्रोधनाशनाय, कापालार्चन प्रीताय, चिंतामणि विद्याप्रीताय,  
चित्शून्याय, चिदानंदाय, चित्कळापूर्णाय, वेदोपनिषद्चिंतामणि  
विद्याप्रकाशाय, ऐहिक सिद्धकल्पतरुवे ब्रह्मानंदाय, सर्वशक्ति  
प्रसादाय, अत्रि-अनसूयात्मजाय, सिद्धकल्पतरुवे चतुश्वानाय,  
सिद्धावताराय, श्रीदत्तात्रेयाय नमः ।

'Om Chintamani Dattatreya, siddhachintamani-  
swaroopaaya, chintamani beejamoolaadhaaraaya,  
chintamani hrudayaaya, chintamani tantra  
prachuranaaya, digambara avadhootaaya,  
pranavaadhaaraaya, chintamani kalpavruksha  
moolasthithaaya, chithprakaashaaya, avadhootaaya,  
sarvaadhaaraaya, mahakaulaaya, murthithraya,  
shaktithraya, rajahshukra prabhaavaaya, jeevakalpa  
tarumoolaaya, sarvajeeva vyaapthaaya, bindushatkona  
trikona swaroopaaya, mahaakaulatanthraaya,  
sarvasiddhi prasaadaaya, sauhu shaktikalaa poornaaya,  
animaadhyashta siddhiprasaadaaya, dhatrivruksha-  
moolasthithaaya, dhatri tantra prabhaavaaya,  
mahabilvatantraaya, palaasha, audumbara, ashvathha  
vata vruksha moolasthitha siddhatantraaya, sarva  
moolika siddhatantraprasaadaaya, chinmudraaya,  
ekaanthaaya, shatbhujaya, shanka kapaala paana

paatra damaruka kapaala hasthaaya, samaya kaula poornaaya, kaapalikaaya, sarva kshowdra vinaashaaya, shaanthaaya, krodhanaashanaaya, kaapaalaarchana-preethaaya, chintamani vidyaapreethaaya, chith-shoonyaaya, chidaanandaaya, chitkalaapurnaaya, vedopanishadchintamanividyaaprakaashaaya, aaihika siddhakalpataruve brahmaanandaaya, sarvashakthi prasaadaaya, athrianusuyaاتمajaaya, siddhakalpataruve, chatush shwaanaaya, siddhaavataaraaya, Sri Dattatreyaaya Namaha | |'

Thereafter Gurugaru went into Brahmopasana and described Datta thus:

ॐ प्रणवलिङ्गाकाराय, ब्रह्मैवाहाय, ब्रह्मैवसर्वनामाय, ब्रह्मस्वरूपाय, आत्माकाराय, आत्माधाराय, आत्मयोगाय, सर्वयोगविसर्जनाय, आत्मोपासनसिद्धाय, सर्वब्रह्मैवभावनाय, द्वादशर महाचक्रार्चनाय, द्वादशांतसुषुम्नाय, सिद्धि ब्रह्मण्याय, ओष्ठाग्निज्वालाय, विराट् रूपाय, विश्व व्याप्ताय, ब्रह्मस्वरूपाय, सुषुम्नात्माय, ज्योतिरौंकाराय, शांताय, सच्चिदानंदाय, सात्त्विकाय, अरिषद्वर्ग नाशनाय, द्वन्द्वत्यागाय, शिवचिंतामणि पादद्वयाय, प्रणवाकाराय, प्रणवांतर्गम महावाक्याय, श्री विद्याय, चिद्विद्याय ब्रह्म सन्वित्, सच्चिदानंदलहर्यायः ।

'Om Pranavalingaakaaraaya, brahmaivaahaaya, brahmaivasarvanaamaaya, brahmaswaroopaya, aatmaakaaraaya, aatmaadhaaraaya, aatmayogaaya, sarvayogavisarjanaaya, aatmopaasana siddhaaya, sarvabrahmaiva bhaavanaaya, dwadashara mahaachakraarchanaaya, dwadashaanta sushumnaaya, brahmanyaaya oshtaagnijwaalaaya, viraatroopaaya,



vishwavyaaptaaya, brahmaswaroopaaya, shushumnaatmaaya, jyotironkaaraaya, shaantaaya, sacchidaanandaaya,, saathvikaaya, arishadvarga naashanaaya, dwandwathyaagaaya, shivachintamani paadadwayaaya, pranavaaakaraaya, pranavaan-targamamahaavaakyaaya, srividyaaya, chithvidyaaya brahma samvit, sacchidaananda laharyaayaha | |'

He conjoined the Srividya and Mahavaakyas into Brahmavidya and once again brought them or rather offered them into the Dattapaadukas as herein under:

ॐ सर्वात्मधर्माय ब्रह्मज्ञाय आत्मावताराय दत्तपादद्वयाय नमः  
 श्री महात्रिपुरसुंदरी, श्रीविद्यापंचदशाक्षरी, बालांबिका, बगळा, मातंगी,  
 स्वयंवरकळ्याणी, भुवनेश्वरी, चंडी, चामुंडा, वाराही, तिरस्करिणी,  
 राजमातंगी, सुखश्यामला, लघुश्यामला, अश्वरूढा, प्रत्यंगिरा,  
 धूमवती, सावित्री, गायत्री, सरस्वती, ब्रह्मानन्दकळाय, प्रणवाकाराय,  
 दत्तपादद्वयाय नमः।

'Om sarvaamatma dharmaya brahmagnyaaya  
 aatmaavataaraaya Dattapaadadwayaaya namaha'

'Sree Mahaatripurasundari, Sreevidya panchada-  
 shaakshari, Baalaambika, Bagala, Maatangi,  
 Swayamvarakalyani, Bhuvaneshwari, Chandi,  
 Chamunda, Vaarahi, Thiraskarini, Rajamaatangi,  
 Sukhashyamala, Laghushyamala, Aswaaruda,  
 Prathyangira, Dhoomavati, Savithri, Gayathri,  
 Saraswathi, Brahmaanandakalaaya, Pranavaakaaraaya,  
 Dattapaadadwayaaya Namaha | |

ज्योतिर्परंज्योति, अंतर्ज्योतिस्वरूपाय, ब्रह्मज्ञानाय,  
 सर्वेन्द्रियत्यागाय, आत्माय, ब्रह्माय, विष्णवे, नारायणाय, रुद्राय,

वेदोपनिषद्प्रियाय, संसारार्णवतारणाय, बाह्येन्द्रिय अंतरेन्द्रिय-मंत्र-  
यंत्र-तंत्राय, स्तोत्र-कवच-हृदय-पंजरस्तोत्र, बाह्येन्द्रिय काम्याय,  
सर्वत्यागाय, ध्यानसमाधि लयाय, मंडल तेजोस्वरूपाय, महाकौळाय,  
ब्रह्मात्मलयाय, प्रणवाय, ॐकारबीजाय, भैरवीचिंतामणि दिगंबर  
दत्तात्रेयाय, परमहंसाय, महावाक्य उपदेश गुरवे, महावाक्य प्रियाय,  
मधुप्रीताय, सदाचारप्रियाय, सर्वाचारत्यागाय, जाति-मत-कुल-गोत्र-  
वर्णाश्रमाचार विसर्जनाय, ब्रह्मज्ञानाय, सिद्धिप्रसादाय, सात्विकाय,  
शांताय, निष्क्रोधाय, सृष्टि-स्थिति- लयाय, अमृतपूर्णाय,  
आदिमध्यांत रहिताय, परमहंसाय, सर्वपाश छेदनाय, पादस्वरूपाय,  
ब्रह्मा- विष्णु- महेश्वराय, मालाप्रियाय, लक्ष्मी- सरस्वती- पार्वती  
स्वरूपाय, बिल्वार्चन प्रियाय, बिल्वफलभक्षनाय, भवसागरतारणाय,  
सद्भक्त वश्याय, सच्चिदानंदाय, सालग्राम मालाधराय,  
अभिषेकप्रियाय, शिवचिंतामणि दत्तात्रेयाय नमः।

'Jyotirparanjyoti, antharjyotiswaroopaaaya, brahma-  
gnyaanaaya, sarvendriyathyaagaaya, aatmaaya,  
brahmaaya, vishnave, narayanaaya, rudraaya,  
vedopanishadpriyaaya, samsaarnavataaranaaya,  
baahyendriya, antharendriya, mantra, yantra, tantraaya,  
sthotra kavacha, hrudaya, panjarastotrabaahyendriya  
kaamyaya, sarvathyaagaaya, dhyaana samadhilayaaya,  
mandala tejoswaroopaaaya, mahakaulaaya, brahmaatma-  
layaaya, pranavaaya, onkaarajeevaaya, bhairavi  
chintamani digambara dattatreyaaya, paramahamsaaya,  
mahavaakya upadeshagurave, mahavaakyapriyaaya,  
madhupreethaaya, sadaachaarapriyaaya, sarvaa-  
chaaarathyagaaya, jaathi, matha kula, gotra,  
varnaasramaachaara visarjanaaya, brahmagnyaanaaya,  
siddhiprasaadaaya, saatvikaaya, shaantaaya,

nishkrodhaaya, srushti sthityaaya, amrutapurnaaya, aadhimadhyaantarahitaaya, paramahamsaaya, sarva-paashacchedanaaya, paadaswaroopaya, brahma-vishnumaheshwaraaya, malaapriyaaya, lakshmi saraswathi parvathi swaropaya, bilvaarchanapriyaaya, bilvaphalabhakshanaaya bhavasaagara taaranaaya, sadbhakthavashyaaya, sacchidaanandaaya, salagraama malaadharaaya, abhishekapriyaaya, shivachintamani Dattatreyaaya Namaha | |'

Thus, he merged the essence of Srividya into Mahavakya and then turned it into Brahmopasana which led to Brahmatmaikya Ekatvam and finally into Dattapaadukas and offered them as oblations at the feet of Lord Dattatreya himself.

It is fascinating to learn that the mantras mentioned here, many other powerful mantras and the many names of Datta were revealed to him each night by all his Paramagurus. Several of the mantras were never heard before and people in adjoining rooms heard voices emanating from his room at night.

The names of some of the revered gurus who revealed the mantras to him were Swetaketu, Rubhu, Nidhaaga, Jadabharatha, Rhushaba, Durvaasa, Samvarthaka, Sanat Sujata, Vaideha, Vatasiddha, Shuka, Vamadeva, Dattatreya, Raivataka and Gorakshaavadhootha.

सत्यज्ञानानंदमयि माँ! अद्वयब्रह्मसनातनि माँ!  
श्री गुरुरूपिणि कृपामयि माँ! सद्गुरुरूपिणि कृपामयि माँ !

*Satyagnanaanandamayee Ma! Advayabrahma Sanatani Ma!  
Shri Gururoopini krupamayee Ma! Sadguru roopini  
krupamayee Ma!*



जगत गुरु दत्तात्रेया स्वामी

## *Chapter IV*

### *The Avadhoota*



## Chapter IV : The Avadhoota

The Avadhoota Upanishad is the 108<sup>th</sup> Upanishad, which minutely describes the characteristics of an Avadhoota. Lord Dattatreya was an Avadhoota and though he had assumed a human form and lived in this world, he was beyond the state of life or death and beyond the limitations of time and space.

Swami Vidyanaraya refers to an Avadhoota, in the Vedanta Panchadasika Tripti Deepa Prakaashanam, as a person who dwells in 'Atman' or his true Self, has given up all desires (vaanchas) and inherent tendencies (vaasanas) and whose mind is wholly centred on the 'Absolute' - "aatmaanubhaavam lo paraakashta sthiti lo unna pratyeka vyakti" (in Telugu). He is one who has realised his Self and perennially in a state of celestial bliss.

The word Avadhoota in Sanskrit means 'visarjanam', where one has consciously let go and there is no connection with 'deham' and the person is detached from all bodily consciousness. An Avadhoota is established purely in the Self; and the world and its surroundings have no meaning or importance to him or her. He is more often than not, silent, ever joyous, seeking neither comfort nor shelter. He does not seek food or a place to sleep, for he requires neither. He is beyond the bondage of samsara and revels in 'sat-chith-ananda'. An Avadhoota is atulya - immeasurable and cannot be appraised and hence incomprehensible to most human

beings. An Avadhoota is above all a supreme renunciate, an ascetic God in the truest sense, without any distinctions of caste, creed, or status.

The Avadhoota state is a cessation of karmas. There is no more karma to be done by an Avadhoota and hence he is not engaged or bound by any action, desire, plan or principle. He is 'jeevan mukta' and 'sthita pragnya'. He is in a state of bliss or Brahmaanandam emanating from the union of his 'atman' with the Lord. He has done all that needs to be done and there is nothing more to be achieved, including sadhana, as he transcends beyond the state of a sadhaka.

One cannot tell which path or marga an Avadhoota follows. Sri Ambatipudi Kondayya Sastri once elaborated this very well in an Upanyaasam in Vijayawada many years ago. His discourse cited that amongst the spiritual paths to the realisation of God, there are four well known, tried and tested paths – Karma Yoga, Bhakti Yoga, Raja Yoga and Gnyaana Yoga.

