

Dathathreya stotras and Avadhootha Gita

(Lord Dathathreya was the son of sage Athri and his wife Sati Anasooya. It is believed that He is the n merged form of Lord Vishnu, Shiva and Brahma
He is greatly worshipped in states of Karnataka, Andhra and Maharashtra)

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Datha prarthanaa chathushka Stotram

By
Sri Vasudeva Saraswathi

Translated by

P.R.Ramachander

1.Samastha dosha soshanam, swabhaktha chitha thoshanam,
Nijasritha praposhanam, yatheeswaragrya bhooshanam,
Thrayee siro vibhooshanam pradarsithaartha dhooshanam,
Bhaje athri janga thaishanam vibhum vibhoothi bhooshanam.

1.I salute the son of Athri , who is detached , who is the Lord decorating himself with sacred ash,
Who destroys all shortcomings , who makes the mind of his devotees joyful,
Who nurtures those who surrender to him , Who is like an ornament for great sages,
Who has three heads and who clearly points out the false nature of things.

2.SAmastha loka karanam , samastha jeeva Dharanam,
SAmastha dushta maaranam kubudhi shakthi jaranam,
Bhajat bhayadri tharanam bhajat kukarma varanam harim,
Swabhaktha tharanam , Namami Sadhu Charanam.

2.I salute that Lord who leads us in proper way , Who makes his devotees cross Samsara,
Who is the cause for the entire world, Who is the support to all beings ,
Who destroys all evil people, who is the one who steals away evil thoughts,
Who on praying helps us to cross mountain of fear and who is the Hari who removes karma due to evil acts.

3.Namayaham mudhaspadham nivarithaakhila padam,
Samastha dukha thapadham , muneendra vandhya they padam,
Yadanchithantharaa madham vihaya nithya samadam,
Prayanthi naiva they bhidham muhur bhajanthi chaavidham.

3.Oh Lord , who is worshipped by great sages, those who meditate on your feet ,
Without pride do attain perpetual divine joy and do not gorn
This world again and again and so I salute your feet oh lord,
Which is store house of joy, which prevents all dangers , sorrows and pains.

4.Praseedha sarva chethane , praseedha budhi chethane ,
Swa bhaktha hrun nicketane sadaamba dukha shathane ,
Thwameva may prasoomathaa thwameva may prabho pithaa,
Thwameva me akhile hitharthadho akhila kathavithaa.

4.Be pleased with all beings, Be pleased with those who are greatly intelligent,
Oh Lord who lives in the heart of your devotees, make me not to give sorrow to my mother,
You are the mother who gave birth to me Oh Lord , you are my father,
You are the one who have good of all the worlds in your mind,
And the one who protects every one from all sorrows.

Ithi Sri Vasudevananda virachitham Sri Dathathreya prarthana chathushka stotram sampoomam

Thus ends the four stanza prayer addressed to Dathathreya written by Si Vasudeva Saraswathi..

Datha nava rathna malika stotram

By
Sri Chandra Shekara Bharathi swamigal of Sringeri

Translated by
P.R.Ramachander

1.Vitha thrash rahithair manujaanaam,
Sathmair anisa sevy Padabjam,
Chitha shuddhim abhilipsuraham drak,
Datha deva manisam kalayami

1.I always meditate on the lotus like feet of Dathathreya,
Which is served by good and great people
Devoid of desire towards wife ,wealth and other things,
As I am longing to have pure and clean mind with speed.

2.Kartha veerya gurum, athri thanujam,
Pada namra sira aahitha hastham,
Sridha mukhya haridheeswara poojyam,
Datha devam anisam kalayami.

2.Without any interruption I meditate on Dathathreya,
Who is the Guru of Karthaveeryarjuna, son of sage Athri ,
Who blesses devotees falling at his feet , keeping his hands on their head,
And who is worshipped by protectors of direction like Khuber.

3.Naka nayaka samarchitha padam,
Paka Chandra dhara moulavatharam,
Koka bandhu samapekshyamahaskam,
Datha devam anisam kalayami.

3.Without any interruption I meditate on Dathathreya,
Whose feet is worshipped by the Lord of devas,
Who is an incarnation of Lord Shiva who wears crescent on his head,
And who has luster loved by Lord Sun, the friend of geese.

4.Mooka Pangu badiradhimalokaan,
Lokadasthithiraanvithadhanam,
Yeka vasthu paripothayithaaram,
Datha devam anisam kalayami.

4.Without any interruption I meditate on Dathathreya,
Who just by a glance cures ,

Men who are dumb, lame and deaf,
And one who makes us realize the oneness of God.

5.Yoga dhanadha ihaiva harantham,
Rogamasu namatham bhava sambnam,
Raga moha mukha vairi nivruthyai,
Datha devam anisam kalayami.

5. Without any interruption I meditate on Dathathreya,
Who by giving realization of Yoga removes ,
The sickness of Samsara from his devotees who salute him,
And Who is the god who removes enemies like desire , passion etc.

6.Jamadagnya munaye tripuraayaa,
Jnana kanda mava bodithavantham,
Jamithavi dalanam natha pankthe ,
Datha devam anisam kalayami.

6.Without any interruption I meditate on Dathathreya,
Who taught the son of sage Jamadagni about,
The God Shiva who is witness at states of awakening , sleep and dream,
And who removes laziness from the devotees who salute him.

7.Tharakam bhva mahaa jala rasse,
Poorakam pada nathopsitha raase ,
Vaarakam kali mukthothabhayaanaam,
Datha devam anisam kalayami.

7.Without any interruption I meditate on Dathathreya,
Who makes us cross the great ocean of birth-death cycle,
Who fulfills all desires of those who salute at his feet,
And who removes the fear created by evils of kali age.

8.Sathya chith sukha niranthara asaktha,
Svanthamanadha janam vidadhanam,
Srantha loka thathi thoshana chandram,
Datha devam anisam kalayami.

8.Without any interruption I meditate on Dathathreya,
Who makes those who salute him to be ever attached to the true divine pleasure,
Who is like the moon who makes happy all those ,
Who get weak due to suffering in samsara.

9.Rakshanaya jagatho drutha deham,
Sikshanaaya cha duradwa gathaanaam,
Ruksha rajaparibhavi nitalam,
Datha devam anisam kalayami.

9.Without any interruption I meditate on Dathathreya,
Who has assumed a body to protect the world,
And also to punish those who go in evil ways,
And who has a forehead which insults the moon in beauty.

10.Navarathna maalikeyam gradhithaa,
BHakthena kena chidhyathinaa ,
Guru vara charanabja yuge than modhayaa-
Arpitha chiram jeeyaath.

10.This garland of nine gems made ,
By a devotee who is detached from the world,
Has been placed at the twin lotus feet of his Guru,
So as to make Lord Dathathreya happy ,
And let this live for a long time.

Sri Datha sthava stotram.

By
Sri Vaudevananda Saraswathi

Translated by
P.R.Ramachander

1.Bhootha pretha pisachaadyaa yasya smarana mathratha,
Dhooradeva palayanthe , Dathathreyam namami tham.

1.I salute that Dathathreya because as soon as he is remembered,
Ghosts , souls and devils would run far , far away.

2.Yas smaradh dainyam paapam thapascha nasyathi ,
Bheethi graharthi duswapnam , , Dathathreyam namami tham.

2.I salute that Dathathreya because as soon as he is remembered,
Depression, sin , sorrow, fear , problems due to planets and bad dreams are destroyed.

3.Dadgusphotaka kushtadhi mahamaari vishoohika,
Nasyathanyepi rogaascha , Dathathreyam namami tham.

3.I salute that Dathathreya because diseases such as ,
Eruptions on the body , leprosy , cholera and other s.

4.SAngajaa desakalotha api samkaramika gadhah,
Samyathi yath smaranatho , Dathathreyom namami tham

4.I salute that Dathathreya because as soon as he is remembered ,
Like a mace he subsides infections due to association, region and time .

5.Sarpa vrushciga dashtraanaam vishaarthaanaam sareereenaam,
Yannama santhidham seegram, Dathathreyam namami tham,

5.I salute Dathathreya for quickly subsiding the effects of,
Bites by of snakes and scorpions which makes the body suffer to poisons.

6.Trividhothpatha samanam , vividharishta nasanam ,
Yannam kroora bheethignam ,Dathathreyam namami tham

6.I salute Dathathreya for curing three type of calamities, for curing all disasters,
As the name is a destroyer of very cruel fears.

7.Vairiyadhi krutha manthradhi prayoga yasya keerthanaath,
Nasyanthi deva badhascha Dathathreyam namami tham.

7. I salute Dathathreya so that the chants sent by the enemies,
As well as the troubles given by Gods are destroyed.

8.Yachishya smaranaath sadhyo gatha nashtadhi labhyathe ,
Ya eesa sarvath sthrathaa, Dathathreyam namami tham.

8.I salute Dathathreya , by just remembering whom all lost things.
Are immediately recovered , as he is the one who solves all problems.

9.Jaya Labha yasa kamadhathur dahasya ya sthavam,
Bhoga moksha praadhsyeham padeth Datha priyo bhaveth.

This prayer to Datha would get you victory . profit , fame ,

Fulfillment of desires. Enjoyment , salvation

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This prayer to Datha would get you victory . profit , fame ,

Sripada Sri Vallabha , Sidha Mangala stotra

(from <http://joyfulslokas.blogspot.in/2011/05/siddha-mangala-stotram.html>)

Translated by

P.R.Ramachander

(Sripada Sri Vallabha is considered as an incarnation of God Dathathreya. He was born in Pithapuram in in Andhara Pradesh in the thirteenth century. His father was Appala Raja Sharma and mother Sumathi. Hi devotees believe that he had holy marks in his feet. The incidents mentioned in each stanza of this prayer refer to incidents in his life. It is believed that ". As a result of its recitation the devotee will have the darshan and touching of the holy feet of saints and " siddha purushas " . All desires will be fulfilled. Those Datta devotees, who are totally involved in prayer to Datta, will get Datta's benevolence, as soon as they recite this stothra. Around the place, where this sthothra is recited, " siddha purushas " will be circling around in the " sookshma vayu mandala ")

1.Srimad Anantha sree Vibhooshitha Appala Narasimha Rajan,

Jaya Vijayeebhava , Dig vijayee bhava Srimad akhanda vijayeebhava.

Oh king Appala Narasimha , who is endless and who is decorated by auapeiciousness

Victory,victory be yours , Be victorious in all directions , become victorious all over.

2.Sri Vidhyadhari Radha Surekha , sree raakhi dhara ,

Jaya Vijayeebhava , Dig vijayee bhava Srimad akhanda vijayeebhava.

He wears auapeicious Rakhi(band tied by sisters) Vidhyadhari , Radha and Surekha

Victory,victory be yours , Be victorious in all directions , become victorious all over.

3.Mata Sumathi vathsalyamrutha pari poshitha Jaya Sreepada

Jaya Vijayeebhava , Dig vijayee bhava Srimad akhanda vijayeebhava.

You were brought up by the nectar of affection of mother Sumathi , Victory to Sreepada,

Victory ,victory be yours , Be victorious in all directions , become victorious all over.

4. Sathya Risheesawara duhithanandana baapanaaryutha , Sree Charana,

Jaya Vijayeebhava , Dig vijayee bhava Srimad akhanda vijayeebhava.

Baapanarayana the son of the daughter of the great sage Sathya, Oh Sri Charana,

Victory ,victory be yours , Be victorious in all directions , become victorious all over.

5.SAvithra kaathaka chayana punya phala Bharadwaja Rishi Gothra sambhavaa,

Jaya Vijayeebhava , Dig vijayee bhava Srimad akhanda vijayeebhava.

Sacred result of the Savithra Kaathaka sacrifice being held in Bharadwaja clan,

Victory ,victory be yours , Be victorious in all directions , become victorious all over.

6.Do Chowpathee devlakshmi Ghana samkhyaa boditha Sri CHarana,

Jaya Vijayeebhava , Dig vijayee bhava Srimad akhanda vijayeebhava.

Sricharana taught her the implication of the big number in "Do Chowpathi DEvalakshmi."

Victory ,victory be yours , Be victorious in all directions , become victorious all over.

7.Punya roopini Rajaam amba Sutha Garbha Punya phala samjatha,

Jaya Vijayeebhava , Dig vijayee bhava Srimad akhanda vijayeebhava.

The one born to the daughter Of Rajamamba born of blessed deeds,

Victory ,victory be yours , Be victorious in all directions , become victorious all over.

8.Sumathi Nandana , Narahari Nandana Datha deva prabhu Sree Pada,

Jaya Vijayeebhava , Dig vijayee bhava Srimad akhanda vijayeebhava.

Son of Sumathi, son of Narahari , the God Dathathreya who is our IOrd Sripada

Victory ,victory be yours , Be victorious in all directions , become victorious all over.

9.Preethikapura Nithya vihaara , Madhumathi Datha , Mangala roopa,

Jaya Vijayeebhava , Dig vijayee bhava Srimad akhanda vijayeebhava.

One who lives daily in Peethikapura called Madhumitha Datha who has an auspicious form,

Victory ,victory be yours , Be victorious in all directions , become victorious all over.

After 40 days parayan you can do annadaan.

On 40th day you can do prasad and offer to Sri Padavallabha.

Sri Padarajam Saranam Prapadheye

Sri Padarajam Saranam Prapadheye

Sri Padarajam Saranam Prapadheye

Oudhumbhara Paduka stotram

(Prayer to the sandals made of Udumbara wood.)

By

Vasudevananda Saraswathi

Translated by
P.R.Ramachander

(The sandals of Datha are worshipped under the Oudhumbara tree- *Ficus glomerata* Rox)

1,Vandhe vang manasaatheetham , nirgunam , sagunam gurum,
Dathathreya manandha kandham Baktheshta poorakam

Salutations to him who is beyond words and mind, Who has no characters, who has only good characters and is the teacher,
The very joyful cloud called Dathathreya, who fulfills desires of his devotees.

2.Namani sathatham Datham oudhumbara nivasinam ,
Yatheendra roopam cha sadnaa nijaanandha prabodhanam.

I always salute the Datha who lives on Udhumbara tree,
Who has the form of a saint and one who wakens up everlasting joy.

3.Krishnaa Yadagre bhuvanesaani vidhya nidhithadaa,
Oudhumbara kalpa vrukshaa, sarvada sukhadada sadaa.

Black in colour and on the tips having the treasure of world over knowledge,
Is the Oudhumbara wish giving tree and keeps us always with pleasure.