A Karma Yogi is one who is present in the here and now; he knows what he wants next. He follows the Karma marga (path of action) and desires happiness in the material world and in his after life and follows the procedures and rituals laid down in the Vedas. He is caught in the samsara marga, in the karmic cycles of birth and death and is subject to samsaara bandhanaas, or worldly attachments. Karma Yoga suits a person with an active temperament.

In Bhakti Marga, a person wants to be one with the Lord and the worship or araadhana of his ishta devata is



primary. Serving the deity with devotion and piety, he desires to reach the abode of that God after shedding his mortal frame. Saguna bhakti is limited and only when it becomes Nirguna bhakti, does it enable the Bhakta to merge into the Infinite. Bhakti Yoga suits a person with a devotional temperament.

Raja Yoga, also known as ashtaanga yoga, or following the eight fold path of yoga, consists mainly of Yama, Niyama, Aasana, Praanaayaama, Pratyahaara, Dharana, Dhyana and Samadhi and suits a person of mystic temperament.

It is only in Gnyaana marga (the path of knowledge) that a sadhaka is led towards moksha, where he identifies Atmasatya, for he realises that the rest of the world, its external manifestation and material creation are illusionary and a projection of Maya (the delusion which causes duality, separating the individual from the universal consciousness). The aim of this path is to realize that the true nature of one's own self - the Atman and the aim of all sadhana in this marga is attainment of 'Satchithananda' (the absolute truth, happiness and bliss). Gnyaana marga suits a person of rational philosophic temperament. He has an intense desire for liberation from egoism and samsara bandhanaas or worldly attachments.

It is thought that the rites and rituals prescribed in the Vedashashtras are part of the Karma marga and not the Gnyaana marga. Such rituals not only involve the recitation and chanting of the mantras, but also advocate

the mental contemplation of the mantras (about energy, Godhead and the vibration associated with the mantra). However, if fruition alone is the aim of recitation, then 'Siddhi' alone does not free the sadhaka from the fetters of the material world. He is still trapped in the repeated cycle of birth and death. To ceaselessly strive for liberation from this world is 'Mumukshatvam' and to achieve this, the Upanishads have prescribed the Gnyaana marga.

To obtain mukti or salvation, three paths have been prescribed - Shraavanam, Mananam and Nidhi Dhyaasa. Shraavanam is listening with unflinching focus to the tenets of the Upanishads from the Sadguru. Mananam is to analyse what one has heard with unbiased logic and to comprehend it as the Truth; it is the art of contemplation. Focusing on that Truth in the mind and meditating on it, so as to realize the Oneness of that Truth with Oneself is Nidhi Dhyaasa. An individual becomes a sadhaka when he practises these three paths.

Following this, a sadhaka will get Oneness or Ekatvam at a given point of time; after which he or she will never look back. He realizes that his true Self - 'Swaroopa' is the same as the Truth - 'Satya'. Hence he is the 'Satyaswaroopa'. This is the Avadhoota state. The remarkable feature of the Avadhoota state is that the Avadhoota transcends even the path or the means which he chose to do sadhana in order to reach the Avadhoota state. He becomes the master of the means to that end and therefore will never descend from that state. The Avadhoota thus no longer needs to follow any path to do sadhana nor does he have

to do any further penance. This is because the aim of the penance or sadhana is the very state of Avadhoota.

Another feature of the Avadhoota state is that the person does not have to complete the sadhana in their current birth. After having done substantial sadhana in their previous births, he or she need complete only the pending sadhana in their present lifetime. This pending sadhana goes on naturally without any conscious effort (asankalpita).

The Avadhoota has all the attributes of a 'Videha mukta' (one who is liberated while yet being in the mortal frame). From within he has snapped and divested himself of all bonds linking him to the outer bodily frame. He knows that the body is only an instrument for him to complete his karmic backlog and he transcends the limitation of his physical body. He is now a 'Jeevan Mukta' (one who is liberated from the living state itself), having realized his true Self.

An Avadhoota will let the body experience praarabdhaha with no interference; he is detached from bodily connections (ateetham to deha sambandham). On account of the karmic debt to be repaid, the physical body continues to undergo many worldly experiences and the Avadhoota does not interfere in this process. He has transcended the joys and miseries which his body has experienced and is in a detached state. He continues to experience the fruits of his past karmic actions; great luxuries or at times arduous and tortuous suffering and experiences both ends of life's spectrum - Bhoga and Kashtha - and views them both alike, in a detached, neutral and unfazed manner (samadrushti) though appearing

like an ordinary mortal, trapped in worldly joys and sorrows, to others.

Strange are the ways of sukha praarabdha (karma which bestows joy) and dukha praarabdha (karma which bestows suffering); and an Avadhoota knows that his body and mind are experiencing all these 'manakleshas' or mental conflicts as a result of previous praarabdha experiences, which must be destroyed. Traits and tendencies from the past (including past lives) which are still retained in the present birth, affect the present karma causing sorrow and hardships. One has to completely experience both the praarabdhas for all effects of the karma to finally cease. An Avadhoota does not shirk away from facing the good and bad effects of karma as he knows that it is only the mortal frame which experiences these effects.

Though in this physical world, the Avadhoota basks in a state of Brahmaanandam (eternal, endless and attribute less joy) as a result of 'Atmagnyaana' - the knowledge of his true Self and there is no question of his going back to samsaara bandhanaas. In this state, an Avadhoota is 'brahmaavid varishta' - one who is agraganya (foremost) amongst the knowers of Brahman. The Avadhoota state is to perceive the inward and outward states as an 'uninterrupted oneness' - 'antaranga bahirangaalalo ekatvam choodadam' (in Telugu).

The Vedashastras have divided 'srishti' or creation into two parts - Druk and Drushyam; Druk - the ability to see and Drushyam - the object (of creation) being seen. Druk springs from the knowledge which enables one to discern what one sees. It has three attributes, Triputi, namely

Gnyaata - The Knower; Gnyaanam - The Knowledge; and Gnyeyam - That (object) which is sought to be realized by the Knowledge. On realizing the true nature of one's Self, the dual identities of 'Gnyaata' and 'Gnyeyam' fall away and only 'Gnyaanam' remains. Even if the object of knowledge is not there to guide, the 'Gnyaanam' - the knowledge itself is the 'Self-Illuminating' light (Swaprakasha) to guide the sadhaka in their quest for salvation.

The knowledge that there is none other than One's Self (Atman), and that everything else is a delusion of transient 'Maya' is the very 'Brahmagnyaana' or 'Aham Brahmaasmi'. This alone is stated to be 'The Truth' in the ending of the Vedashashtras.

An Avadhoota having realized 'The Truth' becomes one with 'The Truth'. Thus in every situation of his life, he is absorbed in a steady state of 'Eternal Bliss'.

अवधूत चिन्तन श्री गुरुदेव दत्ता!

*Avadhoota Chintana Sri Gurudev Datta!*



*Chapter V*

*The Datta*

*Paadadwaya Namavali*





## Chapter V : The Datta Paadadwaya Namavali

In a lifetime that encompassed thousands of garland-like mantras leading to the Dattapaadas, the 'Sree Gurudatta Paadadwayaas' can be truly etched in golden letters. All the namams (names) of the Datta paadadwayaas are Guruguru's Mahaprasadam.

ॐ गुरु दत्तात्रेयाय पादद्वयाय नमः । Om Guru Dattatreyaaya paadadwayaaya Namaha

ॐ पादद्वयाय दत्तात्रेयाय नमः । Om Paadadwayaaya Dattatreyaaya Namaha

ॐ सच्चिदानंदाय नमः । Om Sachhidaanandaaya Namaha

ॐ मंडलत्रयाय पादप्रकाशाय नमः । Om Mandalatrayaaya paada prakaashaaya Namaha

ॐ वेदपादाय नमः । Om Veda paadaaya Namaha

ॐ उपनिषत्तत्त्व पादाय नमः । Om Upanishad tatva paadaaya Namaha

ॐ सर्व मन्त्र यन्त्र तन्त्र पादाय नमः । Om Sarvamantra yantratantrapaadaaya Namaha

ॐ सर्वशक्ति स्वरूपाय नमः।	Om Sarvashakti swarootpaaya Namaha
ॐ चित्प्रकाशाय नमः।	Om Chithprakaashaaya Namaha
ॐ चिदानंदाय नमः।	Om Chidaanandaaya Namaha
ॐ चिदग्निप्रकाशाय नमः।	Om Chidagni prakaashaaya Namaha
ॐ सर्वदेवता सेविताय नमः।	Om Sarvadevataasevitaaya Namaha
ॐ सनकादि सिद्ध सेवित प्रियाय नमः।	Om Sanakaadisiddha sevitapriyaaya Namaha
ॐ सर्वव्याप्ताय नमः ।	Om Sarvavyaaptaaya Namaha
ॐ सप्तर्षि पूजित संतुष्टाय नमः।	Om Saptarshipoojita santushtaaya Namaha
ॐ नवनाथ सिद्ध सेवित प्रियाय नमः।	Om Navanaatha Siddha Sevitapriyaaya Namaha
ॐ नादबिंदु कलापूर्णाय नमः ।	Om Naadabindu kalaapoornaaya Namaha
ॐ आत्म स्वरूपाय नमः ।	Om Atmaswarootpaaya Namaha
ॐ आत्म बिंदुमयाय नमः।	Om Atmabindumayaaya Namaha

ॐ आत्मानंदाय नमः ।	Om Atmaanandaaya Namaha
ॐ आत्म ध्यान आत्म समाधि आत्मलय प्रकाशाय नमः ।	Om Atmadhyaana atmasamaadhi atmalaya prakaashaaya Namaha
ॐ आत्मविद्या पूर्णसिद्ध पादद्वयाय नमः ।	Om Atmavidyaa poornasiddha paadadwayaaya Namaha
ॐ अद्वैतामृतरस प्रसादाय नमः ।	Om Advaitaamrutarasa prasaadaaya Namaha
ॐ आत्म पादद्वय स्वरूपाय नमः ।	Om Atmapaadadwaya swaropaaaya Namaha
ॐ पादद्वय प्रणवाय नमः ।	Om Paadadwaya pranavaaya Namaha
ॐ निगमागम पादद्वयाय नमः ।	Om Nigamaagama paadadwayaaya Namaha
ॐ ज्ञान वैराग्य पादाय नमः ।	Om Gnyaanavairagya paadaaya Namaha
ॐ शांतात्म पादाय नमः ।	Om Shantaatma paadaaya Namaha
ॐ अग्नित्रय वेदत्रय योगत्रय शक्तित्रय मूर्तित्रय बीजत्रय पादद्वयाय नमः ।	Om Agnitraya vedatraya yogatraya shaktitraya moorthytraya beejatraya paadadwayaaya Namaha

ॐ सर्व स्तंभनाय नमः ।	Om Sarvasthambanaaya Namaha
ॐ सिद्धपादद्वयाय नमः ।	Om Siddhapaadadwayaaya Namaha
ॐ हृदय स्थिताय नमः ।	Om Hridayasthitaaya Namaha
ॐ भ्रुवोर्मध्य स्थिताय नमः ।	Om Bhruvormadhy sthitaaya Namaha
ॐ मूर्ध्निस्थिताय नमः ।	Om Moordhsthitaaya Namaha
ॐ सर्व मूलाधार पादद्वयाय नमः ।	Om Sarvamoolaadhaara paadadwayaaya Namaha
ॐ अखण्ड ज्योति प्रकाशप्रभाव पादद्वयाय नमः ।	Om Akhandajyothi prakaashaprabhaava paadadwayaaya Namaha
ॐ अखण्ड सिद्ध पादद्वयाय नमः ।	Om Akhandasiddha paadadwayaaya Namaha
ॐ कौळप्रियाय नमः ।	Om Kaulapriyaaya Namaha
ॐ गुरुत्रय पादाय नमः ।	Om Gurutrayerapaadaaya Namaha
ॐ निर्गुण पादाय नमः ।	Om Nirgunapaadaaya Namaha

ॐ निरञ्जन पादाय नमः ।	Om Niranjanapaadaaya Namaha
ॐ निर्मल पादाय नमः ।	Om Nirmalapaadaaya Namaha
ॐ निर्विकार पादाय नमः ।	Om Nirvikaarapaadaaya Namaha
ॐ निश्चिंताय नमः ।	Om Nischinthaaya Namaha
ॐ निरुपमानाय नमः ।	Om Nirupamaanaaya Namaha
ॐ सर्वातीत पादाय नमः ।	Om Sarvaateetapaadaaya Namaha
ॐ श्री गुरु दत्तात्रेयाय पादद्वयाय नमः॥	Om Sri Guru Dattatreyaaya paadadwayaaya namaha
ॐ सप्तर्षि सिद्ध पूजिताय नमः ।	Om Saptarshisiddha poojitaaya Namaha
ॐ योगाधाराय नमः ।	Om Yogaadhaaraaya Namaha
ॐ अद्वैतामृत पादाय नमः ।	Om Advaitaamruta paadaaya Namaha
ॐ नाम रूप विहीनाय नमः ।	Om Namaroopaviheenaaya Namaha
ॐ निराहाराय नमः ।	Om Niraahaaraaya Namaha

ॐ ज्योतिर्वय प्रकाशाय नमः ।	Om Jyotirtraya prakaashaaya Namaha
ॐ नादबिंदु कळापूर्णाय नमः ।	Om Naadabindu kalaapoornaaya Namaha
ॐ सर्वाकार विसर्जनाय नमः ।	Om Sarvaakaara visarjanaaya Namaha
ॐ निराकाराय नमः ।	Om Niraakaaraaya Namaha
ॐ सर्वाधाराय नमः ।	Om Sarvaadhaaraaya Namaha
ॐ पुरुषप्रकृति स्वरूपाय नमः ।	Om Purushaprakriti swaroopaaya Namaha
ॐ प्रणवाकाराय नमः ।	Om Pranavaakaaraaya Namaha
ॐ सर्वबीजमूलाधाराय नमः ।	Om Sarvabeejamoolaa- dhaaraaya Namaha .
ॐ अकारादि-क्षकारांत स्वरूपाय नमः ।	Om Akaaraadi kshakaaraantha swaroopaaya Namaha
ॐ सर्वात्म प्रकाशाय नमः ।	Om Sarvaatma prakaashaaya Namaha
ॐ सालग्राम प्रियाय नमः ।	Om Saalagraaamapriyaaya Namaha
ॐ सर्ववश्याकर्षणाय नमः ।	Om Sarvavashyaakarshanaaya Namaha

ॐ सर्वक्रीडाविसर्जनाय नमः ।	Om Sarvakreedaavisarjanaaya Namaha
ॐ गुणातीताय नमः ।	Om Gunaateethaaya Namaha
ॐ तुरीय तुरीयातीताय मूलाधाराय नमः ।	Om Thureeya thureeyaateethaya moolaadharaaya Namaha
ॐ ब्रह्मज्ञानस्वरूपाय नमः ।	Om Brahmagnyaanaswa- roopaaya Namaha
ॐ बाह्यांतर-व्याप्ताय नमः ।	OmBaahyaantara- vyaapthaaya Namaha
ॐ कौळाय नमः ।	Om Kaulaaya Namaha
ॐ कुलार्णवतंत्राधाराय नमः ।	Om Kulaarnavatantraa- dharaaya Namaha
ॐ श्री दत्तात्रेयाय पादद्वयाय नमः ॥	Om Sri Dattatreyaaya Paadadwayaaya Namaha
ॐ दत्त पादद्वयाय नमः ।	Om Datta paadadwayaaya Namaha
ॐ सिद्धसेविताय नमः ।	Om Siddhasevitaaya Namaha
ॐ ज्ञानवैराग्य पादाय नमः ।	Om Gnyaanavairaagya paadaaya Namaha

ॐ सर्वयोग पादाय नमः।	Om Sarvayogapaadaaya Namaha
ॐ सर्ववेदोपनिषत्पादाय नमः।	Om Sarvavedopanishath- paadaaya Namaha
ॐ सर्वमंत्रयंत्रतंत्र पादाय नमः।	Om Sarvamantra yantra tantra paadaaya Namaha
ॐ शांतपादाय पादाय नमः।	Om Shantapaadaaya Namaha
ॐ सात्विक पादाय नमः।	Om Satvikapaadaaya Namaha
ॐ सत्यधर्म पादाय नमः।	Om Satyadharmapaadaaya Namaha
ॐ सर्वामृत प्रसाद पादाय नमः।	Om Sarvaamruta prasaada paadaaya Namaha
ॐ निर्वाण निर्गुण निर्मल निश्चलसिद्ध पादाय नमः।	Om Nirvana nirguna nirmala nischala siddhapaadaaya Namaha
ॐ तत्त्वामृत पादाय नमः।	Om Tatvaamrutapaadaaya Namaha
ॐ निगमागम पादाय नमः।	Om Nigamaagama paadaaya Namaha
ॐ सर्वव्याप्त पादाय नमः।	Om Sarvavyaptaapaadaaya Namaha



ॐ सर्वशास्त्रसार पादाय नमः ।	Om Sarva shastrasaara paadaaya Namaha
ॐ प्राणपंचक, भूतपंचक, वेदत्रय, अग्नित्रय, गुणत्रय, मंडलत्रय, ग्रहराशिनक्षत्र, सृष्टि-स्थिति- लय, विद्युत्मंडल प्रकाशप्रभावाय नमः ।	Om Praanapanchaka bhootapanchaka vedatraya agnitraya gunatraya mandalatraya graha raasi nakshatra srishti sthithi laya vidhyutmandala prakaasha prabhaavaaya Namaha
ॐ शोडशकळ, चतुषष्टीकळ, षन्नवतीकळा पूर्ण पादाय नमः ।	Om Shodashakala chatushashtikala shannavateekalaapoorna- paadaaya Namaha
ॐ चतुर्दश भुवनव्याप्ताय नमः ।	Om Chaturdasha bhuvana vyaaptaaya Namaha
ॐ मूर्तित्रय शक्तित्रय पादाय नमः ।	Om Moorthytraya shaktitrayapaadaaya Namaha
ॐ देव यक्ष यक्षिनी भैरव भैरवी सेवित पादाय नमः ।	Om Deva yaksha yakshini bhairava bhairavi sevitha paadaaya Namaha
ॐ निरञ्जन पादाय नमः ।	Om Niranjanapaadaaya Namaha

ॐ सर्वकाम्यसिद्धि प्रसादाय नमः ।	Om Sarvakaamya siddhiprasaadaaya Namaha
ॐ सर्वाधाराय नमः ।	Om Sarvaadhaaraaya Namaha
ॐ निराधाराय नमः ।	Om Niraadhaaraaya Namaha
ॐ निर्विकाराय नमः ।	Om Nirvikaaraaya Namaha
ॐ जनन मरण प्रवाह रहिताय नमः ।	Om Janana marana pravaaha rahitaaya Namaha
ॐ सर्वभवनाशनाय नमः ।	Om Sarvabhavanaashanaaya Namaha
ॐ सदापादद्वयामृत प्रसादाय नमः ।	Om Sadaapaadadwayaamritha prasaadaaya Namaha
ॐ कुलार्णवतंत्रार्चन प्रीताय नमः ।	Om Kulaarnavatanttraarchana preetaaya Namaha
ॐ सर्वनदी तीर्थ क्षेत्र पादद्वय प्रकाशाय नमः ।	Om Sarva naditeera kshetra paadadwaya prakaashaaya Namaha

ॐ सप्तकोटि महामंत्र  
देवतास्वरूप पादाय नमः।

Om Saptakoti  
mahaamantra  
devataaswaroopa  
paadaaya Namaha

ॐ रहस्यातिरहस्य पादद्वय  
प्रभाव प्रकाशाय नमः।

Om Rahasyaatirahasya  
paadadwayaprabhaava  
prakaashaaya Namaha

ॐ जीवन्मुक्ति प्रसादाय नमः।

Om Jeevanmukti  
prasaadaaya Namaha

ॐ ब्रह्मामृतपानासक्त प्रसाद  
पादाय नमः।

Om Brahmaamrutha  
paanaasakthaprasaada  
paadaaya Namaha

ॐ सदा ब्रह्मज्ञान सिद्धाय  
नमः।

Om Sadaabrahmagnyaana  
siddhaaya Namaha

ॐ सच्चिदानंदाय नमः।

Om Sachhidaanandaaya  
Namaha

ॐ स्थिर सिद्धि प्रसादाय नमः।

Om Sthirasiddhi  
prasaadaaya Namaha

ॐ योगत्रय मूलाधाराय नमः।

Om Yogatraya  
moolaadhaaraaya Namaha

ॐ योगपादाय नमः।

Om Yogapaadaaya  
Namaha

ॐ ज्योतिर्त्रयाय नमः।

Om Jyothirtrayaaya  
Namaha

ॐ आत्मज्योतिप्रकाशाय नमः।	Om Atmajyothi- prakaashaaya Namaha
ॐ आत्मावताराय नमः।	Om Atmaavataaraaya Namaha
ॐ बाह्यांतर आत्मप्रकाशाय नमः।	Om Baahyaantara atmaprakaashaaya Namaha
ॐ रुधिरास्तिशल्यमज्ज शुक्रधातु शून्याय नमः।	Om Rudhiraasthi shalya majja shukra dhaatu shoonyaaya Namaha
ॐ आत्मपूर्ण पादद्वयाय नमः।	Om Atmapoorna paadadwayaaya Namaha
ॐ स्व व्याप्त व्यक्ताय नमः।	Om Swavyaaptavyaktaaya Namaha
ॐ निराधाराय नमः।	Om Niraadhaaraaya Namaha
ॐ सर्वाधाराय नमः।	Om Sarvaadhaaraaya Namaha
ॐ बीजत्रयाय नमः।	Om Beejatrayaaya Namaha
ॐ प्रणवाधाराय नमः।	Om Pranavaadhaaraaya Namaha
ॐ प्रणवाकाराय नमः।	Om Pranavaakaaraaya Namaha
ॐ ध्यानसमाधि लय शून्याय नमः।	Om Dhyana samaadhi laya shoonyaaya Namaha

ॐ सर्वसमाधिसिद्धाय नमः ।	Om Sarva samaadhi siddhaaya Namaha
ॐ प्रस्तानत्रय स्वरूपाय नमः ।	Om Prasthaanatraya swaroopaya Namaha
ॐ सर्वपारायण प्रीताय नमः ।	Om Sarvapaaraayana preethaaya Namaha
ॐ बाह्यांतरार्चन प्रीताय नमः ।	Om Baahyaantaraarchana preethaaya Namaha
ॐ सर्वोपनिषत् तत्त्वस्वरूपाय नमः ।	Om Sarvopanishath tatvaswaroopaya Namaha
ॐ वेदाग्नाय प्रीताय नमः ।	Om Vedaamnaaya preethaaya Namaha
ॐ सर्वत्यागाय नमः ।	Om Sarvatyaagaaya Namaha
ॐ सदाचाराय नमः ।	Om Sadaacharaaya Namaha
ॐ दुराचारखण्डनाय नमः ।	Om Duraachaara khandanaaya Namaha
ॐ अभेदनाशनाय नमः ।	Om Abhedanaashanaaya Namah
ॐ अंतशौच्य पूर्णाय नमः ।	Om Antashouchya poornaaya Namaha
ॐ बाह्यशौच्य विसर्जनाय नमः ।	Om Baahyashouchya visarjanaaya Namaha

ॐ ज्योतिस्वरूपाय नमः ।	Om Jyothiswaroopaaya Namaha
ॐ ज्योतिर्कलापूर्णाय नमः ।	Om Jyothirkalaapoornaaya Namaha
ॐ श्री दत्त पादद्वयाय नमः ।	Om Sri Datta paadadwayaaya Namaha
ॐ ॐंकाराय नमः ।	Om Omkaaraaya Namaha
ॐ श्रीविद्या शक्तिविद्या स्वरूपाय नमः ।	Om Srividya shaktividya swaroopaaya Namaha
ॐ सिद्धाकर्षणाय नमः ।	Om Siddhaakarshanaaya Namaha
ॐ मोषिताकर्षणाय नमः ।	Om Moshithaakarshanaaya Namaha
ॐ इंद्राद्यष्टदिक्पालकाकर्षणाय नमः ।	Om Indraadhyashta dikpaalakaakarshanaaya Namaha
ॐ अमृताकर्षणाय नमः ।	Om Amritakarshanaaya Namaha
ॐ नागाकर्षणाय नमः ।	Om Naagaakarshanaaya Namaha
ॐ सर्व-यक्षिण्याकर्षणाय नमः ।	Om Sarva yakshinyaakarshanaaya Namaha
ॐ सिद्धशाबर देवशाबर	Om Siddhashaabara

महामंत्रान्याकर्षणाय नमः ।

devashaabara  
mahaamantraanyaa-  
karshanaaya Namaha

ॐ दिव्य पादद्वयाय नमः ।

Om Divyapaadadwayaaya  
Namaha

ॐ तुर्यातीताकर्षणाय नमः ।

Om Thuryaateethaa-  
karshanaaya Namaha

ॐ निराहाराय नमः ।

Om Niraahaaraaya  
Namaha

ॐ सर्वाहारप्रियाय नमः ।

Om Sarvaahaarapriyaaya  
Namaha

ॐ सनकसनंदन सनत्सुजात  
सनत्कुमार पूजित प्रियाय  
नमः ।

Om Sanaka sanandana  
sanath sujata  
sanathkumara  
poojitapriyaaya Namaha

ॐ कपिलवामदेव सांघ्रुति  
संवर्तक ऋभु निधाग शांडिल्य  
अधर्वण सेवा संतुष्टाय नमः

Om Kapila vama deva  
saanghruti samvarthaka  
ribhu nidhaaga  
shandilya adharvana  
sevaasanthushtaaya  
Namaha