4..Bhaktha Vrunda darasanatha, purushartha chathusthayam,
Dadhathi Bhagwan bhoomaa sachidananda Vighrahaa.

That God in the earth who has the form of everlasting joy,
Gives the four Purusharthas* to his crowd of devotees.

*Dharma, Artha , Kama and Moksha.

5.Jagarthi guptha roopena, gopthaa dhyana samadhithaa,
Brahma vrundham , Brahma sukham dadhaathi sama dushtitha.

That secret one awakens you secretly those who meditate on him,
And with happiness gives him company of Brahma and happiness of Brahma loka.

6.Krushnaa thrushnaharaa yathra sukhadhaa BHuavaneswari,
Yathra Moksha dharanga datha padukaa thaam Namayaham,

I salute the slippers of Datha which are black, which quenches the thirst,
Which is the pleasure giving Goddess of universe and is the gate of salvation.

7.Paduka roopi yathiran Nrasimha SARaswathi,
Rajathe Raja Raja Sri Datha Sri Pada Vallabha.

The saint Narasimha Saraswathi who has the form of his sandals,
Would shine like the king of kings Dathathreya, the Lord of Sri Pada.

8.Namami Guru Moorthe tham thapa thraya haram Harim,
Anantha mayamathmaanam nava bhakthya sukha pradam.

I salute the form of my teacher who removes three types of sufferings,
Whose soul is the limitless joy and who due to devotion grants us pleasant life.

9.Kara veerastha vidhusha mooda puthram vinindhitham,
Cchithra jihwam budham chakrethaddanmayi krupaam kuru.

Those wise and foolish sons of Karaveera who berated him,
Had their tongues cut by the soldiers, please show mercy niggardly on me.

. Sri Pa.Pa. Sri Vasudevananda sararaswathi virachitham Sri Datha stotram sampoornam

Thus ends the prayer addressed to Dathathreya composed by the worshipful
Vasudevananda Saraswathi.

Dathathreya Stotram from Narada Purana

By
Sage Narada

Translated by
P.R.Ramachander

Dhyanam
Jatadharam, pandurangam soolahastham , krupa nidhim,
Sarva Roga haram devam Dathathreyam aham Bhaje.

I praise that Dathathreya carrying a matted tuft , white coloured ,
Treasure of mercy and the God who cures all diseases.

Nyasam
Asya Dathathreya stotra manthrasya Bhagawan Narada Rishi,
Anushtup Chanda, Sri Datha Paramathma Devatha,

Sri datha preethyarthe Jape viniyoga.

The Sage connected with the prayer of Dathathreya is God like Narada,
The Meter is Anushtup, the God addressed is the divine God Dathathreya,
And this chanting is being done for pleasing God Dathathreya.

1.Jagat uthpathi Karthre cha sthithi samhara hethave ,
Bhava pasa vimukthaya , Dathathreya Namothuthe.

Salutations to Dathathreya who creates the world,
And causes for its protection and destruction and who frees us from the bond of Karma.

2.Jara Janma vinasaya , deha shudhi karaya cha,
Digambara dhaya moorthe, Dathathreya Namothuthe.

Salutations to Dathathreya, who destroys old age and births,
Who cleans our body and is the form of mercy who wears directions as dress.

3.Karpoora kanthi dehaya , Brahma moorthi daraya cha,
Veda sastra parignaya, Dathathreya Namothuthe.

Salutations to Dathathreya, who has a body like shining camphor,
Who carries the form of Brahma and is an expert in Vedas and Sastras.

4.Hruswa, deergha krusa sthoola nama gothra vivarjitha,
Pancha bhoothaika deepthaya , Dathathreya Namothuthe.

Salutations to Dathathreya, who is free from short and long,
Small and huge , names , clans and shines due the five elements.

5.Yajna bhokthe cha yajnaya yajna roopa dharaya cha,
Yajnapiyaaya sidhaaya , Dathathreya Namothuthe.

Salutations to Dathathreya, who feeds on the Yajna, who is Yajna,
Who takes the form of Yajna, who likes Yajna and who is a great sage.

6.AAdhou Brahma, Madhya Vishnu ranthe Deva Sadashiva,
Moorthi thraya swaroopaya, Dathathreya Namothuthe.

Salutations to Dathathreya, who in the beginning is Brahma,
In the middle is Vishnu and in the end is Sadashiva and has the form of divine trinity.

7.Bhogalayaya , bhogaya yoga yogyaya dharine ,
Jithendrya jithajnaya, Dathathreya Namothuthe.

Salutations to Dathathreya who is temple of pleasure , who is pleasure
Who is an expert in Yoga , who has won over his senses as well as knowledge.

8.Digambaraya, divyaya , divya roopa pradhaya cha,
Sadodhitha para brahma , Dathathreya Namothuthe.

Salutations to Dathathreya, who wears directions as cloth ,
Who is divine , who can give a divine form and who is ever rising divine Brahman.

9.JambudweepaMaha kshethre mathapura nivasine,
Jaya manasatham deva, Dathathreya Namothuthe.

Salutations to Dathathreya , Who lives in Mathapura ,
Which is in Jambu Dweepa, Victory to the God of the minds.

10.BHikshatanam gruhe grame pathram hema mayam kare,
Nanaswada mayi bhiksha , Dathathreya Namothuthe.

Salutations to Dathathreya, who took alms in homes of villages,
In golden pot and got several tasteful alms.

11,Brahma jnana mayi mudraa vasthre chaaakasa bhoothale ,
Prajnana gana bodhaya , Dathathreya Namothuthe.

Salutations to Dathathreya, who shows the seal of knowledge of Brahman,
Whose cloths are the sky and earth and who teaches nothing but pure knowledge.

12,Avadhootha sadananda, para brahma swaroopine,
Videha deha roopaya , Dathathreya Namothuthe.

Salutations to Dathathreya, who is a mendicant , who has form ,
of divine Brahman and has the body form of the body less

13.SAthy roopa sadachara , sathya dharma paarayana,
Sathyasraya parokshaaya , Dathathreya Namothuthe.

Salutations to Dathathreya, who has the form of truth, follows good behavior,
Who is the strong follower of Dharma of truth , and depends on truth as a matter of fact.

14.Soola hashta Gada pane , vana mala sugandhara,
Yagna suthra dhara Brahman , Dathathreya Namothuthe.

Salutations to Dathathreya, who holds the spear and mace in his hand,
Who smells of forest garland and is the Brhman who organizes Yajna.

15.Ksharakshara swaroopaya parathpara tharaya cha,
DAtha mukthipara stotra , Dathathreya Namothuthe.

Salutations to Dathathreya who has a form that is not stable as well one which is stable,
Who is greatly divine among divines, and I pray Datha for salvation.

16.Dath vidhyadya Lakshmeesa Datha Swathma swaroopine,
Guna , nirguna roopaya , Dathathreya Namothuthe.

Salutations to Dathathreya, who gives knowledge, who is consort of Lakshmi,

Who is the form of his own soul, has form with properties and without properties.

Phala Sruthi
(Effect of chanting)

17.SAthru nasa karam Stotram , Jnana Vijnana Dhayakam,
SArva paapam samam, Yathi , , Dathathreya Namothuthe.

Salutations to Dathathreya, this prayer destroys enemies,
Grants wisdom of religion and science and also removes all the sins.

18. Idham Stotram Maha Divyam , Datha prathyaksha Karakam,
Dathathreya prasadascha, Naradena prakeerthitham.

This very divine prayer , brings Dathathreya before you,
And also gets you the grace of Dathathreya and is composed by sage Narada.

Ithi Narada Purane Narada Virachitham Dathathreya Stotram Sampoomam,

Thus ends the prayer addressed to Dathathreya written by Narada from Narada Puranam.

Dathathreya Stotram II

Translated by
P.R.Ramachander

1,Dathathreyam priya deivatham , sarvathmakam , viswambaram,
Karunarnavam Vipadhaahaaram Chinmayam pranamamyam

I salute the God divine Dathathreya , who is loving God , who is in all souls,
Who dresses himself by the universe, who removes misfortunes.

2.Bala roopam , hasya vadanam , Shanka chakrayudham prabhum,
Dhenu sahitham, trisoola panim, Chinmayam pranamamyam

I salute the God divine, who has a form of a boy, who has face of fun ,
Who is the Lord holding conch and wheel, Who is with a cow and holds the trident.

3.Shadbujam sthavana priyam , trigunathmakam , bhavatharakam,
Shiva karakam , sura vandhitham Chinmayam pranamamyam

I salute the God divine who has six hands , who likes prayers , who has all the three gunas,
Who makes us cross the sea of birth and is worshipped by the devas.

4.Pranava gayana thoshitham , pranava padmai poojitham,
Prananavathmakam Parameshvaram Chinmayam pranamamyam

I salute the God divine, who becomes happy on singing "Om",
Who is worshipped by Lotus of "Om" and who is the divine God whose soul is "Om".

5.Koti Bhaskara Sadrusam , Thejasvinam , Thejomayam ,
SAdgurum , gurunam gurum Chinmayam pranamamyam

I salute the God divine who is like billions of suns , who is lustrous,
Who is full of light , Good Guru and the Guru of Gurus.

6.Viswa nataka chalakam . jnana gamyam, nirgunam,
BHaktha Karana Sambhootham Chinmayam pranamamyam

I salute the God divine, Who runs the drama of the universe ,Who goes towards wisdom
Who is without properties and who arose for the sake of devotees.

7.Bala Yogi Dhayana Magmam , trividha thapa nivarakam,
Dheena nadham sidhidham Chinmayam pranamamyam

I salute the God divine who is a boy yogi who is immersed in meditation ,
Who removes three types of sufferings, who is the Lord of the afflicted and confers powers.

8.Janaka Janani Bhandhu suhrudha, aaptha sarvaswam mama,
Yehi yehi smarthru gamin chinmaya prakati bhava.

You are my father , mother , close friend, and everything,
This way, this way , Oh God who goes in my thought , show your divinity to me.

Sri Dathathreya Dwadasa Nama Stotram

(The prayer of twelve names of Dathathreya,)

By

Sri Vasudevananda Saraswathi

Translated by
P.R.Ramachander

(A great prayer written by sage Vasudevananda Saraswathi , who is incarnation of Dathathreya to his devotees.)

Sri Dathathreya Dwadasanama stotrasya Paramahamsa Rishim, Sri Dathathreya Paramathma Devatha, Anushtup chanda, Sakala Kaamaansidhyartham jape viniyoga.

For the prayer of the twelve names of Dathathreya , the sage who composed is Paramahamsa, the god addressed is the divine soul of Dathathreya, the meter is Anushtup and the chanting is done for fulfillment of all my desires.

1.Parthamasthu Maha Yogi, Dwithheeya Prabhureaswara,
Thritheeyastha Trimurthischa, chathurtho Jnana Sagara,
Panchamo Jnana Vijnanam , Sashtyath Sarva Mangalam,
SAPthama Pundarikaaksho, Ashtamo Deva Vallabha,
Navamo Nanda devdeso, Dasamo Nanda dayaka,
Ekadaso Maha Rudro, Dwadaso Karunakara.

The first is the great Yogi , the second is the Lord who is God,
The third is trinity of Gods , fourth is the Ocean of Wisdom,
Fifth is the wisdom of Science , the sixth is All round auspiciousness,
The seventh is the lotus eyed one , the eighth is the leader of Devas,
Ninth is the happy God of devas , tenth is The giver of happiness,
The eleventh is The Great Rudra and the twelfth is the Doer of mercy.

2.Yethani dwadasa Namani Dathathreya Mahathmana,
Mathra rajethi Vikhyatham Dathathreya hara para.

These are the twelve names of the great soul Dathathreya
And these are well known as king of Manthras of Dathathreya which destroy enmity.

3.Kshaye Apasmara, Kushtaadhi, THapajwara nivaranam,
Rajadware Pade Ghore SAMgrameshu Jalanthare ,
4.Girir Guhanthare Aranye, Vyagra chora Bhayadhishu,

Aavarthan Sahasreshu Labhathe Vanchitham Phalam.

This cures T.B., Epilepsy , Leprosy and great fever,
In the gate of the palace, horrifying pathways , in war , inside water,
On mountains , insides caves , in forest , during fear of tigers and robbers ,
If this is repeated thousand times , then the desired objective would be attained.

5, Trikale ya paden nithyam , MOksha sidhimavapnuyath,
Dathathreya sada Raksheth, Yadha SAthyam na samsaya.

If one reads this thrice per day, he would get salvation,
Dathathreya will always protect him. And without any doubt this is the truth.

6. Vidhyarthi labhathe Vidhyaam, Rogi Rogath pramuchyathe,
Aputhra labhathe puthram, Daridhro Labhathe Dhanam,

A student t will get knowledge , A sick person would get cured of sickness,
One who does not have a son will get one and the poor man will get wealth.

7. Abharya labhathe Bharyaam, Sukharthi labhathe Sukham,
Muchyathe SARva paapebhyo, Sarvadaa Vijyi Bhaveth.

One without wife will get wife , one who craves for pleasant life would get pleasure,
One would get free of all sins and he would always be victorious.

Ithi Sri Datha Dwadasa Nama Stotram sampoornam
Thus ends the prayer of twelve names of Dathathreya

Sri Guru Dathathreya arpanamasthu
This is dedicated to Dathathreya the teacher.

Dathathreya stotram

By
Sri Vasudevananda Saraswathi

Translated by

P.R.Ramachander

(This is another great prayer addressed to God Dathathreya By saint Vasudevananda Saraswathi , who is regarded as incarnation of Dathathreya.)

1.Dathathreyam priya deivatham SARvathmakam, Viswambharam,
Karunnarnavam vipadhaa haram chinmayam pranamamyaham.

I salute the personification of divinity , who is Dathathreya my favorite God,
Who is the soul of all , one who dresses in the universe ,
The sea of mercy and one who destroys all danger.

2.Bala roopam, hasya vadanam SANKha Chakra yudham prabhum,
Dhenu sahitham , trisoola panim chinmayam pranamamyaham.

I salute the personification of divinity, .who has a form of a child , a funny form,
Who is the Lord carrying conch and wheel, who is with a cow and holds a trident.

3.Shadbujam, sthavana priyam , trigunathmakam, BHava tharakam,
Shiva karakam Sura vandhitham, chinmayam pranamamyaham.

I salute the personification of divinity, who has six hands, who likes prayers,
Who is the soul of three qualities , Who makes us cross the sea of birth,,
Who causes peace and who is saluted by the devas.

4,Pranava Gayana thoshitam, pranava padhyai poojitham ,
Pranavathmakam Parameshwaram, chinmayam pranamamyaham.

I salute the personification of divinity, who becomes satisfied on singing “Om”,
Who is worshipped by songs of “om”,, who is the soul of “Om, and who is the greatest God.

5.Koti Bhaskara Sadrusam , Thejaswinam, Thejomayam,
SAdgurum, Gurunaam gurum, chinmayam pranamamyaham.

I salute the personification of divinity, who resembles billions of suns,
Who is splendid , filled with luster , good Guru and Guru of Gurus.

6.viswa nataka chalakam, , jnanagamyam, nirgunam,

Bhaktha Karana Sambhootham chinmayam pranamamyaham.

I salute the personification of divinity, who is the driver of the drama of universe,
Who goes towards wisdom , who does not have any properties,
And who is the cause of all the devotees.

7.Bala yogi dhyana magnam , trividha thapa nivarakam ,
Dheena Nadham Sidhidham , chinmayam pranamamyaham.

I salute the personification of divinity, who is boy saint drowned in meditation,
Who cures three types of sufferings , the lord of the helpless, who blesses with occult
powers.

8.Janaka Janani Bhandhu Suhrudhaa , aaptha sarvaasthwam mama,
Yehi Yehi Smarthrugamin , chinmaya prakati bhava.

You are my Father, mother , relatives , friends and dear ones ,
Thinking, thinking like this , become personification of divinity..

Sri Datha Stotram

By
Vasudevananda Saraswathi

Translated by
P.R.Ramachander

(This is the great prayer written by a savant who is a great devotee of Dathathreya. By his
devotees he is considered as the incarnation of God Dathathreya.)

1,Anasooyathri sambhootha, Dathathreya Maha Mathe ,
Sarva devadhi Deva thwam mam chitham sthirikuru

Oh greatly intelligent Dathathreya, who was made three in to one by Anasooya,
Oh God of all devas, please stabilize my mind.

2.Saranagatha dheenartha tharakakhila karaka,
SARva chalaka deva thwam mama chitham sthirikuru.

Oh refuge to the wretched and distressed. Oh maker of the universe and stars,
Oh God who drives everything, please stabilize my mind.

3.Sarva Mangala Mangalya , sarvadhya vyadhi bhesaja,
SARva sankata Haarini , thwam mama chitham sthirikuru.

Oh God who showers all auspiciousness, Oh cure of all worries and diseases,
Oh Lord who cures all sorrows, please stabilize my mind.

4.Smarthrugami swabhakthanam , kamadhya ripu nasana,
Bhukthi Mukthi pradha sa thwam mama chitham sthirikuru.

Oh God who remembers desires of his devotees, oh destroyer of enemies,
Oh God who gives devotion and salvation, please stabilize my mind.

5.Sarva papa kshayakaraas thapa dainya nivarana,
Yo Abheshtadha prabhu sa thwam mama chitham sthirikuru.

Oh Lord who destroys all sins, oh cure of worries and wretchedness,
Oh Lord who fulfills all desires, please stabilize my mind.

6.Ya yethathprayatha sloka panchakam prapadeth sudhi,
Sthirachitha sa bhagawath krupaa pathra bhavishyathi.

Those who read this offering of five verses,
Would get a stable mind and be eligible for grace of God.

Sri Pa.Pa. Sri Vasudevananda sararaswathi virachitham Sri Datha stotram sampurnam

Thus ends the prayer addressed to Dathathreya composed by the worshipful
Vasudevananda Saraswathi.

Sri Datha Paduka Stotram

(Prayer to sandals of Datha)

Translated by
P.R.Ramachander

(God Dathathreya is worshipped in some parts of India like Andhra Pradesh, Karnataka and Maharashtra. His devotees also prefer to worship his sandals.)

Brahmanandam , parama sukhadham , kevalam Jnana moorthim,
Dwandwatheetham gagana sadrusam thathva masyadhi lakshyam,

Yekam nithyam vimala machalam sarvadhee sakshi bhootham,
Bhavaatheetham tri guna rahitham sad gurum tham namami. 1

I salute my great Guru, who is immersed in divine bliss, who is divinely happy,
Who is unalloyed wisdom , who is beyond anything that is two,
Who is like a sky , whose aim is "I am that", who is one, who is forever ,
Who is pure, who is immobile , who is witness for everything,
Who is beyond emotions and who is beyond the three fold qualities.

2.Namo Gurubhyo , Guru Padukhebhyo ,
Namo Parebhyo, para Padhukabhya,
Acharya Sidheswara Padhukebhyo,
Namsthu Lakshmipathi Padukabhya

Salutations to Guru, Salutations to sandals of Guru
Salutation to the divine, Salutations to the Sandals of the divine ,
Salutation to the sandals of The teacher who is God of disciples
Salutations to sandal of the consort of Lakshmi.

3.Krishnaveni pancha ganga yudhistham.
Sri Padam, Sri Vallabham , Bhaktha hrudastham,
Dathathreya Paduka roopinam tham,
Vande vidhyaam saleeneem sankrunamthm.

I salute the one with pure knowledge ,who destroys at the end,
Who is the mingling of Krishna river as well as the five Gangas,
Who is Sri Padma, the consort of Lakshmi and lives in mind of devotees,
And who is of the form of the sandals of Dathathreya.

Datta Mala Mantra

Translated by

P.R.Ramachander

(The great stotra in Sanskrit is available in

<http://www.scribd.com/doc/7820769/Dattaatreya-Maalaa-Mantra-Stotram-for-Health-Wealth-Peace-Protection-etc>

It is supposed to be extremely powerful. I request devotees to learn it from a Guru before reciting)

Parvathi Uvacha

Mala manthra mama bruhi ,

Priya samadha hanthava

Parvathi said

Please tell me the garland of prayers,

Oh dear , to clear my doubts.

Easwara Uvacha

Srunu devi pravakshyami mala mathram uthamam

Lord Shiva said

Hear , Oh goddess , I am telling the great garland of prayers

Om asya sri Dathathreya mala manthrasya Sada shiva rishi, Anushtup Chanda , Dathareya devatha, Om ithi bheejam , Swaha ithi Shakthi dhraam ithi Keelakam,

Mama ajnana nivruithi dwara , Jnana vairagya chathuvidha purushartha sahitha abheeshta kaaman sidhyarthe jape viniyoga

Om to the garden of prayers addressed to Dathathreya , the sage is Sada shiva, the meter is Anushtup , the God addressed is Dathathreya , the seed is “Om”, The power is “Swaha”, and the nail is “Dhraam”

For getting wisdom, detachment , the four purusharthas and fulfillment of desires through the removal of my ignorance , I am chanting the prayer,

Om namo Bhagawathe , Dathathreyaya,

Smarana mathra santhushtaaya ,

Maha Bhaya Nivaaranaya,

Maha jnanapradhaya , chidanandathmane

Balaonmatha pisacha veshaya , Mahayogine, avadhoothaya ,
Anasooya Ananda Vardhanaya , Athriputhaya.

Om salutations to God Dathathreya ,
Who gets pleased just by thinking about him,
Who destroys very great fears ,
Who grants great wisdom , Who is the soul of divine joy,
Who is a great yogi of the form of a inebriated child ghost,
Who is a completely detached saint ,
Who increases happiness of Anasooya and is the son of Saint Athri

Om Bhava Bhandha vimochanaaya , aam Asadhya sadhanaaya ,
Hreem sarva vibhoothidhaaya , Kroom Asadhya aakarshanaaya,
Aym Vak pradhaaya, kleem Jagat thraya vasikaranaaya ,
Sou Sarva mana kshobhanaaya, Sreem maha sampath pradaaya,
Gloum Bhoo mandala aadhipathya pradhaaya Dhraam Chiranjeevine,
Vashat vaseekuru, vaseekuru , voushat aakarshaya , aakarshaya ,
Hoom Vidweshaya, vidweshaya , phat uchataya, uchataya

Om God who frees us from ties of birth and death,
AAM God who does the impossible ,
Hreem He who has power over all other things,
Kroom He who attracts the impossible,
Aym he who grants words , kleem he who attracts the three worlds,
Sou he who agitates all minds , sreem, he who gives all types of wealth,

Gloum He who grants the position of the king of earth Dhraam he who lives forever,
Vashat attract, attract, Voushat pull near, pull near,
Hoom treat with contempt, treat with contempt , phat drive away drive away

Ta Ta sthambhaya , sthambhaya , khem khem maaraya maaraya,
Nama sampannaya , sampannaya , swaha poshaya poshaya,
Para manthra para Yanthra para thanthraani chindhi chindhi
Grahaan nivaraya , nivaraya , vyaadheen vinasaya, vinasaya,
Dukham hara , hara, Daridhryam vidhravaya , vidhravaya,
Deham poshaya, poshaya, Chitham thoshaya , thoshaya,
SARva manthra swaroopaya, Sarva Yanthra swaroopaya,
SARva thanthra swaroopaya , SARva pallava swaroopaya,
Om namo maha sidhaya swaha.

Ta, ta freeze, freeze , khem khem kill, kill,
Nama fulfill, fulfill , swaha nourish nourish,
Other's chants, others Yanthras, others thanthras cut , cut
Effects of planets cure , cure , diseases destroy , destroy,
Sorrow kill, kill, poverty uproot , uproot,
Body nourish nourish , Mind make it happy , make it happy,
Oh God who is the form of all manthras,
Oh God who is the form of all Yanthras,
Oh God who is the form of all thanthras,
Oh God who is the form of all sprouts,

Om salutations The great Sidha, swaha

Datha Aparadha Stotra of Thembe Swami

By
Vasudevanand Maharaj

Translated by
P.R.Ramachander

(The author was great saint who lived in Maharashtra. He was a follower of Swami Dathathreya and has written several prayers addressed to Swami Dathathreya. He is also known as Thembe Swami.)

1.Rasajna vasaa tharakam swadhu labhyam,
Graheetham kadachinna they nama dathaa,
Kshamaswaparadham , kshmaswaparadham,
Kshamaswaparadham , Prabho klinna chitha

I was with God and enjoying his sweetness ,
Oh Lord Dathathreya , then I could catch your name ,
Par don my crimes, pardon my crimes,
Pardon my crimes , Oh Lord with a merciful heart.

2.Viyonyanthare deva daaadyordh vibho,
Graheetham kadachinna they nama dathaa,
Kshamaswaparadham , kshmaswaparadham,
Kshamaswaparadham , Prabho klinna chitha

I then vanished from god to taste this life ,
Oh Lord Dathathreya , then I could catch your name ,
Par don my crimes, pardon my crimes,
Pardon my crimes , Oh Lord with a merciful heart.

3.Mayaa mathru Garbha praptha kashtath ,
Graheetham kadachinna they nama dathaa,
Kshamaswaparadham , kshmaswaparadham,
Kshamaswaparadham , Prabho klinna chitha

Then I suffered reaching the womb of my mother ,
Oh Lord Dathathreya , then I could catch your name ,
Par don my crimes, pardon my crimes,
Pardon my crimes , Oh Lord with a merciful heart.

4.Maya Jatha mathrena sammohithena,
Graheetham kadachinna they nama dathaa,
Kshamaswaparadham , kshmaswaparadham,
Kshamaswaparadham , Prabho klinna chitha

Then as soon as I was born I was fascinated by everything ,
Oh Lord Dathathreya , then I could catch your name ,
Par don my crimes, pardon my crimes,
Pardon my crimes , Oh Lord with a merciful heart.

5.Mayaa kredanasaktha chithena baalya ,
Graheetham kadachinna they nama dathaa,
Kshamaswaparadham , kshmaswaparadham,
Kshamaswaparadham , Prabho klinna chitha

Then during childhood my mind was attracted by playing ,
Oh Lord Dathathreya , then I could catch your name ,
Par don my crimes, pardon my crimes,
Pardon my crimes , Oh Lord with a merciful heart.

6.Maya youvanajnatho bhoga thoshath,
Graheetham kadachinna they nama dathaa,
Kshamaswaparadham , kshmaswaparadham,
Kshamaswaparadham , Prabho klinna chitha

Then I was drowned in the enjoyment of youth ,
Oh Lord Dathathreya , then I could catch your name ,
Par don my crimes, pardon my crimes,
Pardon my crimes , Oh Lord with a merciful heart.

7.Maya sthavire angina sarvendriyena,
Graheetham kadachinna they nama dathaa,
Kshamaswaparadham , kshmaswaparadham,
Kshamaswaparadham , Prabho klinna chitha

Then during old age I lost control over all senses,
Oh Lord Dathathreya , then I could catch your name ,
Par don my crimes, pardon my crimes,
Pardon my crimes , Oh Lord with a merciful heart.

8.Hrishikesa may Vaang mana kaya jatham,
Hare jnanatho ajanatho sarva saakshin,
Kshamaswaparadham , kshmaswaparadham,
Kshamaswaparadham , Prabho klinna chitha

Oh Lord I am born out of the body with mind and words,
Oh Lord Vishnu , who is the witness to wisdom and ignorance ,
Par don my crimes, pardon my crimes,

Pardon my crimes , Oh Lord with a merciful heart.

9.Smrutho dhyaath Aavahitho asya architho vaa ,
Na Geetha sthutho vandhitho vaa na japtha,
Kshamaswaparadham , kshamaswaparadham,
Kshamaswaparadham , Prabho kinna chitha

I am remembering meditating , consecrating and worshipping you,
And not singing , praying , saluting and chanting about you,
Par don my crimes, pardon my crimes,
Pardon my crimes , Oh Lord with a merciful heart.

10.Dhayabdir bhava drudan saagascha maa druk ,
Bhavathyaptha manthor bhavanme saranya,
Yaddalambanam broohi bhoonirasthithangrer,
Ithi prarthitham datha sishyena saaram.

I see that one with sin of birth death process surrenders to you the ocean of mercy,
And so I am surrendering to You oh God who is very dear to my mind ,
And that dependence to you is as told in the Vedas
Thus pray all the disciples of Dathathreya.

Ithi sri Pa.Pa Vasudevananda Saraswathi virachitham ,
Datha kshamapana stotram sampornam

Thus ends the prayer of forgiveness to Dathathreya ,
Written by sage Vasudevananda Saraswathi.

Ghora Kashtodhra storam

By
Tembe swami maharaj alias Sri Vasudevananda Saraswathi

Translated by
P.R.Ramachander

(Here is great prayer meant to destroy severe sufferings addressed to Lord Dathathreya written by a great Maharashtrian saint Thembe swami Maharaj who was born in the year 1854 AD.)