ॐ गायत्री प्रियाय नमः ।

Om Gayathripriyaaya  
Namaha

ॐ गानलोलाय नमः ।

Om Gaanalolaaya Namaha

ॐ सर्वास्त्रसिद्धाय नमः ।

Om Sarvaastrasiddhaaya  
Namaha

ॐ शस्त्रप्रियाय नमः ।

Om Shastrapriyaaya  
Namaha

ॐ सर्वक्षौद्रिकादि विनाशनाय  
नमः ।

Om Sarvakshoudrikaadi  
vinaashanaaya Namaha

ॐ ब्रह्मप्रणवस्वरूप पादाय  
नमः ।

Om  
Brahmapranavaswaroopa  
paadaaya Namaha

ॐ सर्वातीताय नमः ।

Om Sarvaateethaaya  
Namaha

ॐ निर्द्वन्द्वाय नमः ।

Om Nirdwandwaaya  
Namaha

ॐ नियमानियम विसर्जनाय  
नमः ।

Om Niyamaaniyama  
visarjanaaya Namaha

ॐ बाह्यतीर्थ विसर्जनाय नमः ।

Om Baahyateertha  
visarjanaaya Namaha

ॐ अंतस्तीर्थ प्रसाद सिद्धाय  
नमः ।

Om Antasteertha prasaada  
siddhaaya Namaha

ॐ बाह्येन्द्रिय अंतरेन्द्रिय  
धर्मत्यागाय नमः ।

Om  
Baahendriya antarendriya  
dharma tyaagaaya Namaha

ॐ आत्मज्योति पादद्वयाय  
नमः ।

Om Atmajyothi  
paadadwayaaya Namaha



ॐ विश्व व्याप्त पादद्वयाय नमः।	Om Viswavyaapta paadadwayaaya Namaha
ॐ सप्तर्षिसेवित प्रियाय नमः।	Om Saptarshi sevithapriyaaya Namaha
ॐ नैमिशारण्य स्थिताय नमः।	Om Nemishaaranya sthithaaya Namaha
ॐ बदरिकावन स्थिताय नमः।	Om Badarikaavana- sthithaaya Namaha
ॐ नारायणसेवितप्रियाय नमः।	Om Narayanasevithapriyaaya Namaha
ॐ नारदपूजितप्रियाय नमः।	Om Naradapoojithapriyaaya Namaha
ॐ नवनाथसिद्धसेविताय नमः।	Om Navanaatha- siddhasevithaaya Namaha
ॐ दत्तपादद्वय सिद्धपूजिताय नमः।	Om Dattapaadadwaya siddhapoojithaaya Namaha
ॐ सर्वदारिद्र्य निर्मूलनाय नमः।	Om Sarva daaridryanirmoolanaaya Namaha
ॐ सर्वनवनिधि निक्षेप प्रसादाय नमः।	Om Sarva navanidhi nikshepaprasaadaaya Namaha

ॐ वाक्सिद्धि प्रसादाय नमः ।	Om Vaaksiddhi prasaadaaya Namaha
ॐ दृष्टिसिद्धि प्रसादाय नमः ।	Om Drishtisiddhi prasaadaaya Namaha
ॐ सर्वदीक्षासिद्धि प्रसादाय नमः ।	Om Sarvadeekshaasiddhi prasaadaaya Namaha
ॐ परिव्राजक प्रियाय नमः ।	Om Parivraajakapriyaaya Namaha
ॐ परमहंस स्वरूपाय नमः ।	Om Paramahamsa- swaroopaaya Namaha
ॐ अवधूत दिगंबर सेवाप्रीताय नमः ।	Om Avadhoota digambarasevaapreethaaya Namaha
ॐ विद्युत्ज्योति प्रभावप्रकाशाय नमः ।	Om Vidyuthjyothi- prabhaavaprakaashaaya Namaha
ॐ वेदोपनिषत् पादद्वयव्याप्ताय नमः ।	Om Vedopanishath- paadadwayavyaaptaaya Namaha
ॐ ब्रह्मात्मज्ञानपूर्णाय नमः ।	Om Brahmaatma gnyaanapoornaaya Namaha
ॐ अकार-उकार-मकार कळापूर्णाय नमः ।	Om Akaara ukaara makaarakalaapoornaaya Namaha

ॐ अत्रिअनसूया ज्योतिप्रभाव प्रकाशपूर्णाय नमः।	Om Atri anasuyaajyothiprabhaava- prakaasha poornaaya Namaha
ॐ श्री दत्तात्रेय पादद्वयाय नमः ॥	Om Sri Dattatreya Paadadwayaaya Namaha ॥
ॐ नमो भगवते दत्तात्रेय पादद्वयाय नमः ।	Om namobhagavate dattatreya paadadwayaaya Namaha
ॐ सिद्धपादाय नमः ।	Om Siddha paadaaya Namaha
ॐ योगपादाय नमः ।	Om Yogapaadaaya Namaha
ॐ ज्ञानपादाय नमः ।	Om Gnyaanapaadaaya Namaha
ॐ ध्यानपादाय नमः ।	Om Dhyaanapaadaaya Namaha
ॐ समाधिपादाय नमः ।	Om Samaadhipaadaaya Namaha
ॐ मूर्तित्रय शक्तित्रय पादाय नमः ।	Om Moorthitraya shaktitraya paadaaya Namaha
ॐ सर्वजीव व्याप्तपादाय नमः ।	Om Sarvajeevavyaapta paadaaya Namaha

ॐ सर्वानंदपादाय नमः ।

Om Sarvaanandapaadaaya  
Namaha

ॐ ग्रहनक्षत्र राशि मण्डलत्रय  
भूतपञ्चक प्राणपञ्चक  
योगत्रय वेदत्रय उपनिषद्पादाय  
नमः ।

Om Graha nakshatra rasi  
mandalatraya  
bhootapanchaka  
praanapanchaka yogatraya  
vedatraya  
upanishadpaadaaya  
Namaha

ॐ गुणत्रयपादाय नमः ।

Om Gunatrayapaadaaya  
Namaha

ॐ सर्व द्वन्द्वादीन्निर्मूलनाय नमः ।

Om Sarvadvandwadeen-  
nirmoolanaaya Namaha

ॐ अमृतपूर्णाय नमः ।

Om Amritapoornaaya  
Namaha

ॐ अमृतप्रसादाय नमः ।

Om Amritaprasaadaaya  
Namaha

ॐ हंस परमहंसावधूताय नमः ।

Om Hamsa paramahamsa  
avadhootaaya Namaha

ॐ दिगंबर अतिवर्णामिपाद  
व्याप्ताय नमः

Om Digambara ati  
varnaami paadavyaaptaaya  
Namaha

ॐ तुर्यातीतपादाय नमः

Om Turyaateetapaadaaya  
Namaha

ॐ आत्मामृतपानतृप्ति पादाय नमः ।	Om Aatmaamritapaana tripti paadaaya Namaha
ॐ निष्कामाय नमः ।	Om Nishkaamaaya Namaha
ॐ निर्गुणपादाय नमः ।	Om Nirgunapaadaaya Namaha
ॐ सर्वातीताय नमः ।	Om Sarvaateethaaya Namaha
ॐ पादुका महापादुका स्वरूपाय नमः ।	Om Paadukaa mahaapaadukaa swarootpaaya Namaha
ॐ कुलार्णवतंत्र पूर्णपादाय नमः ।	Om Kulaarnavatantra- poornapaadaaya Namaha
ॐ सर्वबाह्य विसर्जनाय नमः ।	Om Sarva bhaaya visarjanaaya Namaha
ॐ निराधाराय नमः ।	Om Niraadhaaraaya Namaha
ॐ निराकाराय नमः ।	Om Niraakaaraaya Namaha
ॐ निरुपमानाय नमः ।	Om Nirupamaanaaya Namaha
ॐ निर्विकाराय नमः ।	Om Nirvikaaraaya Namaha

ॐ सिद्धऋषि मानस संचार पादाय नमः ।	Om Siddha rishi maanasa sanchaara paadaaya Namaha
ॐ जनन मरण रहिताय नमः ।	Om Jananamarana rahitaaya Namaha
ॐ सर्व वर्ण रहिताय नमः ।	Om Sarva varnarahitaaya Namaha
ॐ उपनिषत् आत्मामृतरसपान पादाय नमः ।	Om Upanishath aatmaamritarasa paanapaadaaya Namaha
ॐ उपदेश विहीनाय नमः ।	Om Upadeshaviheenaaya Namaha
ॐ उपदेश कर्ताय नमः ।	Om Upadeshakartaaya Namaha
ॐ आत्मोपदेशसिद्धि प्रसादाय नमः ।	Om Atmopadesha siddhiprasaadaaya Namaha
ॐ आत्माकाराय नमः ।	Om Atmaakaaraaya Namaha
ॐ आत्मपूर्णाय नमः ।	Om Atmapoornaaya Namaha
ॐ आत्मालंकार प्रियाय नमः ।	Om Atmaalankaara- priyaaya Namaha
ॐ आत्मज्योति स्वरूपाय नमः ।	Om Atmajyothi- swaroopaaya Namaha

ॐ अकारादि-क्षकारांत मातृका बीज वर्णाकार स्वरूपाय नमः ।	Om Akaaraadi kshakaaraantha mathrukaabeeja varnaakaara swaroopaaya Namaha
ॐ सर्वज्योति पूर्णाय नमः ।	Om Sarvajyothipoornaaya Namaha
ॐ पुरुष-प्रकृति स्वरूप पादाय नमः ।	Om Purushaprakruti swaropapaadaaya Namaha
ॐ सर्वाहंकार विसर्जनाय नमः ।	Om Sarvaahankaara visarjanaaya Namaha
ॐ शांताय नमः ।	Om Shantaaya Namaha
ॐ महामतन्यदृष्टांत प्रबोध पादाय नमः ।	Om Mahaamatanya drishtaantha prabodhapaadaaya Namaha
ॐ सर्वकर्म निर्मूलनाय नमः ।	Om Sarvakarma nirmoolanaaya Namaha
ॐ धर्मपूर्णाय नमः ।	Om Dharmapoornaaya Namaha
ॐ सर्वाधाराय नमः ।	Om Sarvaadhaaraaya Namaha
ॐ वेदोपनिषत् धर्मसत्कर्म	Om Vedopanishathdharma

उपदेशनिष्ठा सदाचारपूर्णाय नमः ।	satkarmaupadesha nishtaa sadaachaara poornaaya Namaha
ॐ सर्व विसर्जनाय नमः ।	Om Sarvavisarjanaaya Namaha
ॐ स्नान-पानाय नमः ।	Om Snaanapaanaaya Namaha
ॐ स्नान-पान त्यागाय नमः ।	Om Snaanapaana tyaagaaya Namaha
ॐ वेदोपनिषत् विहाराय नमः ।	Om Vedopanishath vihaaraaya Namaha
ॐ वनमाला धराय नमः ।	Om Vanamaalaadharaaya Namaha
ॐ तुलसीमालाधर प्रीताय नमः ।	Om Thulasimalaadhara preethaaya Namaha
ॐ तुलसीदल पूजाप्रियाय नमः ।	Om Thulasidala poojaapriyaaya Namaha
ॐ बिल्वदल माला सतुष्टाय नमः ।	Om Bilvadala maalasantushtaaya Namaha
ॐ बिल्वार्चन प्रियाय नमः ।	Om Bilvaarchanapriyaaya Namaha
ॐ बिंदुपादाय नमः ।	Om Bindupaadaaya Namaha



ॐ बिंदुकळापूर्णाय नमः ।

Om Bindukalaapoornaaya  
Namaha

ॐ बिन्दुज्योतिपूर्णप्रकाशाय  
नमः ।

Om Bindurjyothi-  
poornaprakaashaaya  
Namaha

ॐ बिंदुपादद्वयाय नमः ।

Om Bindupaadadwayaaya  
Namaha

ॐ बैदवस्थिताय नमः ।

Om Baidhavasthitaaya  
Namaha

ॐ बैदवांतर्गत द्वादश  
ज्योतिर्प्रकाश प्रभावपादाय  
नमः ।

Om Baidhavaantargata  
dwaadasha-  
jyothirprakaasha  
prabhaava paadaaya  
Namaha

ॐ हृदपद्म प्रभाव प्रकाशाय  
नमः ।

Om Hridpadmaprabhaava  
prakaashaaya Namaha

ॐ हृदपद्म विकसित  
मध्यस्थिताय नमः ।

Om Hridpadmavikasita  
madhya sthitaaya Namaha

ॐ पद्मकमल पूर्णान्दाय नमः ।

Om Padmakamala-  
poornaanandaaya Namaha

ॐ पद्मकमल पूर्णपादाय  
नमः ।

Om Padmakamala-  
poornapaadaaya Namaha

ॐ सद्भक्तहृदयस्थित संचाराय नमः ।	Om Sadhbhaktahridayasthita sanchaaraaya Namaha
ॐ ब्रह्म विष्णु महेश्वर रमा वाणी उमा स्वरूप पादाय नमः ।	Om Brahma Vishnu maheshwara ramaa vani uma swaroopapaadaaya Namaha
ॐ अनसूय हृदपद्मस्थित प्रकाश प्रभावाय नमः ।	Om Anasuya- hridpadmasthita prakaasha prabhaavaaya Namaha
ॐ अत्रिध्यान समाधिस्थित प्रकाश प्रभावपादद्वयाय नमः ।	Om Atridhyaana- samaadhisthita prakaasha prabhaavapaadadwayaaya Namaha
ॐ श्री दत्तात्रेय पादद्वयाय नमः ।	Om Sri Dattatreya paadadwayaaya Namaha
ॐ सर्व विश्वकमल मध्यस्थिताय व्याप्तप्रकाशप्रभावाय नमः ।	Om sarva vishwakamala madhyasthitaya vyaapta prakaasha prabhaavaaya Namaha
ॐ अथर्वणवेद प्रियाय नमः ।	Om atharvanaveda priyaaya Namaha
ॐ वेदपद्मकमल मध्यस्थिताय नमः ।	Om Vedapadmakamala madhyasthitaaya Namaha