1.Sripada, Srivallabha thvam sadaiva,
Sri datha asmath praha devadhi deva,
Bhava grahya , klesa haarin Sukirthe ,
Ghorath kashtat uddarasman namasthe.

You are always one with divine feet and the consort of Lakshmi,
And Oh God of Gods who is being called Dathathreya,
Oh one with great fame, Oh remover of problems, remove my accumulated Karma ,
And I salute you and request you to lift me up from severe and painful problems.

2.Tvam no matha, tvam Pitha, Adhipa sthvam,
Traata Yogakshema , Krutha sad guru stvam.,
Tvam sarvasvam, no prabho Vishva Murthe,
Ghorath kashtat uddarasman namasthe.

You are our mother, father and our owner,
You look after our daily problems, You are our good teacher,
You are everything Oh Lord , Oh Lord of the world.,
And I salute you and request you to lift me up from severe and painful problems.

3.Papam, Thapam , Vyadhim , aadhim cha dhainyam,
Bhithim . klesham thvam , haraasu thva danyam,
Trathaaram na veekshishaath jurthe,
Ghorath kashtat uddarasman namasthe.

You destroy sins , pain , diseases , longing , poverty,
Fear and problems and I have not seen anyone ,
Else who can solve all these problems,
And I salute you and request you to lift me up from severe and painful problems.

4.Na anya thratha naa api dhathaa na bhartha,
Twatho deva , thvam sharanyoka hartha,
Kurva Athreya , anugraham purnarathe,
Ghorath kashtat uddarasman namasthe.

I do not have any other protector nor one who gives nor a lord,
You are God , you are the one who protects those who surrender to you,
So please do son of Athreya and shower blessings, Oh God who is desire less,
And I salute you and request you to lift me up from severe and painful problems.

5.Dharme prithim, san mathim , deva bhakthim,
Sat sangapthim , dehi mukthim cha bhukthim,
Bhava sakthim chaAnd also , akhilananda murthe,
Ghorath kashtat uddarasman namasthe.

Hey lord of the supreme and complete joy ,
Give me liking to Dharma , good thoughts , devotion to God,
Interest in good company , salvation and satisfaction of all needs,
And also power to get over problems of day to day life,
And I salute you and request you to lift me up from severe and painful problems.

Phala Sruthi

6.Shloka panchakam yethadhyo,
Loka mangala vardhanam,
Prapathen niyatho bhakthiya,
Sa sri Dhattha , priyo bhaveth.

Daily recitation of these five verses,
Would lead to increase of good to all world,
And the devotee who following all
And the devotee who does it following all rules
Would become very dear to Dathathreya.

Ithi Srimath paramhansa parivrajakacharya , srimad Vasudevanand Saraswathi
Swami virachitham "Ghora kashtodhara stotram " sampoomam

Thus ends the prayer to end severe sufferings by the great sage Srimad Vasudeva Saraswathi.

Datha Aparadha Kshamapana stotram

(Prayer addressed to Dathathreya for pardoning mistakes)

Translated by

P.R.Ramachander

(Though I could not find the text of this stotra in the web, the recording of this stotra as sung by Bombay sisters is available in www.manoramic.com/music/...datta-aparadha-kshamapana-stotram/12227)

Another stotra called Datha Kshamapana stotram has been earlier translated by me and is available in <http://stotrarathna.blogspot.com/2009/08/datha-kshamapana-stotram.html>)

1.Dathathreyam thwam namami praseedha,
Thwam sarvathma , sarva kartha na Veda,
Kopyantham they srava devaddhi deva,
Jnatha ajnathan may aparadhaan kshamaswa,

I salute Dathathreya to please him,
For he is the soul and doer and ,
Is the God of Gods at the end of Vedas,
And he would pardon mistakes done knowingly or unknowingly.

2.Thwad udbhawathwath thwad dheena adheethwath,
Thwameva vandhya upasya aathman,
Adhapi moudyath smaranam na they may,
Krutham kshamaswa Priya krun mahathman,

Due to your birth and your partiality for the oppressed,
You are the only one to be served and worshipped,
But if due to my being confused , I am not remembering you,
Oh dear and great God, please pardon me.

3.Bhoga apavarga pradhamathma bandhum,
Karunya sindhum, parihaya bandhum,
Hithaya cha anyam parimargayanthi,
Haa maadruso nashta druso vimooda

Hey ignorant one, who is blind and sees only wealth.
The fulfiller of pleasures, the closest dear one to us ,
The sea of mercy and the joy giving relative,
Does not visualize anything other than our good,

4.Na math samo yadhyapi papa Kartha,
Na thwath samo adhopi hi papa harthaa,
Na math samo anyo dayaneeya aarya,
Na thwatha sama kwapi dayalu varya.

There is no one equal to me in doing sins,
There is no one equal to you in destroying sins,
There is no gentleman who is as pitiable as me,
And there is no one who is as merciful as you.

5.Anadha nadhosi , sudheena bandho,
Sri sanukampamrutha poorna sindho,
Thwad pada bhakthim thava dsasa dasyam,
Thwadheeya manthartha drudaika nishtaam.

6.Guru smruthim, nirmala budhi madhi ,
Vyadhi kshayam , may vijayam cha dehi,
Ishartha sidhim , vara loka vasyam,
Dhanannavrudhim , vara go samrudhim,

You are the lord of the orphans, good friend of the oppressed,
The God who is the complete sea of the nectar of pity,
And the devotion to your feet , the service to your devotees,
And also constant meditation on your mantras and their meaning,
As well as learning Vedas from Gurus and a pure and clean heart,
Would bring down illnesses , result in victories,
And also result in fulfillment of all desires, attract all world,
Daily increase of money and lead to plentiful wealth.

7.Puthradhi labdhim , ma udharathaam cha,
Deheesa may chasthvabhayam cha sarvatha,
Brahmagni bhoobhyo nama oshadeebhya,
Vache namo vak pathaye cha Vishnave.

Please give me blessing in getting sons and other wealth,
And be generous in helping me to get blessings of Lakshmi,
For I have completely surrendered to you for ever,
My salutations to Brahmas , fire , earth , herbs ,words , lord of words and Vishnu.

8.Santhatsthu bhoornassiva manthareeksham,
Dhyouscha abhayam nosthu disa shikaya,
Aapascha vidhyuth paripanthu deva,

Sam sarvatho may abhayamasthu santhi.

Let there be peace in the earth and in the nature,
Let me surrender to the apex of that God,
And let that god give water through Rain,
So that everywhere there would be safety and peace.

Daththreya Kavacham

(Armour of Dathathreya)

Translated by

P.R.Ramachander

(Dathathreya is all the great trinity rolled in to one form. He is followed by the four Vedas in the form of dogs. There is astory that Brahma, Vishnu and Shiva wanted to test the chastity of Sadhvi Anasooya and requested to her to serve them food in the nude. She made them in to babies and took them together . That is one story about the Origin of Dathathreya. In the states of Karnataka and Maharashtra , there are large number of people who worship Dathathreya. It is belied Sage Samarth of Maharashtra was his incarnation. The following is datta's kavacha:-if we recite this kavacha for 28 times for 49 days we will get lord dattatreya darshan and our problems also get solved. The Sanskrit text of this Kavacha is available in http://sanskritdocuments.org/doc_1_index.html)

Sri pada pathu may padhou, ooru sidhasana sthitha,
Paya digambharo guhyam nara hari pathu may Katim. 1

Let my feet be protected by Sri Pada,
Let he who sits o the throne of Sidhas protect my thigh,
Let him who clothes with the direction protect my private parts,
Let God Nara Simha protect my hip.

Nabhim pathu jagath srushto , dharam pathu dharodhara,
Krupalu pathu hrudayam, Shad bhujja pathu may Bhujou. 2

Let my stomach be protected by creator of the world,
Let my bone marrow be protected by he who bears the conch,
Let the kind hearted one protect my heart,
Let the six handed one protect my arms.

Skakkundi soola damaru sankha chakra dhara karam,
Pathu kantam Kambhu kante Sumukham pathu may Mukham. 3

Let him who holds pitcher , trident, drum , conch and wheel protect my arms,
Let my neck be protected by he who has a conch like neck,
Let the pleasant faced one protect my face.

Jihvam may Veda Vak pathu, nethrom may pathu divya druk,
Nasikam pathu gandathma, pathu punya srava sruthi. 4

Let he who talks Vedas protect my tongue,
Let my eyes be protected by the one with divine vision,
Let the soul of sandal protect my nose,
Let my ears be protected by he who has a blessed name.

Laltam pathu hamsathma, Sira pathu Jatadhara,
Karmendriyani Patveesa, Pathu jnanedrayan aaja. 5

Let the one whose soul is in high step of meditation protect my forehead,
Let my head be protected by the one who has matted hair,
Let my body parts to do action be protected by God,
Let my parts participating in intellect, be protected by he who is not born.

Sarvatharontha karanam prana may pathu Yogi raat,
Uparishta dadathyascha prashatatha parsawathogratha. 6

Let the king of sages protect all types of my inside and soul,
And Over and above whatever is left as well what is near and in the front.

Anthar bahischa maam nithyam nana roopa dharovathu,
Varjitham kavechenovyath sthanam may Divya darsana. 7

Let him who can take any form protect daily what is inside and what is out,
And let the God with the divine vision protect whatever has been left out by this armour.

Rajatha shathrutho himsrath dushprayogadhitho gatha,
AAdhi vyathi bhaya aarthibhyo Dathathrya sadha avathu. 8

Let Dathathreya guard me from king , enemy ,
Cruel people and those who misuse power,
As well as worry , disease , fear and greed.

Dhana Dhanya graham kshethra Sthri puthra pasu kinkaran,
Gnathimscha pathu may Nithya Anasuya Ananda Vardhana. 9

Let The god who increases the happiness of Anasuya,
Protect my money, grains , homr , field , wife, son, cattle and servants,
As well as all the members of my clan daily.

Bala unmatha pisachabho dhuvit sandhishu pathu maam,
Bhootha bouthika mruthyubhyo Hari pathu Digambara. 10

From powerful exuberant devils , bad paramours ,let the saint protect me,
Let The Hari who dresses himself by the sky,
Protect the physical and spiritual aspects as well as death.

Ya yetha drutha kavacham sannahyath bhakthi bhavitha,
SARva anartha nirviktho Graha peeda vivarjitha. 11

He who wears this armour with the spirit of devotion,
Will get rid of all dangers as well as the problems caused by planets.

Bhootha pretha pisachadwaira devair apya parajitha,
BHukthyathaa divyaan bhogan , sa dehanthe THath padam vrujeth. 12

Devils , ghosts , bad wandering souls as well as gods with enmity would get defeated,
And they would enjoy divine pleasures and at the end they would reach you.

Ithi sri dathathreya kavacham.
Thus ends the armour of Dathathreya,

Dathathreya Ashtotharam

Translated by
P.R.Ramachander

(Dathathreya is believed to be the unification of the trinity and their creating, nurturing and destroying aspects. He is the son of sage Athri and the lady Anasuya who was one known for her great chastity. There is a story that the trimurthy's went to home of Anasuya and wanted Biksha and she prayed God and made them in to three babies. She took the babies together and they merged in to one with three heads. There are lakhs of strict followers of sage Dathathreya spread across Maharashtra, Saurashtra, Gujarat , some parts of Karnataka and Andhra Pradesh . He is described as one with six hands holding a garland of beads , water pot the small drum, trident ,conch and the divine wheel. Four dogs of different colours (representing the four Vedas) are shown as following him. His followers belong to several traditions which represent him as God(Puranic tradition), Primeval Guru (Mahanubhav tradition), as the living Guru (Guru Charitha tradition),God of all religions (Sakala Math tradition) , and Saint who is beyond ego consciousness (Avadhutha tradition,) .There are several temples dedicated to him in Maharashtra , Gujarat , Andhra Pradesh and Karnataka) . In SEngalipuram in Tamilnadu there is a temple dedicated to Dathathreya which was recently established. There are also few other temples dedicated to him.)