ॐ ऊपनिषत्पद्मकमल  
पूर्णानंदाय नमः ।

Om Upanishath  
padmakamala-  
poornaanandaaya Namaha

ॐ सर्वातीताय नमः ।

Om Sarvaateetaaya  
Namaha

ॐ श्रीदत्तात्रेय पादद्वयाय नमः ।

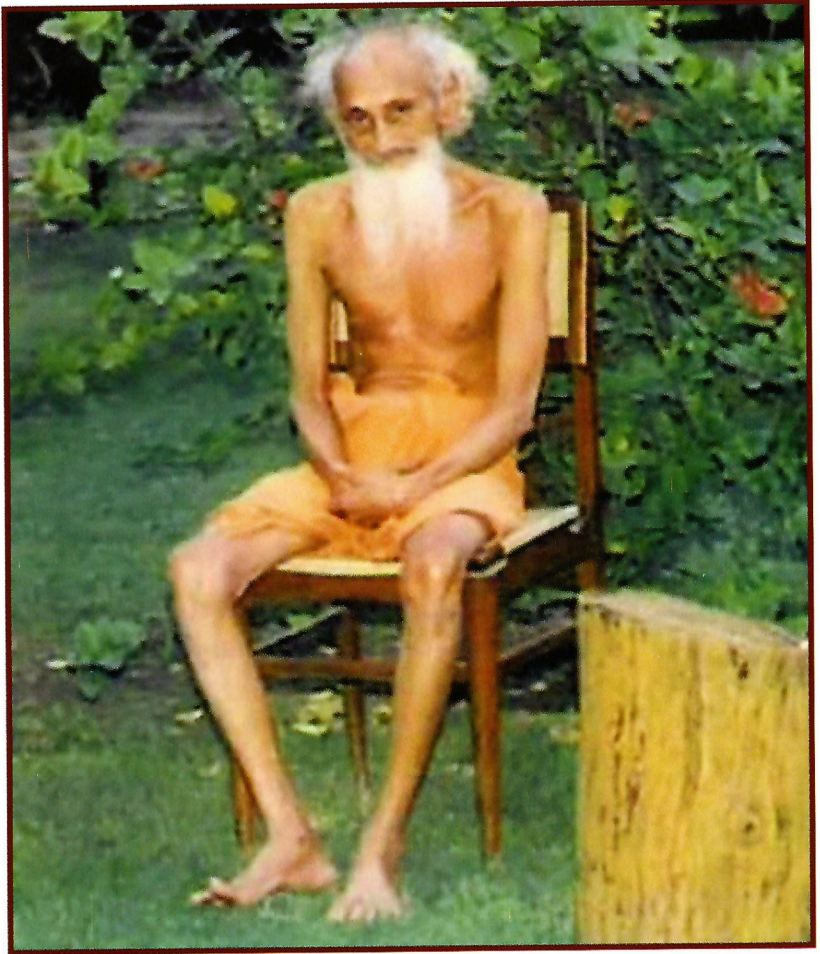
Om Sri Dattatreya  
Paadadwayaaya  
Namaha | |

ॐ श्री शिवचिंतामणी कामधेनु  
गुरुदत्त पादद्वयाय नमः ।

Om Sri Shivachintamani  
kamadhenu Gurudatta  
paadadwayaaya  
Namaha | |

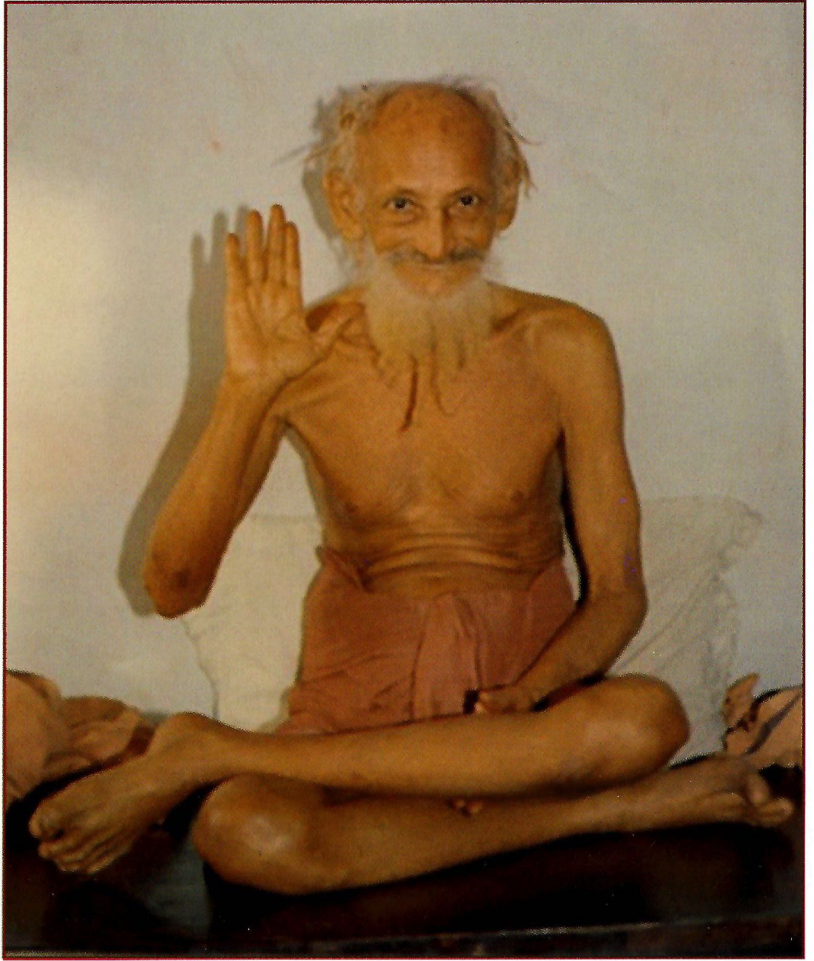
ॐ श्री शिवचिंतामणि कामधेनु कल्पवृक्ष श्री गुरुदेव  
दत्तात्रेयाय नमः ।

*Om Shri Shivachintamani Kamadhenu Kalpavruksha  
Shri Gurudeva Dattatreyaaya Namaha*



## *Chapter VI*

### *The Universal Nature of the Guru*



## **Chapter VI :** **The Universal Nature of the Guru**

The ways of the Guru are at times incomprehensible. They unfold in a manner to remove all traces of doubt and firmly establish faith, which is both unshakeable and humbling. The revelation of the omniscience and all encompassing nature of a Sadguru removes all sense of ego and 'I'ness. This quality manifests itself not only in his disciples (shishyas) but also in all true seekers and sadhakas. A realized sadhaka knows that the external manifestation of different Gurus is in fact the same universal consciousness and that they are all one.

A Vedaguru tellingly narrated an incident to illustrate the above. Once some Vedic scholars had wanted to honour another Vedic scholar with an honorific title and sought an audience with Kanchi Paramacharya to seek his consent for the felicitations and his presence for the ceremony. Paramacharya asked the scholars to meet with Chandole Sastrygaru, Sri Tadepalli Raghava Narayana Sastrygaru and proceed with the ceremony. The scholars invited Chandole Sastrygaru to the Sabha and felicitated the scholar by giving him an honorific title as suggested by Chandole Sastrygaru. When the same group went back to Kanchi, the Paramacharya, even before they could utter a word, welcomed them with the very words which were given as the honorific title. This incident shows that the Paramacharya and Chandole Sastrygaru were indeed one.

Interestingly, both Chandole Sastrygaru and our Gurugaru had intimated their shishyas of letting go of their upaadhis (mortal form) prior to their attaining samadhi. Four days before Gurugaru attained Siddhi, he told a shishya "My sadhana is complete and I have become 'Yogiraj'." He had a vision of Lord Dattatreya then (The Yogiraj garment was made for him to announce his attaining this celestial state). "I have only four days left in this body and I will depart on Gurupoornima day" - 'Ichchamrithyu' (death as per his wish). He said softly "Do not feel sad that I am leaving this body. You do not have to spend money to come and see me. I will always be with you whenever you think of me. This is my sadhana." This was his message to all his disciples when he became formless (Aroopa). "I can be in any form 'Upaadhi' amongst you. I do not need bodyguards; Tara, Rajashyamala, Vaaraahi and Bagala are my 'rakshakaas' (security guards)." Both Gurugaru and Chandole Sastrygaru had said that they would continue to bless and work for the spiritual upliftment of their shishyas. Vedaguru observed that Mahatmas like our Gurugaru had come to uplift those who sought refuge in God.

Despite Gurugaru giving up his mortal form, he remains a living spirit to all his disciples and devotees. Like Ramana Maharishi, Gurugaru advocated living in the world as necessary for sadhana. If one could do this - that is be in the world yet not of the world - one would have achieved a high state of detachment. Gurugaru's piercing look established the bond between him and the seeker who was being put on the spiritual path and the path of active thought. The Guru is none other than the extension of the disciple's self. When the self is realized, there is



neither Guru nor disciple - a Dattohamasmi stage is reached. A Guru's duty is to awaken the ignorant to the reality that what they perceive is unreal, and that the only reality is their being. It is complete surrender to Datta with constant contemplation on the object of surrender. Words are not needed to communicate; it is the feeling that can vibrate and reach others without having to utter a word, for the unspoken has greater power than the spoken. Spiritual awakening brought about by the knowledge imparted by Gurugaru frees one from all bonds. We should not forget the spiritual and ecumenical legacy bequeathed to us by this great Mahapurusha.

To borrow from the readings of other great spiritual leaders, one needs to cross the ocean of Samsara with the help of a Guru. It is He who dispels all unnecessary thoughts and negativity from our mind. He instils discrimination or Viveka in us. He is the one who generates, creates, sustains and nourishes both our mind and heart. He shows us that we have to surpass our mind to reach our soul. A Guru does not give so much as he removes. If you are in the grip of maya or illusion, a true Guru helps you emerge from it by arousing the powers of discrimination that is latent within your own consciousness. The Guru acts on the conviction that nothing can be your own that was not yours already to own. The Guru imparts an ethical perspective to all your worldly dealings, stresses the importance of guiding values and makes his disciples realize the ultimate knowledge of the cosmic principle, which the Upanishads exalt as Brahman. Such is the importance of the Guru as a guide through the perilous ways of life that even such divine incarnations such as Rama and Krishna,

flourished under their Gurus Vishwamitra and Sandeepani.

गुरु मूर्तिम् स्मरे नित्यम्, गुरु नाम सदाजपेत् ।  
गुरोराज्ञाम् प्रकुर्विता, गुरोरन्या नान्न भावयेत् ॥

*Guru moorthim smare nithyam  
Guru naama sadaa japeth  
Guroraagnyaam prakuroita  
Guroranya naanna bhaavayeth*

*Chapter VII*

*A Spiritual Soulmate*



## Chapter VII : A Spiritual Soulmate

This brings us to an interesting interlude between Gurugaru and a great friend of his, Shri Bansidhar Mohanty of Cuttack, Orissa. They were spiritual (Aadhyatmic) soul mates. Mahantji, as he was known, was about 15 years younger than Gurugaru and was a great devotee of Anjaneya. Gurugaru would often refer to him in his conversations. When Gurugaru was doing tapas in the jungles of Orissa, he used to frequent Mahantji's Ashram. When some shishyas went to meet him a few years ago, he told them that even though Gurugaru had left his mortal form, he was still in communion with him and conversations between them were still going on. When Gurugaru's disciples went one afternoon to see Mahantji in Bhubhaneshwar, they thought they would be disturbing him, coming unannounced, but Mahantji put them at ease by saying that he already had had a message that they would be coming! When one of the shishyas was about to tell Mahantji about the Ashram, he stopped them saying he already knew all about it, even before Gurugaru's Mahasamadhi!

“Your Guru was no ordinary individual” said Mahantji. He had mastered the Dasa Mahaavidyas, Ashtasiddhis and there was no Vidya that he was unaware of. He would go off into the jungles of Orissa for four to five months and come back thereafter. No one knew how he survived, but he would indicate to Mahantji to come and

pick him up on a particular day by which time he would have finished the sadhana he had set for himself to accomplish.