- 1.Om Anasuya-sutaya namah-Salutations to the God who is son of Anasuya
- 2.Om Dattaya namah -Salutations to the God who is a gift
- 3.Om Atri-putraya namah-Salutations to the God who is son of sage Athri
- 4.Om Maha-munaye namah-Salutations to the God who is a great sage
- 5.Om Yogeendraya namah-Salutations to the God who is the king of yogis
- 6.Om Punya-purushaya namah-Salutations to the God who is the blessed person
- 7.Om Deveshaya namah-Salutations to the God who is the king of devas
- 8.Om Jagadeeshwaraya namah-Salutations to the God who is the God of the universe
- 9.Om Paramatmane namah-Salutations to the God who is the divine soul
10. Om Paramai-bramhane namah-Salutations to the God who is the active Brahman
- 11.Om Sadanandaya namah-Salutations to the God who is always happy
- 12.Om Jagad-guruv namah-Salutations to the God who is the teacher of universe
- 13.Om Nitya-truptaya namah-Salutations to the God who is always satisfied
- 14.Om Nirvi-karaya namah-Salutations to the God who is without emotions
- 15.Om Niranjanaya namah-Salutations to the God who is spot less
16. Om Gunatmakaya namah-Salutations to the God who is the soul of the good characters
- 17.Om Gunatitaya namah-Salutations to the God who is sun of good character
- 18.Om Bramha-vishnu-shiva-tmikaya namah-Salutations to the God who is the soul of Brahma, Vishnu and Shiva
- 19.Om Nana-rupadharaya namah-Salutations to the God who takes various forms
- 20.Om Nityaya namah-Salutations to the God who is permanent
- 21.Om Shantaya namah-Salutations to the God who is peaceful
- 22.Om Daantaya namah-Salutations to the God who is restrained
- 23.Om Krupanidhaye namah-Salutations to the God who treasure of mercy
- 24.Om Bhakti-priyaya namah-Salutations to the God who likes devotion
- 25.Om Bhava-haraya namah-Salutations to the God who destroys the birth cycle
- 26.Om Bhagavate namah-Salutations to the God
- 27.Om Bhava-nashanaya namah-Salutations to the God who annihilates the birth death cycle
- 28.Om Aadi-devaya namah-Salutations to the God who is the primeval God
- 29.Om Maha-devaya namah-Salutations to the God who is the great God
- 30.Om Sarveshaya namah-Salutations to the God who is the God of all
- 31.Om Bhuwaneshwaraya namah-Salutations to the God who is the lord of the earth
32. Om Vedantha-vedyaya namah-Salutations to the God who is being studied by Vedantha
- 33.Om Varadaya namah-Salutations to the God who blesses
- 34.Om Vishwa-rupaya namah-Salutations to the God who has the form of the universe
- 35.Om Avyayaya namah-Salutations to the God who is imperishable
- 36.Om Haraye namah-Salutations to the God who is Lord Vishnu
- 37.Om Sachitanandaya namah-Salutations to the God who is the divine joy
- 38.Om Sarveshaya namah-Salutations to the God who is the God of all
- 39.Om Yogeeshaya namah-Salutations to the God who is the God of yogis
- 40.Om Baktha-vatsalaya namah-Salutations to the God who lkes his devotees
- 41.Om Digambaraya namah-Salutations to the God who wears the sky as his dress
- 42.Om Divya-murtaye namah-Salutations to the God who has a divine form
- 43.Om Divya-bhuti-vibushanaya namah-Salutations to the God who wears the sacred ash
- 44.Om Anadi-siddaya namah-Salutations to the God who is the primeval sidha
- 45.Om Sulabaya namah-Salutations to the God who can be easily obtained
- 46.Om Bhaktha-vaanchita-dayakaya namah-Salutations to the God who gives the wishes of devotees
- 47.Om Ekasmai namah-Salutations to the God who is one
- 48.Om Anekaya namah-Salutations to the God who is many
- 49.Om Advityaya namah-Salutations to the God who is second to none
- 50.Om Nigha-magama-vanditaya namah-Salutations to the God who is saluted by Vedas and Agamas
- 51.Om Bhukti-mukti-pradatre namah-Salutations to the God who grants salvation and devotion
- 52.Om Karya-veerya-vara-pradaya namah-Salutations to the God who grants needs as well as valour
- 53.Om Shaswatangaya namah-Salutations to the God who is by nature permanent
- 54.Om Vishuddhatmane namah-Salutations to the God who is a pure soul
- 55.Om Vishwatmane namah-Salutations to the God who is the universal soul
- 56.Om Vishwato-mukhaya namah-Salutations to the God who is most important in the universe
- 57.Om Sarveshwaraya namah-Salutations to the God who is the God of all
- 58.Om Sada-tushtaya namah-Salutations to the God who is always happy
- 59.Om Sarva-mangala-dayakaya namah-Salutations to the God who is the giver of all auspiciousness
- 60.Om Nish-kalankaya namah-Salutations to the God who is without any blames
- 61.Om Nirabasaya namah-Salutations to the God who is without any false appearances
- 62.Om Nirvi-kalpaya namah-Salutations to the God who is not wavering
- 63.Om Nirishrayaya namah-Salutations to the God who is independent
- 64.Om Purushottamaya namah-Salutations to the God who is the best Purusha
- 65.Om Lokanadhaya namah-Salutations to the God who is the Lord of the world
- 66.Om Purana-purushaya namah-Salutations to the God who is the epic purusha
- 67.Om Anaghaya namah-Salutations to the God who is faultless
- 68.Om Aparamahimne namah-Salutations to the God who has endless greatness
- 69.Om Anantaya namah-Salutations to the God who is endless
- 70.Om Aadyanta-rahita-krutaye namah-Salutations to the God who does not have beginning or end
- 71.Om Samsara-vana davagnaye namah-Salutations to the God who fire that burns the forest of Samsara
- 72.Om Bhava-sagara-tarakaya namah-Salutations to the God who makes us cross the ocean of birth and death
73. Om Shreenivasaya namah-Salutations to the God in whom Goddess Lakshmi lives
- 74.Om Vishalakshaya namah-Salutations to the God who has broad eyes
- 75.Om Kshirabdhii-sayanaya namah-Salutations to the God who sleeps on the ocean of milk

76. Om Achyutaya namah-Salutations to the God who does not slip
 77. Om Sarva-papa kshaya karaya namah-Salutations to the God who acts to destroy all sins
 78. Om Tapatraya-nivaranaya namah-Salutations to the God who cures the physical, divine and internal sufferings
 79. Om Lokeshaya namah-Salutations to the God who is the God of the world
 80. Om Sarva-bhooteshaya namah-Salutations to the God of all beings
 81. Om Vyapakaya namah-Salutations to the God who spreads
 82. Om Karunamayaya namah-Salutations to the God who is merciful
 83. Om Bramhadi-vandita-padaya namah-Salutations to the God whose feet is worshipped by Brahma and others
 84. Om Muni-vandiyaya namah-Salutations to the God who is saluted by sages
 85. Om Stuti-priyaya namah-Salutations to the God who likes prayers
 86. Om Nama-rupa-kriya atheetaya namah-Salutations to the God who is beyond name form and action
 87. Om Nispruhaya namah-Salutations to the God who is without passion
 88. Om Nirmalatakaya namah-Salutations to the God who has a pure soul
 89. Om Mahadeeshaya namah-Salutations to the God of the great
 90. Om Mahatmane namah-Salutations to the God who is a great soul
 91. Om Maha-devaya namah-Salutations to the God who is great
 92. Om Maheshwaraya namah-Salutations to the great god
 93. Om Vyagra-charmambara-dharaya namah-Salutations to the God who wears tiger skin
 94. Om Naga-kundala-bhushanaya namah-Salutations to the God who wears serpents as the ear studs
 95. Om Sarva-lakshana sampurnaya namah-Salutations to the God who has all good indications
 96. Om Sarva-siddhi-pradayakaya namah-Salutations to the God who grants us all occult powers
 97. Om Sarva-gynaya namah-Salutations to the God who knows everything
 98. Om Karuna-sindhava namah-Salutations to the God who is the ocean of mercy
 99. Om Sarpa-haraya namah-Salutations to the God who wears a serpent garland
 100. Om Sada-shivaya namah-Salutations to the God who is always peaceful
 101. Om Sahyadri-vasaya namah-Salutations to the God who lives on western ghats
 102. Om Sarvatmane namah-Salutations to the God who is all the souls
 103. Om Bhavabandha-vimochanaya namah-Salutations to the God who frees us from attachment of birth death cycle
 104. Om Vishwambaraya namah-Salutations to the God who wears the universe
 105. Om Vishwanadhaya namah-Salutations to the God who is the lord of the universe
 106. Om Jagannadhaya namah-Salutations to the God who is the master of the universe
 107. Om Jagathprabhava namah-Salutations to the God who -Salutations to the God who is the Lord of the universe

108. Om Dathathreyaya -Salutations to the God who had given himself to sage Atri

Dattatreya Vajra Kavacham

(the diamond Armour of Dathathreya)

It is one of the greatest prayer addressed to Lord Dathathreya., who is the son of sage Athri and lady Anasooya

'Vajra' means diamond and 'kavacha' means armour.

Dattatreya Himself has proclaimed in that

"he who reads this armour will get body like diamond"

Initiation from a Guru is not needed for learning this Kavacha. It can be learnt by men and woman

Each part of the body is covered by this Kavacha. Millions of devotees have been helped by chanting this Kavacha.

You can hear the Kavacha <https://www.youtube.com/watch?v=rcAYCrqvrAg>

श्रीगणेशाय नमः । श्रीदत्तत्रेय नमः ॥

shri ganeshaya namah |
 shri dattatreya namah ||
 ऋषिय ऊचुः
 rishaya uchuh

कथं संकल्पसिद्धिः स्याद्वेदव्यास कलौ युगे ।

धर्मार्थकाममोक्षाणां साधनं किमुदाहृतम् ॥१॥

katham sankalpasiddhiih syad vedavyasa kalau yuge |
dharmarthakama mokshanam sadhanam kimudahrtam ||

Oh Veda Vyasa in the age of Kali which fulfills our thoughts ,

And which would help us achieve Dharma Artha Kama and Moksha.

व्यास उवाच
vyasa uvacha

Sage Vyasa said

श्रुवन्तु ऋषयः सर्वे शीघ्रं संकल्पसाधनम् ।

सकृदुच्चारमात्रेण भोगमोक्षप्रदायकम् ॥२॥

shrinvantu rishaya ssave shighram sankalpasadhanam |
sakriduchcharamatrena bhogamokshapradayakam ||

Please hear all sages that which fulfills your thoughts with speed

Which grants pleasures as well as salvation , as soon as one chants it

श्रुवन्तु ऋषयः सर्वे शीघ्रं संकल्पसाधनम् ।

सकृदुच्चारमात्रेण भोगमोक्षप्रदायकम् ॥२॥

gaurishringe himavatah kalpavrikshopashobhitam |
dipte divyamaharatna hemamandapamadhyagam ||

In the Himalayas on the Gauri peak which shines with wish giving tree,

In the shining golden stage in between great precious gems

रत्नसिंहासनासीनं प्रसन्नं परमेश्वरम् ।

मंदस्मितमुखाम्भोजं शंकरं प्राह पार्वती ॥

ratnasimhasanasinam prasannam parameshvaram |
mandasmitamukhambhojam shankaram praha parvati ||

On a gem studded throne Lord Parameshwara was sitting happily .

And Parvathi with a smiling lotus like face asked him.

श्रीदेव्युवाच
shri devi uvacha
The Goddess Said

देवदेव महादेव लोकशंकर शंकर ।

मन्त्रजालानि सर्वाणि यन्त्रजालानि कृत्स्नशः ॥५॥

devadeva mahadeva lokashankara shankara |
mantrajalani sarvani yantrajalani kritsnashah ||

Oh God of Gods , oh great God , Oh God who makes world peaceful, Oh Sankara,

Who is an expert in all the tricks of Manthras as well as Thanthras

तन्त्रजालान्यनेकानि मया त्वत्तः श्रुतानि वै ।

इदानीं द्रष्टुमिच्छामि विशेषेण महीतलम् ॥16॥

tantrajalanyanekani maya tvattah shritani vai |
idanim drashtumichchami visheshena mahitalam ||

I have been depending on various thanthras, tricks and mathras on you,

But now I would like to see , something special to earth.

इत्युदीरितमाकर्ण्य पार्वत्या परमेश्वरः ।

करेणामृज्य संतोषात्पार्वतीं प्रत्यभाषत ॥17॥

ityudiritamakarnya parvatya parameshvarah |
karenamrija santoshat parvatim pratyabhashata ||

When Pravathy requested like this to Lord Parameshwara,

Due to the joy that filled him , , he replied back to Parvathi

मयेदानीं त्वया सार्धं वृषमारुह्य गम्यते ।

इत्युक्त्वा वृषमारुह्य पार्वत्या सह शंकरः ॥18॥

mayedanin tvaya sardham vrishamaruhy gamyate |
ityuktva vrishamaruhy parvatya saha shankarah ||

We are going together riding on the bull,

Said SAnkara who was riding on the bull with Parvathy

ययौ भूमण्डलं द्रष्टुं गौर्याश्चित्राणि दर्शयन् ।

कचिद् विन्ध्याचलप्रान्ते महारण्ये सुदुर्गमे ॥19॥

yayau bhumandalam drashtum gauryashchitrani darshayan |
kvachit vindhyachalaprante maharanye sudurgame ||

And when they saw the earth, he showed Gauri various interesting things there,

And they reached the area of Vindhya mountains with very unapproachable forests.

तत्र व्याहन्तुमायान्तं भिल्लं परशुधारिणम् ।

वध्यमानं महाव्याघ्रं नखदंष्ट्राभिरावृतम्

tatra vyahartumayantam bhillam parashudharinam |
vadyamanam mahavyaghrum nakhadamshtabhivritam ||

And there they saw a BHilla armed with an axe

And he was moving in the forest for hunting and he had nails as well as teeth

अतीव चित्रचारित्र्यं वज्रकायसमायुतम् ।

अप्रयत्नमनायासमखिन्नं सुखमास्थितम् ॥11१॥

atiba chitracharitryam vajrakayasamayutam |
aprayatnamanayasamakhinnam sukhamaasthitam ||

Blessed with a body of talons and teeth, he was very great to look at,

He was not doing anything , was there with ease and was sitting there pleasantly

पलायन्तं मृगं पश्चाद् व्याघ्रो भीत्या पलायितः ।

एतदाश्चर्यमालोक्य पार्वती प्राह शंकरम् ॥1१२॥

palayantam mrigam pashchadvyaghiro bhitya palayatah |
etadashcharyamalokya parvati praha shankaram ||

He saw a tiger and scared started running and a deer also .

Was running behind it, seeing this strange scene Parvathy asked Lord shiva

श्रीपार्वत्युवाच
shri parvasthyuvacha

Goddess Parvathy said

किमाश्चर्यं किमाश्चर्यमग्रे शम्भो निरीक्ष्यताम् ।

इत्युक्तः स ततः शम्भुर्दृष्ट्वा प्राह पुराणवित् ॥1१३॥

kimashcharyam kimashcharyamagre shambho nirikshyatam |
ityuktah sa tatah shambhurdrishtva praha puranavit ||

What a wonder, what wonder , that which we are seeing oh lord,

When she told like this , Lord Shiva who saw that again told

श्रीशंकर उवाच
shri shankara uvacha
Lord Sankara told

गौरि वक्ष्यामि ते चित्रमवाद्मनसगोचरम् ।

अदृष्टपूर्वमस्माभिर्नास्ति किञ्चिन्न कुत्रचित् ॥1१४॥

gauri vakshyami te chitramavanmanasagocharam |
adrishtapurvam asmabhir nasti kinchinna kutrachit ||

Oh Parvathi , The strange thing is seen before us,

And I will tell you what I understand without hiding

मया सम्यक् समासेन वक्ष्यते शृणु पार्वति ।

अयं दूरश्रवा नाम भिल्लः परमधार्मिकः ॥15॥

maya samyak samasena vakshyate shrinu parvati |
ayam durashrava nama bhilla paramadharmikah ||

Oh Parvathi please hear what I have understood out of that,

And he is a Bhilla called Durashrava who is a great follower of Dharma

समित्कुशप्रसूनानि कन्दमूलफलादिकम् ।
प्रत्यहं विपिनं गत्वा समादाय प्रयासतः ॥16॥

samitkushaprasunani kandamulaphaladikam |
pratyaham vipinam gatva samadaya prayasatah ||

He collects the dry sticks, flowers , grass, fruits and roots

From here with great efforts by visiting various places

प्रिये पूर्व मुनीन्द्रेभ्यः प्रयच्छति न वाञ्छति ।

तेऽपि तस्मिन्नपि दयां कुर्वते सर्वमौनिनः ॥17॥

priye purvam munindrebhyah prayachhati na vanchati |
tepi tasminnapi dayam kurvate sarvamauninah ||

With great love, he makes them reach the various great sages

Without expecting anything in return and the sages honour him

. दलादनो महायोगी वसन्नेव निजाश्रमे ।

कदाचिदस्मरत् सिद्धं दत्तात्रेयं दिगम्बरम् ॥18॥

daladano mahayogi vasanneva nijashrame |
kadachidasmarat siddham dattatreyam digambaram ||

A great yogi called Dalaadana lives here in his hermitage,

And he once remembered the Sidha called Dathathreya who wears the directions

दत्तात्रेयः स्मर्त्गामी चेतिहासं परीक्षितुम् ।

तत्क्षणात्सोऽपि योगीन्द्रो दत्तात्रेयः समुत्थितः ।

dattatreyah smartrigami chethasam parikshitum |
tat kshanat sopi yogindro dattatreyah samutthitah ||

They wanted to test their power of appearance on thought of Lord Dathathreya

And Immediately Lord Dathathreya appeared before the yogi

तं दृष्ट्वाऽऽश्चर्यतोषाभ्यां दलादनमहामुनिः ।

सम्पूज्याग्रे निषीदन्तं दत्तात्रेयमुवाच तम् ॥20॥

tam drishtvashcharyatoshabhyam daladanamahamunih |
sampujyagre vishidantam dattatreyamuvacha tam ||

And seeing him daladanathe leader of sages became very happy,

He worshipped the LordDathathreya and offered him a seat and told him

मयोपहृतः सम्प्राप्तो दत्तात्रेय महामुने ।

स्मर्त्गामी त्वमित्येतत् किंवदन्तीं परीक्षितुम् ॥21॥

mayopahutah samprapto dattatreya mahamune |
smartrigami tvamityetat kimvadantim parikshitum ||

Oh Great sage Dathathreya , who has come as per our desire,

WE only remembered you and your power to appear when some one thinks about you

मयाद्य संस्मृतोऽसि त्वमपराधं क्षमस्व मे ।

दत्तात्रेयो मुनिं प्राह मम प्रकृतिरीदृशी ॥22॥

mayadya samsmrítopi tvamaparadham kshamasva me |
dattatreyo munim praha mama prakritiridrisi ||

Please pardon us for our mistake in making you come here,

And then the sage Dathathreya told them , "this is my nature"

अभक्त्या वा सुभक्त्या वा यः स्मरेन्मामनन्यधीः ।

तदानीं तमुपागत्य ददामि तद्भ्रीसितम् ॥23॥

abhaktya va subhaktya va yah smarenmamananyadhih |
tadanim tamupagamya dadami tadabhipsitam ||

Even if some with devotion or without it think about me,

I immediately I go before them and fulfill their desire

दत्तात्रेयो मुनिं प्राह दलादनमुनीश्वरम् ।

यदिष्टं तद्वृणीष्व त्वं यत् प्राप्तोऽहं त्वया स्मृतः ॥24॥

dattatreyo munim praha daladanamunishvaram |
yadishitam tad vrinishva tvam yat praptoham tvayasmritah ||

Then the sage Dathathreya told the of the sage Daladana,

If you ask whatever you desire, You would able to get it from me

dattatreyam munim praha maya kimapi nochyate |
tvachchitte yat sthitam tanme prayachcha munipungava ||

Then the sage Dathareya told him, ask me whatever you need,

Whatever is in your mind, I would fulfill them oh great sage

श्रीदत्तात्रेय उवाच
shri dattatreya uvacha

Dathathreya told

ममास्ति वज्रकवचं गृहाणेत्यवदन्मुनिम् ।
तथैसंगीकृतवते दलादनमुनये मुनिः ॥26॥

mamasti vajrakavacham grihanetyavadanmunim |
tathetyangikritavate daladamunaye munih ||

Oh sages , please learn this diamond armour of mine,

And after that he taught this diamond armour to the sage Daladana

स्ववज्रकवचं प्राह ऋषिच्छन्दः पुरःसरम् ।

न्यासं ध्यानं फलं तत्र प्रयोजनमशेषतः ॥27॥

svavajrakavacham praha rishichchandah purassaram |
nyasam dhyanam phalam tatra prayojanamasheshatah ||

Then he told him , his diamond armour along with rishi , CHandhas,

Nyasa, dhyanam, the result of chanting it as well as its use.

अस्य श्रीदत्तात्रेयवज्रकवचस्तोत्रमन्त्रस्य किरातरूपी महारुद्र ऋषिः, अनुष्टुप् छन्दः, श्रीदत्तात्रेयो देवता, द्राम बीजम्, आं शक्तिः, क्रौं कोलकम्, ऊँ आत्मने नमः । ऊँ द्रीं मनसे नमः । ऊँ आं द्रीं श्रीं सौः ऊँ कलां क्लूं क्लौं क्लौं क्लः । श्रीदत्तात्रेयप्रसादसिद्धयर्थं जपे विनियोगः ॥

asya shridattatreya vajrakavachastotra mantrasya, kiratarupi maharudra rishih, anushtup chandah, shridattatreyo devata, dram bijam, am shaktih, kraum kilakam,

For the mantra of the diamond armour of dathathreya, the sage is Lord shiva as hunter, the meter is anushtup, the god prayed to is Dathathreya, dram is the seed and Kraum is the speed controller

om atmane namah
om drim manase namah
om am drim shrim sauh
om klam klim klum klaim klaum klah
shri dattatreya prasada siddhyartho jape viniyogah

Om Salutations to soul

Om DRim Salutations to the mind

Om Am DRim SrIm Sauh

om klam klim klum klaim klaum klah

I am doing this chanting to get blessings of Dathathreya

karanyasah Worship by hand

om dram angushtabhyam namah
om drim tarjanibhyam namah
om drum madhyamabhyam namah
om draim anamikabhyam namah
om draum kanishthikabhyam namah
om drah karatalakaraprishthabhyam namah

Om dramn salutation with thumb

Om DRim salutation with pointing finger

Om Drum salutation with middle finger

Om Draim salutation with ring finger

Om DRah Salutation with inside of the palm

hridayadi nyasah Salutation with heart

om dram hridayaya namah
om drim shirase svaha
om drum shikhayai vashat
om draim kavachaya hum
om draum netratrayaya vaushat
om drah astraya phat

Om Dram salutation with chest

Om DRim Salutation with head

Om Drum salutation with hair on head

Om DRaim Salutation to the armour

Om DRaum salutation with eyes

Om DRah Salutation with arrow

om bhurbhuvah svaromiti digbandhah

Om Bhuvrbhuvawarom I tie all the sides

अथ ध्यानम्
dhyanam

Meditation

जगदंकुरकन्दाय सच्चिदानन्दमूर्तये ।

दत्तात्रेयाय योगीन्द्रचन्द्राय परमात्मने ॥1॥1॥

jagadankurakandaya sachchidanandamurtaye |
dattatreya yogaindrachandraya paramatmane ||

The world has the form of a budding tree , the form everlasting divine joy,
Salutation the great yogi Dathathreya who is like a moon and is the divine God

कदा योगी कदा भोगी कदा नग्नः पिशाचवत् ।
दत्तात्रेयो हरिः साक्षाद्भुक्तिमुक्तिप्रदायकः ॥१२॥

kadha yogi kadha bhogi kadha nagnah pishachavat |
dattatreyo harih sakshad bhuktimukti pradayakah ||

Some times saint, some times the enjoyer and some times a nude ghost like person,
Dathathreya is really Hari who can grant pleasure and salvation

वाराणसीपुरसायी कोल्हापुरजपादरः ।
माहुरीपुरभिक्षाशी सह्यशायी दिगम्बरः ॥१३॥

varanasipurasnayi kolhapura japadarah |
mahuripurabhikshashi sahyashayi digambarah ||

He takes bath in Varanasi, he does chanting in Kolhapur,
He begs for alms in Mahurgad and takes rest in a nude form in western ghats

इन्द्रनीलसमाकारश्चन्द्रकान्तसमद्युतिः ।
वैदूर्यसदृशस्फूर्तिश्चलत्किञ्चिज्जटाधरः ॥१४॥

indranilasamakarashchandrakantisamadyutih |
vaiduryasadrishasphurtishchalatkinchijjatadharah ||

He is like the blue topaz and his shine is like moon stone,
And his flowing tuft shines like the diamond stone

स्निग्धधवल्ययुक्ताक्षौऽत्यन्तनीलकनीनिकः ।
भ्रुवक्षःश्मश्रुनीलांकः शशांकसदृशाननः ॥१५॥

snigdha dhavalya yukta kshothyanthanilakaninikah |
bhruvaksha shsmashrunilankah shashanka sadrishananah ||

His eyes are white and filled with love, his eye balls
His face is like moon and his eye brows are bluish

हासनिर्जितनीहारः कण्ठनिर्जितकम्बुकः ।

मांसलांसो दीर्घबाहुः पाणिनिर्जितपल्लवः ॥16॥

hasa nirjita niharah kanta nirjita kambukah |
mamsalamso deerghabahuh pani nirjita pallavah ||

His laugh will win over the mist, his neck will win over the conch,
He is fleshy, with long hands and his hands win over fresh leaves.

विशालपीनवक्षाश्च ताम्रपाणिर्दलोदरः ।

पृथुलश्रोणिललितो विशालजघनस्थः ॥17॥

vishala pina vakshashcha tamrapanir dalodarah |
pruthula shroni lalito vishala jaghanasthalah ||

He has a very broad chest and reddish hands,
His hip and loins are broad wide buttocks

रम्भास्तम्भोपमानोरुर्जानुपूर्वैकजंघकः ।

गूढगुल्फः कूर्मपृष्ठो लसत्यादोपरिस्थलः ॥18॥

rambha stambhopamanoru janupurvai kajanghakah |
gudha gulphah kurma prishtho lasat vadoparisthalah ||

His thighs stand like the pillar of banana stem till it falls,
And the knee cap is like the seat of the tortoise

रक्तारविन्दसदृशरमणीयपदाधरः ।

चर्माम्बरधरो योगी स्मर्त्तगामी क्षणे क्षणे ॥19॥

raktaravinda sadrusharamaniyapadadharah |
charamambaradharo yogi smartrigami kshane kshane ||

He has a pretty feet which resembles red lotus flower,
And that Yogi who wears hide comes instantly when called

ज्ञानोपदेशनिरतो विपद्भरणदीक्षितः ।

सिद्धासनसमासीन ऋजुकायो हसन्मुखः ॥110॥

jnanopadesha nirato vipad dharanadi kshitah |
siddhasana samasina rijukayo hasanmukhah ||

Busy with teaching wisdom , he saves people from danger,
Sits like a Sidha and his face appears always laughing

वामहस्तेन वरदो दक्षिणेनाभयंकरः ।
बालोन्मत्तपिशाचीभिः क्वचिद्युक्तः परीक्षितः ॥111॥

vamahastena varado dakshinenabhayankarah |
balonmatta pishachibhiih kvachid yuktah parikshitah ||

He blesses with hisleft hand and with right hand provides protection,
And he ofen cures those mad with power and those caught by ghosts

त्यागी भोगी महायोगी नित्यानन्दो निरंजनः ।
सर्वरूपी सर्वदाता सर्वगः सर्वकामदः ॥112॥

tyagi bhogi mahayogi nityanando niranjanah |
sarvarupi sarvadata sarvagah sarvakamadah ||

One who sacrifices, one who enjoys, great saint, forever happy he is stainless,
He has form of every one, giver to all, knower of everything and capable of satisfying all desires

भस्मोद्धूलितसर्वंगो महापातकनाशनः ।

भुक्तिप्रदो मुक्तिदाता जीवन्मुक्तो न संशयः ॥113॥

bhasmoddhulitasarvango mahapatakanashanah |
bhukti Prado muktidata jivanmukto na samshayah ||

He covers his entire body with sacred ash and destroys all very bad deeds,
He grants pleasures in this life and without doubt grants salvation

एवं ध्यात्वाऽनन्यचित्तो मद्रव्रजकवचं पठेत् ।

मामेव पश्यन्सर्वत्र स मया सह संचरेत् ॥114॥

evam dhyatvananyachitto madvrajakavacham pathet |
mameva pashyansarvatra sa maya saha sancharet ||

If I am meditated like this and if the diamond armour is read,

He will be seeing only me and wherever he goes he will be with me

दिगम्बरं भस्मसुगन्धलेपनं चक्रं त्रिशूलं डमरुं गदायुधम् ।

पद्मासनं योगिमुनीन्द्रवन्दितं दत्तेति नामस्मरणेन नित्यम् ॥115॥

digambaram bhasmasugandha lepanam
chakra trishulam damarum gadayudham |

He is without cloth and applies sacred aAnd meditate sh all over,

And he carries Chakra, trident small drum and the mace

padmasanam yogimunindravanditam
dattinamasmaranena nityam ||

Sitting in the lotus pose, saluting the yogis and sages
And always remember and chant the name of Datha

अथ पंचोपचारैः सम्पूज्य, "ॐ द्रं" इति अष्टोत्तरशतं जपेत्

panchopachara puja

om lam prithivatvatmane shri dattatreya namah, gandham parikalpayami
om ham akashatvatvatmane shri dattatreya namah, pushpam parikalpayami
om yam vayutatvatvatmane shri dattatreya namah, dhupam parikalpayami
om ram agnitvatvatmane shri dattatreya namah, dipam parikalpayami
om vam amritatvatvatmane shri dattatreya namah, amritanaivedyam parikalpayami
om sam sarvatatvatvatmane shri dattatreya namah, tambuladi sarvopacharan parikalpayami

Om lym soul of the earth ,Salutation to dathathreya I am offering sandal paste

Om ham soul of the sky ,Salutation to Daththeya c I am offering you flowers

Om Yam soul of the wind., salutation to Dathathreya, I am offering smoke of incense

Om Ram soul of the fire, Salutations to Dathathreya, I show you the lamp

Om Vam soul of nectar , Salutations to dathathreya , I am offering nectar like offering to you,