One day Mahantji asked Gurugaru "I know you have the powers and mastery over siddha powers. Show me some of them for me to learn." Gurugaru smiled and lo and behold! - vigrahas of Rama, Sita, Lakshmana and Hanuman fell out of his mouth. These figurines are still in the possession of Mahantji. But Gurugaru then again smiled and cautioned that one should not get into these practices or 'miracles' and added jokingly "You can always purchase these vigrahas for Rs 200/- in the market. I will show you the true sadhana of unifying yourself with the Atmajyoti (the inner light)." Mahantji said that if Gurugaru had really set about displaying these 'miracles', he would have made crores!! Gurugaru also told Mahantji never to disclose the fact of 'miracles' to anyone as long as Gurugaru was alive. Mahantji told the shishyas who were visiting him "Do your sadhanas with all sincerity for your Gurugaru is Anakapalle Anjaneya Datta!"

When Gurugaru was in Bhubhaneshwar lots of people wanted to come and see him and bring gifts. By the evening all the gifts would have been given away by Gurugaru and not a single item would have been left with him. "He only had two loin cloths left always!" said Mahantji jokingly.

One of the shishyas who had gone to visit Mahantji, was having acute leg pain and was actually seated on a chair, whereas Mahantji was seated on the floor in front of this disciple. The shishya at this point felt it was Gurugaru

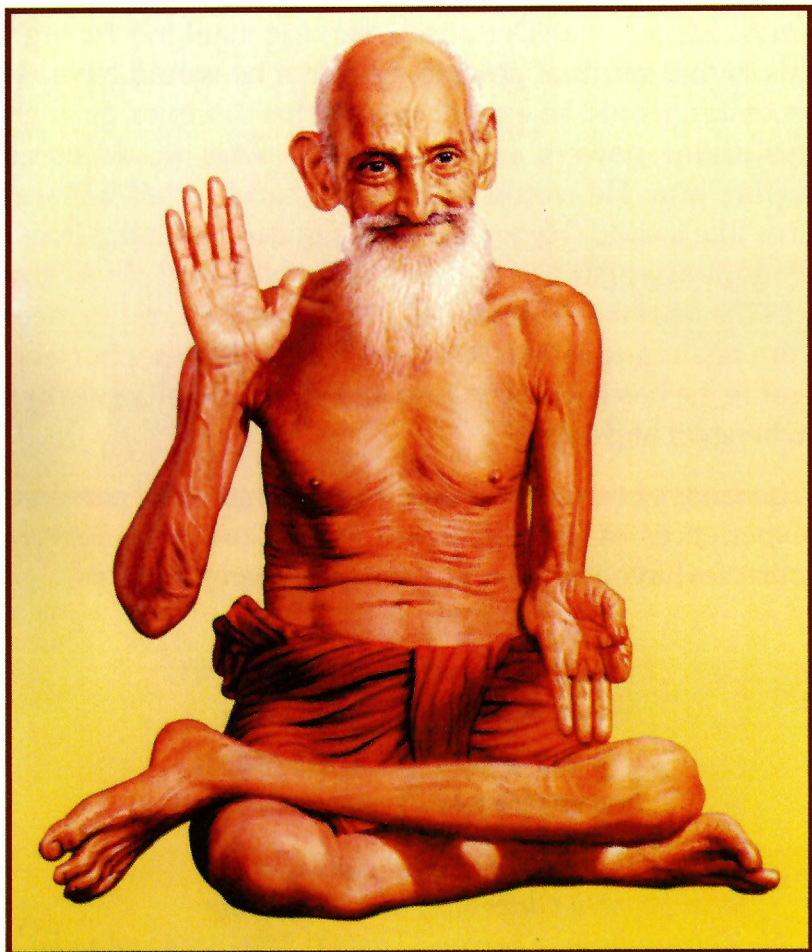
incarnate sitting in front and prostrated hurriedly, shedding tears of joy. Mahantji then blessed the shishya.

Mahantji was also a reputed astrologer and had studied Gurugaru's horoscope. He predicted that the 'man' is above planetary effects and would become an Emperor or an Avadhoota like Dattatreya, serving mankind through his divine spiritual powers. And that he would have no enemies, would be ever fit to serve his disciples through his divine powers, and to all those who would come before him. He would lead a secret and sacred life and live like a child. He would be the master of Shakti Pooja Paddhati, worship of the Mother Goddess and physically get the darshan of Anjaneya. "I pray to the Lord to meet him again and again. As a real friend, philosopher and guide, he has been very kind to give me darshan always whenever he desires."

There have been several shishyas who have had personal experiences of enlightenment from Gurugaru. Several miracles have also been witnessed by many shishyas.

न गुरोरधिकम् तत्त्वं, न गुरोरधिकम् ज्ञानं ।  
न गुरोरधिकम् तपं, तस्मै श्री गुरवे नमः ॥  
गुरुप्रज्ञा प्रसादेन, मूर्खो वा यदि पंडितः ।  
यस्तु सम्बद्ध्यते तत्त्वं, विरक्तो भवसागरात् ॥

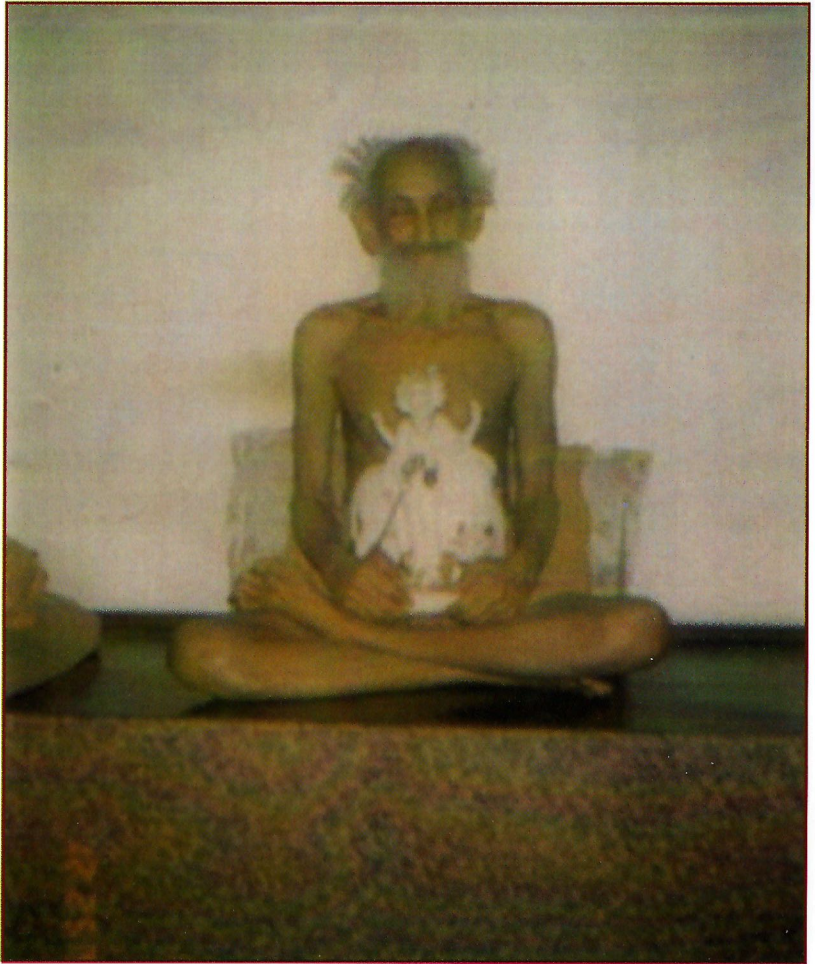
*Na Guroradhikam tatvam  
Na Guroradhikam gnyaanam  
Na Guroradhikam tapam Thasmai Sri Gurave namaha  
Gurupragnya prasaadena moorkho  
vaa yadhi pandithaha  
Yastu sambadhyate tatvam virakto bhavasaagaraath*





## *Chapter VIII*

# *Satswaroopa Darshana*



## Chapter VIII : Satswaroopa Darshana

The underlying thread running through all the experiences and leelas in this book is the silent transformation that Gurugaru's shishyas are experiencing. This transformation is guiding them in their quest for spiritual progress. In Gurugaru's own words (which was revealed to a shishya post his Mahasamadhi), 'Very often a sadhaka has to face great trials which cause physical and mental hardships. Their faith and patience are put to test.' Endurance becomes taxing and one often asks why a person so devoted to God's cause is put through such hardships which sap them of their energy and persistence to tread along God's path.

'Gurus and Mahapurushas choose a few eligible aspirants for this spiritual path. These people are the fields (kshetras) on which the Guru works relentlessly and untiringly. The Guru ploughs, weeds, tills and prepares the bed of the physical frame of the sadhakas.' This is reflected as the trials, tribulations, hardships, temptations, hurts and insults; or denial of their rightful fruit. 'While the sadhaka endures all these with steadfast devotion to the 'Gurupaadukas', these kshetras are readied by Gurugaru for sowing the seeds of 'Gnyaana' which bestows spiritual knowledge. These seeds germinate and grow to be a 'Kalpavruksha' (celestial boon bestowing tree) whose fruits benefit both the sadhaka and society.'

The Guru also takes away the distinction between himself

and the shishya. Caught in the cycle of karma, we go through many cycles of birth and death. As God's realisation dawns on us, we pray for the release from misery and sorrow. As 'Bhakti' or yearning for God's grace grows, not only do we seek solace but gradually we also realize that we need release from our 'karmic debts' (karma sesham). Since we cannot redress this personally, we surrender unto God and seek refuge at God's feet, praying for release.

We realize that facing the consequences of our past karmas is inevitable. Karmic debt has to be repaid by everyone. When our surrender at God's feet is absolute and our faith unshakeable, we are blessed by the grace of a Sadguru, who is a bridge to help us cross over from this samsara to the feet of God (paramapaadam). Blessed by the Guru and following his upadesha, we surrender unquestioningly at the Guru's feet, firm in the belief that He would take care of all our karmas.

In this spirit of surrender as we go through repeated karmic cycles; a stage comes when the debt is finally cleared. Then dawns the 'Gnyaana' or realization. In the past, we have always thought of ourselves as the doer (Karta) or as the person bearing the consequences of actions (Bhokta), who were troubled by others (Kaarakaas). So we prayed, in a sense of surrender to Gurugaru for relief (Uddhaaraka).

Now, with all these traces of past karmas gone, we see ourselves as any neutral observer would observe us. On observing and enquiring from this 'neutral state', we understand that neither are we the Karta nor Bhokta nor are the others, Kaarakaas. It is through these veils and filters of ignorance that we empathize with ourselves,

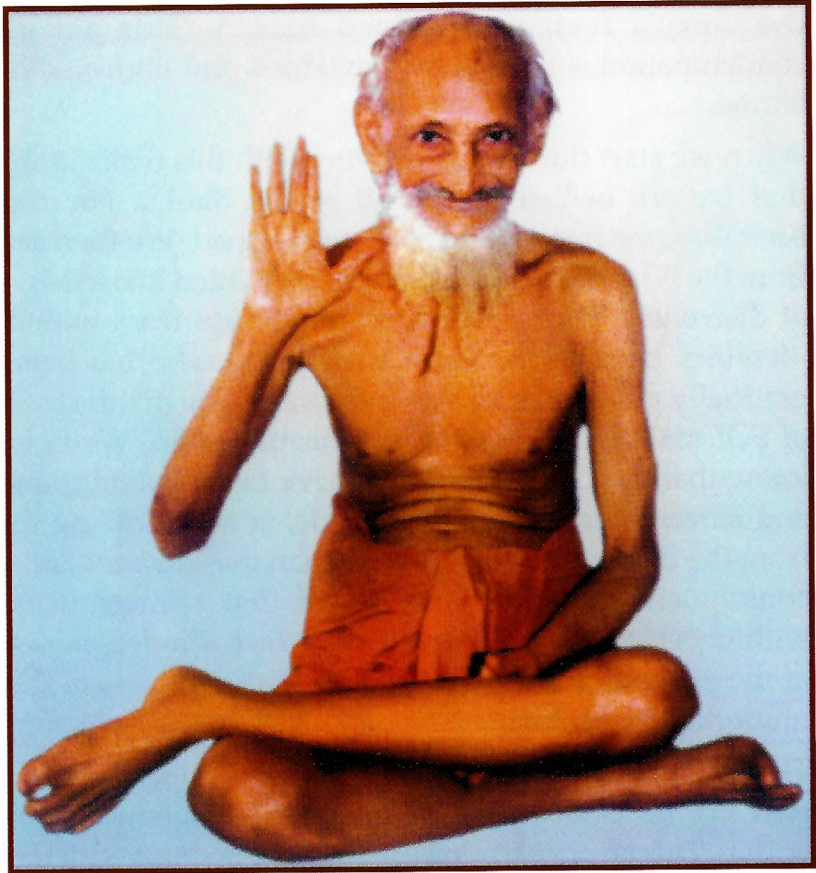
while condemning the others (Kaarakaas). Our judgement, stemming from the sense of Sharanagati unto the Guru's feet, was indeed biased. This act of condemnation is in itself an unwanted and undesirable karma.