Om Sam Soul of everything, Salutations to Dathathreya, I am offering Thamboola and all other hospitalities

anantaram "om dram" iti mulamantram 108 varam japet

Then Chant the Root chant of Om Dram 108 times

om dram	om dram	om dram	om dram	om dram	om dram
om dram	om dram	om dram	om dram	om dram	om dram
om dram	om dram	om dram	om dram	om dram	om dram
om dram	om dram	om dram	om dram	om dram	om dram
om dram	om dram	om dram	om dram	om dram	om dram
om dram	om dram	om dram	om dram	om dram	om dram
om dram	om dram	om dram	om dram	om dram	om dram
om dram	om dram	om dram	om dram	om dram	om dram
om dram	om dram	om dram	om dram	om dram	om dram
om dram	om dram	om dram	om dram	om dram	om dram
om dram	om dram	om dram	om dram	om dram	om dram

om dram	om dram	om dram	om dram	om dram	om dram
om dram	om dram	om dram	om dram	om dram	om dram
om dram	om dram	om dram	om dram	om dram	om dram
om dram	om dram	om dram	om dram	om dram	om dram
om dram	om dram	om dram	om dram	om dram	om dram
om dram	om dram	om dram	om dram	om dram	om dram
om dram	om dram	om dram	om dram	om dram	om dram
om dram	om dram	om dram	om dram	om dram	om dram

atha vajrakavacham

Now the armour of Diamond

ॐ दत्तात्रेयः शिरः पातु सहस्राब्जेषु संस्थितः ।

भारं पात्वानसूयेयश्चन्द्रमण्डलमध्यगः ॥१॥

om dattatreyah shirah patu sahasrabjeshu samsthitah |
Phalam patva anasuyeyashchandramandalamadyagah ||

Om let Dathathreya , who is thousand petal lotus protect my head ,

Om Let the son of Anansuya who is moon's orbit protect my forehead

कूर्चं मनोमयः पातु हं क्षं द्विदलपद्मभूः ।

ज्योतीरूपोऽक्षिणी पातु पातु शब्दात्मकः श्रुती ॥२॥

kurcham manomayah patu ham ksham dvidalapadmabhuh |
jyotirupokshini patu patu shabdattmakah shruti ||

He who pervades the mind and sits on two petalled lotus protect my upper part of nose,

Let the lustrous form of the God protect my eyes and the dathawhose soul is sound protect my ears

नासिकां पातु गन्धात्मा मुखं पातु रसात्मकः ।

जिह्वां वेदात्मकः पातु दन्तोष्ठौ पातु धार्मिकः ॥३॥

nasikam patu gandhatma mukham patu rasatmakah |
jihvam vedatmakah patu dantoshthau patu dharmikah ||

Let God whose soul is sandal protect my nose and the one who is taste protect my face,

Let he whose soul is Vedas protect my tongue and he follows Dharma protect my teeth and lips

कपोलावत्रिभूः पातु पात्वशेषं ममात्मवित् ।

स्वरात्मा षोडशराब्जस्थितः स्वात्माऽवतादलम् ॥१४॥

kapolavatribhuh patu pa tvashesham mamatmavit |
sarvatma shodasharabjasthitah svatmavatad galam ||

Let the son of Athri protect my cheeks and Athmavetha dathathreya protect all parts of body,

Let the soul of the sound who sits on the twelve petal lotus protect my throat.

स्कन्धौ चन्द्रानुजः पातु भुजौ पातु कृतादिभूः ।

जत्रुणी शत्रुजित् पातु पातु वक्षःस्थलं हरिः ॥१५॥

skandhau chandranujah patu bhujau patu kritadibhuh |
jatrini shatrujit patu patu vakshahsthalam harih ||

Let the younger brother of Chandra protect my body and the one who wasborn in krutha yug protect my hands,

Let the winner of enemies protect my collar bones and he who has looks of Vishnu protect my bosom

कादिठान्तद्वादशारपद्मगो मरुदात्मकः ।

योगीश्वरेश्वरः पातु हृदयं हृदयस्थितः ॥१६॥

kadithantadvadasharapadmago marudatmakah |
yogishvareshvarah patu hridayam hridayasthitah ||

Let the God who sis on the tip of the twelve petalled lotus.

Who is the god of even great yogis protect my heart which is in my chest

पार्श्वं हरिः पार्श्ववर्ती पातु पार्श्वस्थितः स्मृतः ।

हठयोगादियोगज्ञः कुक्षी पातु कृपानिधिः ॥१७॥

parshve harih parshvavarti patu parshvasthitah smritah |
hathayogadi yogajnah kukshim patu kripanidhih ||

Let the God who is on my side protect my organs on the side,

And the King of Hata yoga , the ocean of kindness protect my belly

डकारादिफकारान्तदशारससीरुहे ।

नाभिस्थले वर्तमानो नाभिं वह्न्यात्मकोऽवतु ॥१८॥

वह्नितत्त्वमयो योगी रक्षतान्माणिपूरकम् ।

कटिं कटिस्थब्रह्माण्डवासुदेवात्मकोऽवतु ॥१९॥

dakaradiphakaranta dasharasarasiruhe |
nabhisthale vartamano nabhim vahnyatmakovatu ||
vahnitavamayo yogi rakshatanmanipurakam |
katim katisthabrahmandavasudevatomakovatu ||

Let him who lives on my belly in the ten petalled lotus,

The Yogi of the fire protect my navel,

Let him in whose belly part all universes stay,

Protect all my belly parts

बकारादिलकारान्तषट्पत्राम्बुजबोधकः ।

जलतत्वमयो योगी स्वाधिष्ठानं ममावतु ॥10॥

bakaradilakaranta shatpatrambujabodhakah |
jalatvamayo yogi svadhisthanam mamavatu ||

Let the Yogi who lives on the six petalled lotus,

Who is Dathathreya protect my Swadhishtan chakra

सिद्धासनसमासीन ऊरू सिद्धेश्वरोऽवतु ।

वादिसान्तचतुष्पत्रसरोरुहनिबोधकः ॥11॥

मूलाधारं महीरूपो रक्षताद्वीर्यनिग्रही ।

पृष्ठं च सर्वतः पातु जानुन्यस्तकराम्बुजः ।

siddhasana samasina uru siddheshvarovatu |
vadisantachatushptrasaroruhanihodhakah ||
muladharam mahirupo rakshatad viryanigrahi |
prishtham cha sarvatah patu janunyastakarambujah ||

Let the great Sidha Dathathreya who sits on Sidhasana,

Protect both my shoulders and let that Brahmachari ,

Who sits on the four petalled Chakra protect,

My mooladhara Chakra and may he protect my seat

जंघे पात्ववधूतेन्द्रः पात्वंग्री तीर्थपावनः ।

सर्वांग पातु सर्वात्मा रोमाण्यवतु केशवः ॥113॥

janghe patvavadhutendrah patvanghri tirthapavanah |
sarvangam patu sarvatma romanyavatu keshavah ||

Let the Avadhootha protect both my knees and he ,

Who purifies all the sacred waters protect all the hais of my body

चर्म चर्मम्बरः पातु रक्तं भक्तिप्रियोऽवतु ।

मांसं मांसकरः पातु मज्जां मज्जात्मकोऽवतु ।।14।।

charamam charamambarah patu raktam bhaktipriyovatu |
mamsam mamsakarah patu majjam majjatmakovatu ||

Let the god wears the animal hide protect my skin

And let the God who loves his devotees protect my blood,

And Let that God who increases our flesh protect my flesh and muscles

अस्थीनि स्थिरधीः पायान्मेधां वेधाः प्रपालयेत् ।

शुकं सुखकरः पातु चित्तं पातु दृढाकृतिः ।।15।।

asthini sthiradhih payanmedham vedhah prapalayet |
shukram sukhakarah patu chittam patu dridhakritih ||

Let the stable minded God protect my bones, the God who has Form of Brahma,

Protect my intelligence and he who grants joy protect strength as well as mind

मनोबुद्धिमहंकारं हृषीकेशात्मकोऽवतु ।

कर्मेन्द्रियाणि पात्वीशः पातु ज्ञानेन्द्रियाण्यजः ।।16।।

manobuddhimahankaram hrishikeshatmakovatu |
karmendriyani patvishah patu jnanendriyanayah ||

Let the Godwho controls organs protect my mind, brain and pride,

And let God Dathathreya protect all my organs and my organs of wisdom

बन्धून् बन्धुत्तमः पायाच्छत्रुभ्यः पातु शत्रुजित् ।

गृहारामधनक्षेत्रपुत्रादीण्छं करोऽवतु ।।17।।

bandhun bandhuttamah payachchatrubhyah patu shatrujit |
griharamadhanakshetraputradin shankarovatu ||

The God who is my greatest relation, protect all my relations.

And he who wins over enemies , protect me from enemies,

And let him protect the gardens , properties as well as my children

भार्या प्रकृतिवित् पातु पश्वादीन्यातु शार्ङ्गभृत् ।

प्राणान्यातु प्रधानज्ञो भक्ष्यादीन्यातु भास्करः ।।18।।

bharyam prakritivit patu pashvadin patu sharngabhrit |
pranan patu pradhanajno bhakshyadin patu bhaskarah ||

The God who is expert in nature protect my wife and he who wears a bow,
Protect my animals and the chief one protect my soul and he who eats protect the eatables

सुखं चन्द्रात्मकः पातु दुःखात् पातु पुरान्तकः ।

पशून्पशुपतिः पातु भूतिं भूतेश्वरी मम ॥119॥

sukham chandratmakah patu duhkhat patu purantakah |
pashun pashupathih patu bhutim bhuteshvaro mama ||

He who is having form of moon protect my pleasures.

And the destroyer of tripuras protect my sorrow ,

Let Pasupathi protect my cows and the ghost shaped,

God protect me against attack of ghosts

प्राच्यां विषहरः पातु पात्वाग्नेय्यां मखात्मकः

याम्यां धर्मात्मकः पातु नैऋत्यां सर्ववैरिहृत् ॥120॥

prachyam vishaharah patu patvagneyyam makhatmakah |
yamyam dharmatmakah patu nairityam sarvavairihrit ||

Let him who cures poison protect the east, the God who does Yajnas protect the Southeast,

He who has the form of God of death the south and he who kills all enemies the South west

वराहः पातु वारुण्यां वायव्यां प्राणदोऽवतु ।

कौबेर्यां धनदः पातु पात्वैशान्यां महागुरुः ॥121॥

varahah patu varunyam vayavyam pranadovatu |
kauberyam dhanadah patu patvaishanyam mahaguruh ||

Let God who has Varaha form protect the west and he who travels like wind the North west

Let God who is like Khubera protect the north and he who has form of Rudra protect the North east

ऊर्ध्वं पातु महासिद्धः पात्वथस्ताज्जटाधरः ।

रक्षाहीनं तु यत्स्थानं रक्षत्वादिमुनीश्वरः ॥122॥

urdhvam patu mahasiddhah patvadhastajjatadharah |
rakshahinam tu yat sthanam rakshatvadimunishvarah ||

Let the great Sidha protect the top and he with tufted head protect below,

Whiver position is not protected, let it be protected by primeval sage Datha threya

हृदयदिन्यासः

hridayadi nyasah Salutations to heart

om dram hridayaya namah Om Dram salutation to the heart
om drim shirase svaha Om Drim salutations to the head
om drum shikhayai vashatOm Drum salutation to hair on head
om draim kavachaya hum Om draim salutations to the armour
om draum netratrayaya vaushat Om Draum salutations to the eye
om drah astraya phat Om Draha salutations to the arrow

om bhurbhuvah svaromiti digbandhah

Om Buarbhuvawarom Freedom from ties

एतन्मे वज्रकवचं यः पठेच्छृणुयादपि ।

वज्रकायश्चिरंजीवी दत्तात्रेयोऽहमब्रुवम् ॥23॥

त्यागी भोगी महायोगी सुखदुःखविवर्जितः ।

सर्वत्रसिद्धसंकल्पो जीवन्मुक्तोऽथ वर्तते ॥24॥

etanme vajrakavacham yah pathet shrinuyadapi |
vajrakayashchiranjivi dattatreyohamabruvam ||
tyagi bhogi mahayogi sukhaduhkha vivarjitah |
sarvatra siddhasankalpo jivanmuktodya vartate ||

If this diamond armour is heard or read,

He becomes like Diamond due to blessings of Dathathreya

He would sacrifice, enjoy and great yogs ,

And bereft of all sorrows and all his desires,

Would be fulfilled and he would gain all occult powers.

इत्युक्त्वान्तर्दधे योगी दत्तात्रेयो दिगम्बरः ।
दलादनोऽपि तज्जप्त्वा जीवन्मुक्तः स वर्तते ॥26॥

ityuktvantardadhe yogi dattatreyo digambarah |
daladanopi tajjaptva jivanmuktah sa vartate ||

After telling all this the great Yogi Dathathreya disappeared,

And the sage at Daladhan chanted this And,

Even today He can be seen in the form of Jeevan Muktha

भिल्लो दूरश्रवा नाम तदानीं श्रुतवादिनम् ।

सकृच्छृण्वणमात्रेण वज्रांगोऽभवदप्यसौ ॥27॥

bhillo durashrava nama tadanim shritavanidam |
sakrichchravanamatrena vajrangobhavadapyasau ||

And that BHilla who heard all this from distance,

And with that one time his body became as strong as Diamond

इत्येतद्वज्रकवचं दत्तात्रेयस्य योगिनः ।

श्रुत्वाशेषं शम्भुमुखात् पुनर्याह पार्वती ॥27॥

ityetad vajrakavacham dattatreyaasya yoginah |
shritva shesham shambhu mukhat punarapyaha parvati ||

Having heard this Diamond armour of Dathareya ,

Goddess Parvathi told like this to him.

Phala Sruthi (not needed for chanting)

पार्वत्युवाच
shri Parvathya uvacha

The Goddess told

एतत्कवचमाहात्म्यं वद विस्तरतो मम ।

कुत्र केन कदा जाप्यं किं यज्जाप्यं कथं कथम् ॥28॥

etat kavachamahatmyam vada vistarato mama |
kutra kena kada japyam kiyajjapyam katham katham ||

Oh God please tell me in detail the greatness of this Kavacha

Who can chant how, and when and where

उवाच शम्भुस्तत्सर्वं पार्वत्या विनयोदितम् ।

उवाच शम्भुस्तत्सर्वं पार्वत्या विनयोदितम् ।

uvacha shambhustat sarvam parvatya vinayoditam |

shrinu parvati vakshyami samahitamanavilam ||

श्रीशिव उवाच

Shiva Uvacha

Lord Shiva told

Lord Shiva Then told all this for entertaining Parvathi

Dear Parvathi , please , I will tell all about it.