When we start thinking and acting with this realization, that we are neither the Karta or the Bhokta nor the Kaaraka, the bonds of karma are snapped. We then act from the 'Vimarshaamsa', the clear untainted knowledge of discretion. The knowledge that springs from within identifies us with the Guru within (us) who has been gradually guiding us all along, till we evolve to this stage of Self realisation or Atmasaakshaathkaaram. We now know that the Guru, whom we have been worshipping and surrendering to on the outside, is now guiding us from the inside. He is none other than the Chaitanyam – consciousness i.e. the knowledge that springs from within. Perfect peace then prevails, which is independent of the external world and it resides in the stillness of the immortal soul within.

Thus the Guru is not only an external swaroopta, but from now on, he is also swaprakaasha, the chaitanya from within. This is satswaroopta – the state of oneness with the Guru. In this state there is only joy and bliss – Swaprakaashaananda.

चैतन्यं शाश्वतं शान्तं, व्योमातीतम् निरंजनं ।  
नादबिंदुकळातीतं, तस्मै श्री गुरवे नमः ॥

*Chaitanyam Shaashwatam Shantam,  
Vyomaateetam Niranjanam  
Naadabindukalaateetam,  
Tasmai Shri Gurave Namaha*

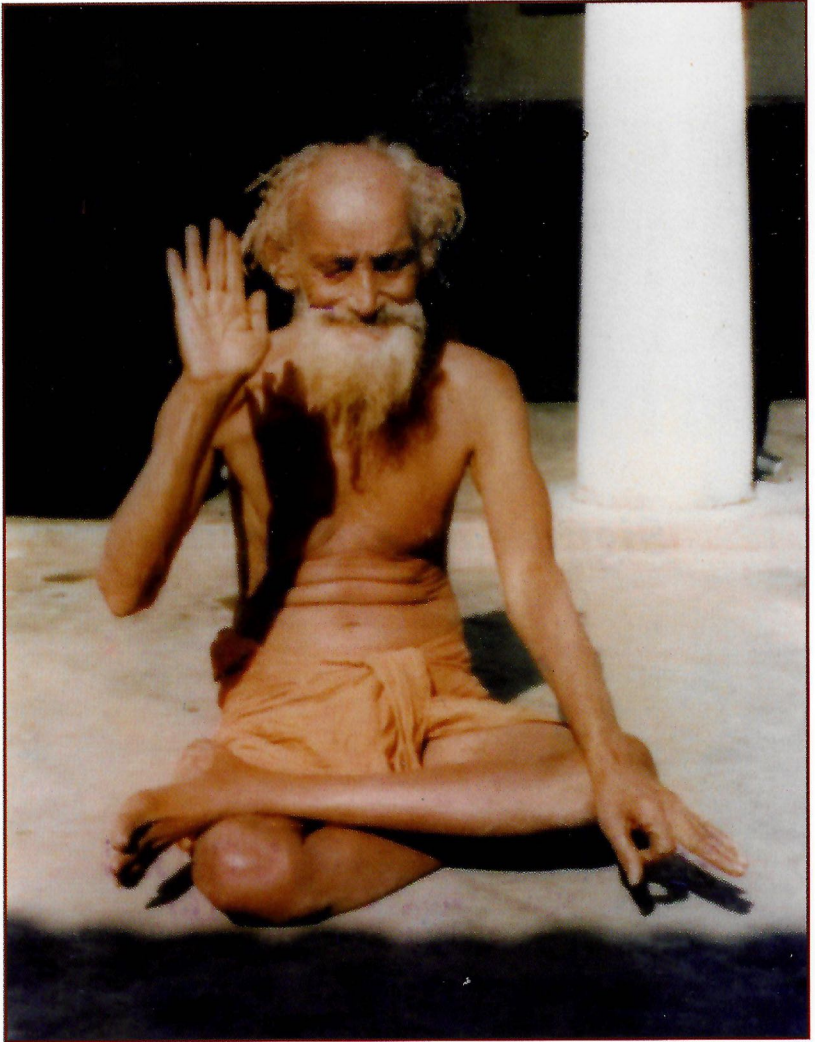


ॐ श्री सदगुरु स्वप्रकाशानंद तीर्थावधूत स्वामी

ॐ नमो शान्ताय करुणाय  
अखण्डानन्दरूपाय  
दत्त मन्त्र उपदेशाय  
स्वप्रकाशानन्दतीर्थावधूत  
मम गुरु पादद्वयाय नमो नमः ॥

## *Chapter IX*

### *Significance of a Guru*





## Chapter IX : Significance of a Guru

Beginning with our Adiguru, Lord Dattatreya, right through to our Guruguru, all the great Gurus, whomsoever they may be, have always been great souls worthy of worship.

The mother and father, who gave birth to us, are for this life only. It is the Sadguru who will always be with us, birth after birth and celebrating Dattapoornima or Gurupoornima is but a small way to say 'thank you' when we celebrate these festivals.

In this age of Kali, it is very difficult to find a Sadguru. Each of us has been blessed to have Guruguru find us. Not only has Guruguru given us 'Deeksha' as an induction into a spiritual path, but he has also guided us on how to conduct our lives. He advocated the merger of mantra sadhana, the leading of a dutiful life and discharge of one's karma (in a manner true to our conscience) for progress along the spiritual path. A sadhaka is a true practising disciple and he said that we, as disciples, would not have to do the rigorous tapas that he had to do, as he was giving us the very essence of his spiritual tapas. He thus made it easy for each of us to progress along the spiritual path.

When remembered, Guruguru is always with us every living second. The moment we think of him, he is with us - then and now. That is his 'Deeksha'- that is his 'Sadhana'. It therefore seems impossible to contemplate

what we can offer to redeem our debt to such a 'Chinmaya Guru'.

An offering to Gurugaru is akin to showing a mirror to the Sun. All of this is His universe. He is self-illuminated (Swaprakashananda). We are His children. If we are to tread, even a little, along the Gnyaanamarga he has shown us, despite the many obstacles in the path, his Gurupaadaas are the mainstay. One can overcome the difficulties with courage and determination and with head held high, merge into His divine being. In this state of true love; anger and material desires do not exist. May Gurugaru bless each of his shishyas with this universal and unconditional love.

When Gurugaru reached a final celestial state, there was no Guru, no Shishya. He had attained a Dattohamasmi state. He went beyond the Swaroopaa state to an Aroopa one merging into the 'Akhandjyoti' becoming one with Datta. Having become 'Swaprakashaa' and 'Sarvaatmaswaroopaa', he could rightly proclaim that he and Datta are One, when he uttered 'Dattohamasmi', Dattohamasmi', Dattohamasmi'!

ॐ उपदेशकर्ताय, जगत्गुरवे, सद्गुरुस्वरूपाय, सच्चिदानंदाय, शांताय, गुरुब्रह्मा, गुरुविष्णुः, गुरुर् महेश्वराः, गुरुर् लक्ष्मी, गुरु सरस्वती, गुरु पार्वती, गुरु सर्व मंत्र-यंत्र-तंत्राः, गुरुर् विद्या, गुरुर् सर्व क्षेत्राय, गुरुर् सर्व तीर्थाय, गुरुर् चतुर्वेदाय, गुरुर् प्रस्तान त्रयाय, गुरुर् सर्वोपनिषद् साराय, गुरुर् आत्माय, गुरुर् सर्वम्, गुरुर् अन्यत् किञ्चित् नास्ताय, गुरुर् शक्ति, गुरु स्वरूपाय शक्तिमयाय, मौनाय, आत्मावताराय, दत्तात्रेयाय स्वामी स्वप्रकाशानंद तीर्थावधूत योगिराज गुरुवे नमः।

Om Upadeshakārtaaya Jagatgurave, Sadguru-  
swaroopāya, Sachhidaanandaaya, Shantaaya,  
Gurubrahma, Guruvishnuhu, Gururmaheshwaraaha,  
GururLakshmi, Guru Saraswati, Guruparvathi, Guru-  
sarvamantrayantratantraaha, Gururvidya, Gurursarva-  
kshetraaya, Gurursarvateerthaaya, Gururchatur-  
vedaaya, Gururprasthaanatrāyaaya, Gurursarvopa-  
nishadsaaraaya, Gururaatmaaya, Gurusarvam,  
Gururanyath kinchith naastaaya, Gururshakti,  
Guruswaroopāya, Shaktimāyaaya, Mounāya,  
Atmaavataaraaya, Dattatreyaaya Swami  
Swaprakaashaananda Teerthaavadhoota Yogiraja  
Gurave Namaha

सदा दत्तोहमस्मि ! सदा दत्तोहमस्मि ! सदा दत्तोहमस्मि !

*Sadaa Dattohamasmi ! Sadaa Dattohamasmi !  
Sadaa Dattohamasmi !*

## Appendix

When we commenced bringing this book out on Gurugaru's birth centenary, it was considered that certain basic tenets should be reiterated and written down for the benefit of the next generation of shishyas. Divine ordinance has brought all of us together. One is greatly humbled to be under the protective canopy of such a Guruparampara. In the Datta Sampradaya, Lord Dattatreya is worshipped in the following manner:

- a) Pooja - which includes offering Pushpam - flowers, Sugandhadravayam - Sandal or any natural perfume, Dhoopam - lighting of incense, Deepam - lighting of lamp and Naivedhyam - offering of food, fruits and soon;
- b) Aarti and Bhajan - ritualistic lighting of a Deepam - lamp or agarbatti - an incense stick which is shown to the God to the accompaniment of a devotional song or bhajan or special song dedicated for the purpose only;
- c) Dakshina - Money or any other offering (fruits, clothes, sweets and so forth) given to God as Dakshina. Dakshina should be offered when one is in the presence of the Sannidhi of the Guru and also when receiving a mantra from him. Gurugaru explained the importance of Dakshina to a shishya; 'In the early years of my sadhana, I

had served many Gurus for a few years attending to their each and every need – physical or otherwise. After passing through such a laborious process, the Master gave me a small mantra. However, these days, when I initiate my disciples, I give all the great mantras starting from the Guru Mantra to the Shodashakshari (16 lettered mantra to worship Mother Goddess). Prior to giving Deeksha to a shishya, a Guru must have attained Siddhi (fruition of a mantra) in that mantra. Further, the Guru energises and gives a mantra in a manner designed for spiritual upliftment of the shishya. For such a great cause to be effective, the Dakshina offered by the shishya becomes the connecting link which binds the shishya to the Guru (and not vice versa). In their ignorance, the shishya after the initiation forgets or is unaware of it, hence I have to speak out and ask for Dakshina. As a sanyasi or a renunciate, having no more than two coupeenams (loin cloths), I have no need of any Dakshina but I take it to multiply and return it in the form of Raksha or protection and well being of the shishya. 'Gurugaru also cautioned shishyas from offering Dakshina beyond their means. He advocated austerity and 'Bhaktibava' (devotion) in offering Dakshina.

- d) Pradakshina; The audumber or Indian fig tree is worshipped in the Datta Sampradaya as the abode of Lord Datta. Hence Pradakshina (circumambulation) in a clockwise direction starting from the front is also included as part of worship. Mantra

chanting or any hymn in praise of Datta is also done during Pradakshina.

By observing these practices and by doing one's sadhana sincerely, one can hope for Gurukaruna, Guruanugraham and Gurusiddhi. We, as shishyas, are but Parichaarakas (servants) while the revered Guru is Parivraajakaacharya (master) or 'Yajamani'.

Guru drishti is kripa drishti. Guru drishti should always be upon us. Kripa drishti is the graceful glance of the Guru filled with grace and mercy.

The Guru is protecting us as our primordial father and mother. He freezes our karma and prevents fruition of future karmas and protects us from negativities. Through the principles imparted by him, He teaches us the real definition of karma and dharma.



## Glossary

<i>Aathmapushpam</i>	A metaphor for the soul in the form of a flower being offered at the Guru or God's feet
<i>Aasana</i>	Posture in yoga
<i>Akhandajyoti</i>	Universal consciousness in its attribute-less state as a primal light from which all individual consciousness manifests. Also used synonymously as paramjyoti
<i>Atman</i>	The soul / true self
<i>Ashtaadasha shakthipeeta</i>	Eighteen places of pilgrimage where the Mother Goddess is worshipped
<i>Ashtanga yoga</i>	Yoga practice involving eight stages that prepares the sadhaka for spiritual practices
<i>Ashta siddhi</i>	The eight fold occult powers attained on fruition of sadhana
<i>Avadhoota</i>	The highest form of initiation in the sanyasa ashrama
<i>Brahmavidya</i>	The knowledge of attainment of brahman – universal consciousness
<i>Chaitanyam</i>	Consciousness
<i>Daharaakaasham</i>	The mystical space, a couple of inches above the sahasrara – the thousand petal lotus, which has God's feet. The daharaakaasha is the space which is the seat of the Guru or Datta Paadukas
<i>Darshan</i>	Physical manifestation of God
<i>Dasha mahavidya</i>	Mode of worship of the Mother Goddess in her ten forms, each of which was manifested for a specific

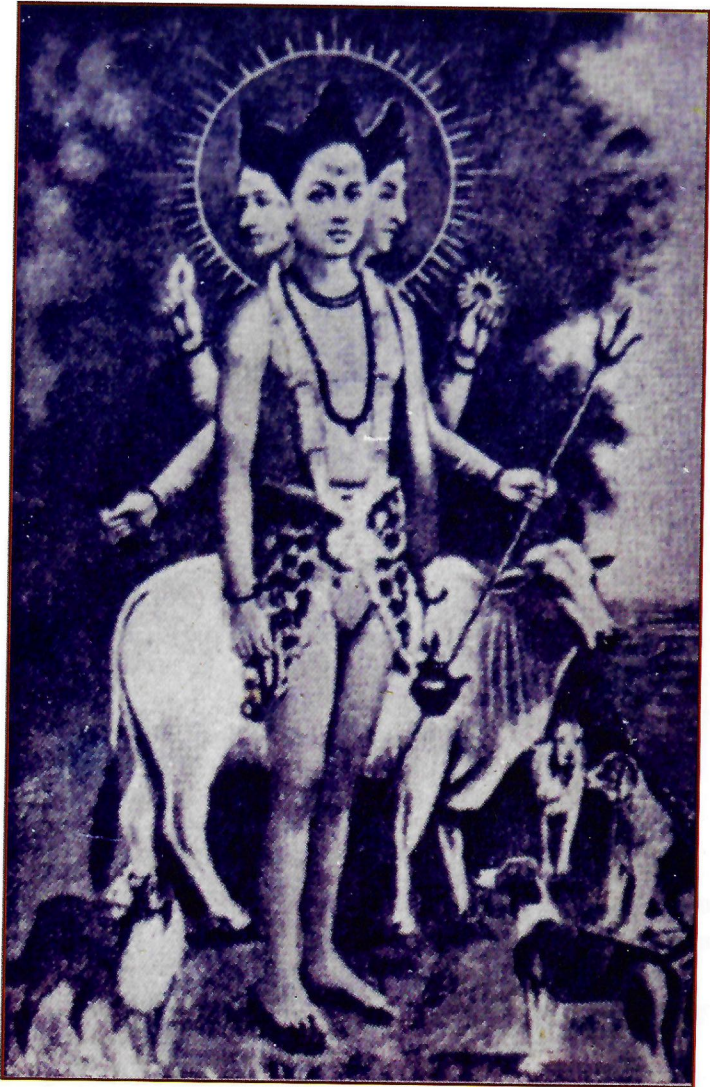
	purpose. This worship is specially done during Dassera or Sharad Navaratri
<i>Datta Paada</i>	The holy feet of Lord Dattatreya – the aim of all sadhana is to merge into His holy feet. Can also be synonymously used for Paadadwaya
<i>Datta Sampradaya</i>	The lineage of spiritual gurus starting with Lord Dattatreya
<i>Dattohamasmi/Dattosmi</i>	I am Datta / Datta and I are One
<i>Deeksha</i>	Initiation into the spiritual path by a Guru
<i>Devata</i>	God head
<i>Dharana</i>	Concentration
<i>Dharma</i>	The path of righteousness and living one's life according to the codes of conduct as described by the Hindu scriptures
<i>Dhyaan/Dhyana</i>	Meditation or single minded focus on God/Guru
<i>Ekanta</i>	Solitude that facilitates a single minded focus
<i>Ekatoam</i>	Oneness
<i>Gurukaruna</i>	The Guru's mercy
<i>Guru anugraham</i>	The Guru's grace
<i>Gurusiddhi</i>	Attainment
<i>Guru tatoam</i>	The Guru's philosophy
<i>Guru vaakya</i>	The Guru's words
<i>Homa/Homam</i>	Sacrificial fire
<i>Jeevatmaikaekatva sadhana</i>	Union of the individual soul with the universal soul
<i>Kamandalam</i>	A hand held container usually carried by ascetics or sages, made of dry gourd, metal or wood containing water for holy rites or ablutions



<i>Karma</i>	The law of moral causation
<i>Kshetra</i>	The 'site' or place of pilgrimage or body of the sadhaka as it readies for sadhana
<i>Madhwa sampradaya</i>	One of the many sampradayas in Sanatana Dharma
<i>Mahapaduka sadhana</i>	Same as poorna deeksha
<i>Mahasamadhi</i>	The transition from the mortal plane by shedding one's mortal remains to merge with the Almighty
<i>Mahavakya</i>	These are sentences taken from Vedas. These are given by the Guru to his/her shishyas at the time of the mahapaaduka deeksha or initiation
<i>Manasa pooja</i>	Mental worship wherein all the rituals are inwardly visualized and offered to God/Guru
<i>Mantra</i>	Sound or vibration with rhythmic hymns which is a potent form of energy of God, the repetition of which, is in itself, a form of sadhana; at the time of initiation by the Guru, he energises the 'mantra' and gives it to the shishya
<i>Mantra sadhana</i>	Chanting of mantras
<i>Maya</i>	The delusion that causes duality, separating the individual from the universal consciousness
<i>Moksha</i>	Salvation
<i>Nirguna Bhakti</i>	The form of devotion wherein God is worshipped as without attributes / all pervasive consciousness
<i>Niyama</i>	Spiritual discipline
<i>Paramjyoti</i>	Same as Akhandajyoti
<i>Poorna deeksha</i>	The highest form of spiritual initiation for a householder (Samsari) by the Guru. It includes mahapadukas and mahavakyas

<i>Poorna patra</i>	Metaphor for a vessel which grants all desires – spiritual and material of the seeker
<i>Poornatoam</i>	Completion or fulfilment
<i>Praanaayama</i>	Yogic exercises pertaining to breath control
<i>Pratyaahaara</i>	Withdrawal of senses from sense objects
<i>Prerana</i>	Inspiration
<i>Puroaashram</i>	The station of life prior to initiation into the monastic order (sanyasa deeksha or sanyasa ashrama)
<i>Sadhaka</i>	Aspirant on the spiritual path
<i>Sadhana</i>	A broad based term referring to all spiritual practices
<i>Saguna sadhana</i>	The form of devotion wherein God is worshipped as an image, idol or a given form with attributes
<i>Sanyasa</i>	The fourth ashrama of life prescribed for people in Sanatana Dharma.
<i>Samadhi</i>	The transcendental or super conscious state of being one with God
<i>Samastha</i>	Entire, all
<i>Sarvaatma swaroopa</i>	Manifestation of universal consciousness in various forms
<i>Shishya</i>	Disciple
<i>Siddha</i>	Occult
<i>Siddha purush</i>	A realized soul with mystical occult powers
<i>Siddhi</i>	The culmination of mantra sadhana (i.e. fruition) manifests in the form of a God/Goddess of that mantra and the granting of powers by that God/Goddess

<i>Sri Vidya upasana</i>	An order of spiritual worship where God is worshipped as the Mother Goddess - Sri Mata, Vidya - the divine knowledge is considered to be the Mother herself and the two terms Sri and Vidya are considered synonymous.
<i>Sthita pragnya</i>	Sthita Pragnya means 'to be established in wisdom.' One who has a thorough control over the senses, one who is always aware of the inner spirit, does everything in the awareness of the soul and as an offering to God with love and without anxiety or emotion.
<i>Swaprakasha</i>	Self illumined
<i>Swaswaroopam</i>	The true nature of one's self, which is none other than the universal self
<i>Tantra</i>	A ritualistic form of worship
<i>Tapas</i>	Penance
<i>Upachara</i>	Ritual
<i>Upasana</i>	Worship
<i>Upasaka</i>	Worshipper
<i>Vatavruksha</i>	Indian peepal tree
<i>Veda vigyan</i>	Knowledge of the Vedas
<i>Virajahomam</i>	A fire ablution / sacrifice done at the time of initiation into sanyasa ashrama (state of renouncing worldly ties). It involves offering the past karma, name, family gotra etc and being rechristened in the monastic order
<i>Yama</i>	Moral discipline
<i>Yantra</i>	A mystical diagram possessing occult powers
<i>Yogiraj</i>	An honorific given to an advanced Yogi / Guru on completion of sadhana
<i>Yoga sadhana</i>	Spiritual practice for the union of individual consciousness (jeevatma) with the universal consciousness (paramatma)



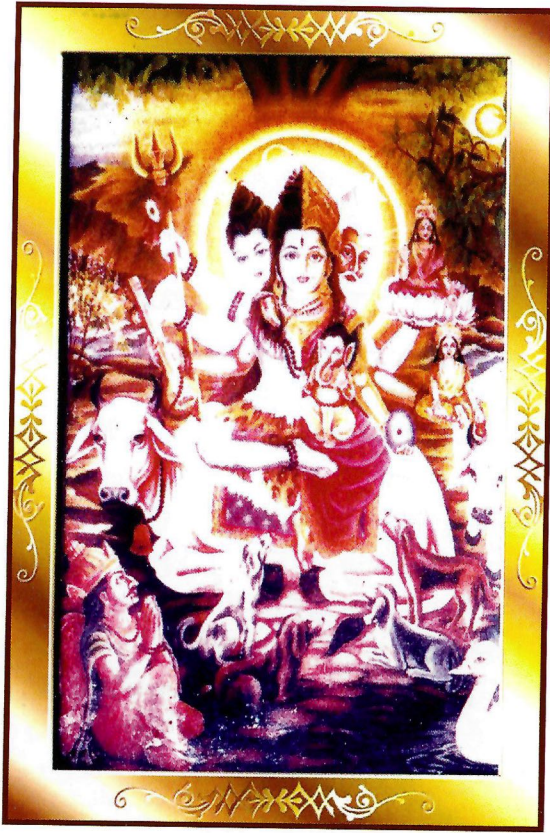
Trimukhi Shri Datta

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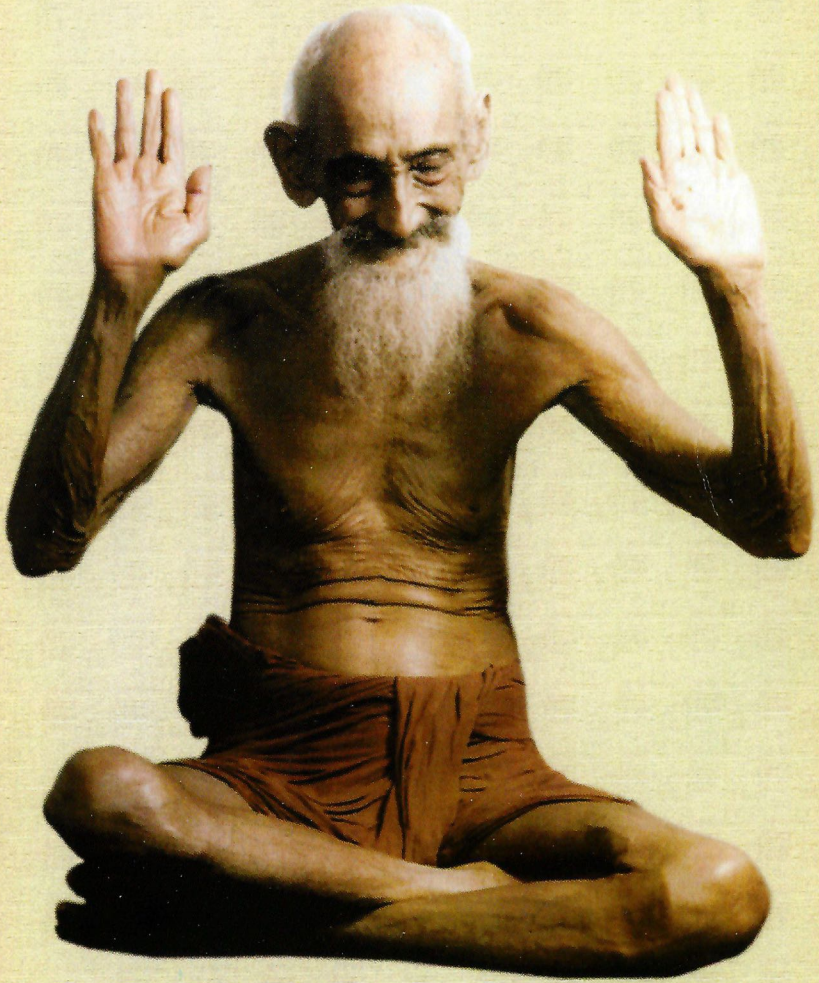
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Shi Shakti Datta

*Paramahamsaaya Kaalatraya bhaadhitam Brahma  
Sarva Kaalaa bhaadhitam Brahma  
Saguna Nirguna Swaroopam Brahma  
Aadimadhyanta Shoonyam Brahma  
Sarvam Khalvidam Brahma  
Mayaateetam gunaateetam Brahma  
Manantamaprameyaakhandam Paripoornam Brahma  
Adviteeya Paramaananda Shuddha buddha  
mukta satya swaropa vyaapakaabhinnaa  
parichhinnam Brahma  
Sachhidaananda Swaprakasham Brahma*



ॐ श्री सद्गुरु स्वप्रकाशानंद तीर्थावधूत स्वामी