धर्मार्थकाममोक्षाणामिदमेव परायणम् ।

हस्त्यश्वरथपादातिसर्वैश्वर्यप्रदायकम् ॥30॥

dharmarthakamamokshanamidameva parayanam |
hastyashvarathapadatisarvaishvaryapradayakam ||

By reading this all together they will get Dharma, wealth and salvation,

And you will also get army consisting of Elephant, horses, chariot and also wealth

धर्मार्थकाममोक्षाणामिदमेव परायणम् ।

हस्यश्वरथपादातिसर्वैश्वर्यप्रदायकम् ॥30॥

putramitra kalatradi sarvasantoshasadhanam |
vedashastradi vidyanam vidhanam paramam hi tat ||

It will grant, son, friend wife and also all types of joy,

And learning this is like learning Veda, Sastras as well as all knowledge

संगीतशास्त्रसाहित्यसत्कवित्वविधायकम् ।
बुद्धिविद्यास्मृतिप्रज्ञामतिप्रौढिप्रदायकम् ॥32॥

sangita shastra sahitya satkavitva vidhayakam |
buddhi vidya smriti prajna mati praudhipradayakam ||

It will help you get mastery of music, Sastras , literature and good poetry,

It will also help you get intelligence, knowledge, mastery in Smrithis and make you very energetic

सर्वसन्तोषकरणं सर्वदुःखनिवारणम् ।

शत्रुसंहारकं शीघ्रं यशःकीर्तिविवर्धनम् ॥33॥

sarvasantoshakaranam sarvaduhkhanivaranam |
shatrusamharakam shighram yashah kirti vivardhanam ||

It is the cause of all type of joy and destroyer of all sort of sorrow,

It will destroy enemies and with great speed increase your fame

अष्टसंख्या महारोगाः सन्निपातास्तयोदश ।

षण्णवत्यक्षिरोगाश्च विंशतिर्मेहरोगकाः ॥34॥

ashtasankhya maharogah sannipatastrayodashah |
shannavatyakshirogashcha vimshati rmeharogakah ||

It will cure eight types of great diseases and thirteen type of great fevers,

Ninety six type of eye diseases, twenty types of Diabetes.

अष्टदश तु कुष्ठानि गुल्मान्यष्टविधान्यपि ।

अशीतिर्वितरोगाश्च चत्वारिंशत्तु पैत्तिकाः ॥35॥

ashtadasha tu kushthani gulmanyashtavidhanyapi |
ashitirvitarogashcha chatvarimshattu paittikah ||

It cures eighteen types of Leprosy, eight type of piles,

Eighty types of Arthritis, forty type of anemia

विंशति श्लेष्मरोगाश्च क्षयचातुर्थिकादयः ।

मन्त्रयन्त्रकुयोगाद्याः कल्पतन्त्रादिनिर्मिताः ॥३६॥

vimshati shleshmarogashcha kshaya chaturthikadayah |
mantra yantra kuyogadyah kalpatantradinirmitah ||

It cures twenty type of lung congestions, seven types of TB,

And diseases caused by Manthra, Yanthra and sufferings caused by sorrow

ब्रह्मराक्षसवेतालकूष्माण्डादिग्रहोद्भवाः ।

संगजादेशकालस्थास्तापत्रयसमुत्थिताः ॥३७॥

brahmarakshasa vetala kushmandadi grahodbhavah |
sangaja deshakalasthastapatrayasamutthitah ||

Apart from that It cures diseases caused by Brahma Rakshasa,

Vetala, khooshmanda and due to anger of Goddess and,

All types of sickness coming over time and space.

नवग्रहसमुद्भूता महापातकसम्भवाः ।

सर्वे रोगाः प्रणश्यन्ति सहस्त्वावर्तनाद्ध्रुवम् ॥३८॥

navagrahasamudbhuta mahapataka sambhavah |
sarve roгах pranashyanti sahasravartanad dhruvam ||

It cures those caused by nine planets and due to doing great crime,

And all diseases would be destroyed by reading it thousand times

अयुतत्रितयाच्चैव खेचरत्वं प्रजायते ।

सहस्त्रादयुतादर्वाक् सर्वकार्याणि साधयेत् ॥४०॥

ayutatritayachchaiva khecharatvam prajayate |
sahasradayutadarvak sarvakaryani sadhayet ||
lakshavrittya sarvasiddhirbhavatye na samshayah ||

By reading it thirty thousand times, people can fly in the sky,

By reading it thousand to ten thousand times, all desires would be fulfilled,
If you read it one lakh times without anydoubt any thing can be achieved

विषवृक्षस्य मूलेषु तिष्ठन् वै दक्षिणामुखः ।

कुरुते मासमात्रेण वैरिणं विकलेन्द्रियम् ॥४२॥

vishavrikshasya muleshu tishthan vai dakshinamukhah |
kurute masamatrena vairinam vikalendriyam ||

Sitting at the root of Peepul tree , sitting on the south,

If you chant it for month, all organs of the enemy will get completely destroyed

औदुम्बरतरोर्मूले वृद्धिकामेन जाप्यते ।

श्रीवृक्षमूले श्रीकामी तितिणी शान्तिकर्मणि ॥143॥

audumbaratarormule vridhikamena japyate |
shri vrikshamule shrikami tintrini shantikarmani ||

Sitting under peepul tree and chanting, you can also become prosperous,

For getting rid of sufferings sit under Bilwa tree and for peace sit below a Tamarind tree

ओजस्कामोऽश्वत्थमूले स्तीकामैः सहकारके ।

ज्ञानार्थी तुलसीमूले गर्भगृहे सुतार्थिभिः ॥144॥

ojaskamoshvatthamule strikamaih saharake |
jnanarathi tulasimule garbhagehe sutarhibhiih ||

For getting energy and power sit below Peepul tree ,

Sit under new mango tree to get married, sit below Thulasi to get wisdom,

And in the sanctum sanctorum to get a son, this should be chanted

धनार्थिभिस्तु सुक्षेत्रे पशुकामैस्तु गोष्ठके ।

देवालये सर्वकामैस्तत्काले सर्वदर्शितम् ॥145॥

dhanarhibhi stu sukshetre pashukamaistu goshtake |
devalaye sarvakamaistakale sarvadarshitam ||

Those who desire for money should sit in any good place ,

Those desiring for cow should sit in the cow shed, they should chant,

Sitting in temple and chanting would fulfil your wishes temporarily.

नाभिमाम्रजले स्थित्वा भानुमालोक्य यो जपेत् ।

युद्धे वा शास्त्रवादे वा सहस्त्रेण जयो भवेत् ॥146॥

nabhimatra jale sthitva bhanumalokya yo japet |
yuddhe va shastravade va sahasrena jayo bhavet ||

If you stand in water till youbelly and seeing the sun if you chant,

In war or debate of sashtras , you will succeed.

कण्ठमात्रे जले स्थित्वा यो रात्रौ कवचं पठेत् ।

ज्वरापस्मारकुष्ठादितापज्वरनिवारणम् ॥47॥

kanthamatre jale sthitva yo ratrau kavacham pathet |
jvarapasmarakushthaditapajvaranivaranam ||

If you stand in water till your neck and Chant the Kavacha at night,

Sufferings due to fever , leprosy and great fever would get cured

यत्र यस्यास्तिथरं यद्यत्प्रसक्तं तन्निवर्तते ।

तेन तत्र हि जप्तव्यं ततः सिद्धिर्भवेद्दुधुवम् ॥48॥

yatra yat syat sthiram yadyat prasaktam tannivartate |
tena tatra hi japtavyam tatah siddhirbhaveddhrivam ||

Wherever there are problems due to epidemics, failure of crops etc are there,

If you go there and chant, the problem would go away and peace would be restored

इत्युक्तवान शिवो गौर्यै रहस्यं परमं शुभम् ।

यः पठेद् वज्रकवचं दत्तात्रेयसमो भवेत् ॥49॥

ityuktavan shivo gauryai rahasyam paramam shubham |
yah pathet vajrakavacham dattatreya samo bhavet ||

This secret which was auspicious was told by Shiva to Parvathy,

And by reading this diamond armour you can become equal to dathathreya

एवं शिवेन कथितं हिमवत्सुतायै

प्रोक्तं दलादमुनयेऽत्रिसुतेन पूर्वम् ।

यः कोऽपि वज्रकवचं पठतीह लोके

दत्तोपमश्चरति योगिवरश्चिरायुः ॥50॥

evam shivena kathitam himavatsutayai
proktam daladamunayetrisutena purvam |
yah kopi vajrakavacham pathatihaloke
dattopamashcharati yogivarashchirayuh ||

This has been narrated by Shiva to daughter of Himalayas,

Which was taught to us by sahe Dalada, earlier,

If this diamond armour is read by people,

They would become equal to datha and become great yogi

iti shri rudrayamale himavatkhande mantrashastre umamaheshvarasamvade shri dattatrejavajrakavachastotram sampurnam

This Diamond armour of Dathathreya told in the discussion between Shiva and Parvathi,

Which occurs in the manthra sastra of chapter on Himalayas in the Rudra Yamala ends

shri guru datta - jaya guru data

Sri Guru datha-Hail Guru datha

Sri Datha Bhava Sudha rasa stotam

॥ श्रीदत्त भावसुधारसस्तोत्रम् ॥

Sri Datha Bhava Sudha rasa stotam

The prayer to nectar like essence of attitude of Datha

By

Sri Vasudevanand Saraswathi

Translated by

P.R.Ramachander

(Sri Dathathreya is a combined God form of Lord Vishnu, Lord Shiva and Lord Brahma, who was the son of lady Anasooya and sage Athri. He is a poular God in Karnataka, Andhra and Maharashtra., There is a belief that he took sixteen incarnations, The four most important incarnations are Sripadh Sri Vallabha, Sri Narasimh Saraswathi, Sri Mankihya prabhu and Swami samarth .

This great prayer has been written by Sri Vasudeva Saraswathi, who is also considered as minor incarnation of Swami Datha. In the prayer several of the well known stories of the avatharas of dathathreya from a book called "Guru Charithra" is referred to. The full book of stories can be read in <https://nlshirdisai.files.wordpress.com/2012/02/shri-guru-charitra-in-english.pdf>)

दत्तात्रेयं परमसुखमयं वेदगेयं ह्यमेयं

योगिध्येयं हृतनिजभयं स्वीकृतानेककायम् ।

दुष्टगम्यं विततविजयं देवदैत्यर्षिवन्द्यं

वन्दे नित्यं विहितविनयं चाव्ययं भावगम्यम् ॥ १॥

Dathathreyam parma sukha mayam veda geyam hayameyam,

Yogi dhyeyam, hrutha nija abhayam, sweekruthaa aneka kayam,

Dushtaa agamyam, vithatha vijayam Deiva daithyarshi vandhyam,

Vandhe nithyam vihitha vinayam chaavyayam bhava gamyam. 1

The Daththreya who is pervaded with divine pleasure, who is sung by Vedas. who rides on a horse,

Who is meditated by yogis, who carries real protection, who assumes different forms,

Who cannot be Approached by evil people, who is filled with victory, who is saluted by Gods, asuras and sages,

And I salute him daily with proper humility, and constancy, so that I would be taken to heaven.

दत्तात्रेय नमोऽस्तु ते भगवते पापक्षयं कुर्वते

दारिद्र्यं हरते भयं शमयते कारुण्यमातन्वते ।

भक्तानुद्धरते शिवं च ददते सत्कीर्तिमातन्वते

भूतान्द्रावयते वरं प्रददते श्रेयः पते सद्गते ॥ २॥

Dathathreya namosthute they Bhagavathe papa kshayam kurvathe,

Daridryam harathe, bhayam samayathe, karunya maathanvathe,

Bhakthaan udharathe , shivam cha dadathe, satha keerthi mathanvathe ,

Bhoothaan dravayathe , varam pradhathathe, sreya pathe sadgathe 2

I salute dathathreya who is God who reduces sins,

Removes poverty , reduces fear , increases kindness,

Uplifts devotees, grants peace, increases good fame,

Chases away evil spirits, grants boons leads to good fame and salvation.

एकं सौभाग्यजनकं तारकं लोकनायकम् ।

विशोकं त्रातभजकं नमस्ये कामपूरकम् ॥ ३॥

yekam saubhaghya janakam tharakam , loka nayakam,

Visokam thratha bhakam namasye kama poorakam 3

The only one who creates luck, makes us cross samsara, the leader of the world,

One who wipes away your sorrow, one who breaks away sufferings , SALutations to him who fulfills our desires.

नित्यं स्मरामि ते पादे हतखेदे सुखप्रदे ।

प्रदेहि मे शुद्धभावं भावं यो वारयेद्द्रुतम् ॥ ४॥

Nithyam smaraami they paadhe , hatha khedhe , Sukha pradhe,

Pradehi may sudha bhavam yo vaarayedhadrutham.

I daily remember your feet , wqchic cuts off sorrow , grants pleasure,

Grants me pure feelings and that feeling with is wonderful.

समस्तसम्पत्प्रदमार्तबंधुं समस्तकल्याणदमस्तबंधुम् ।

कारुण्यसिंधुं प्रणमामि दत्तं यः शोधयत्याशु मलीनचित्तम् ॥ ५॥

Samastha sampath pradham aartha bandhum , samastha kalyananadhamastha bandhum,

Karunya sindhum pranamaami datham ya sodhayathyaasu maleena chitham. 5

He who grants all type of prosperity, friend when worried friend granting all auspiciousnes,

Ocean of mercy , and I salute that Datha examins and corrects a dirty mind.

समस्तभूतारबाह्यवर्ती यश्चात्रिपुत्रो यतिचक्रवर्ती ।

सुक्रीतिसंव्याप्तदिगंतरालः स पातु मां निर्जितभक्तकालः ॥ ६ ॥

Samastha bhoothanthara bahya varthi saschatriputhro yathi chakravarthi ,

Sukeerthi samvyaaptha digamtharaala sa paathu maam nirjitha baktha kala. 6

He who is in and outside of all beings, the son of sage Athri, emperor of sages,

Whose fame is spread in all directions, please protect me oh Lord who makes devotees win over death

व्याधाधिरिद्वभयार्तिहर्ता स्वगुप्तयेऽनेकशरीरधर्ता

स्वदासभर्ता बहुधा विहर्ता कर्ताप्यकर्ता स्ववशोऽरिहर्ता ॥ ७ ॥

Vyaadhyaadhi daridrya bhayaarathi hathraa, swa gupthaye aneka sareera darthaa,

Swaadhasa bharthaa , bahudhaa viharthaa, karthaavya karthaa swa vaso ari harthaa 7

He who destroys sickness , poverty as well as fear, who hides the fact that he assumes several bodies,

Lord of his devotee, who takes away many bad things, who makes his own those who do their duties.

स चानसूयातनयोऽभवद्यो विष्णुः स्वयं भाविकरक्षणाय ।

गुणा यदीया म हि बुद्धिमद्भिर्गण्यंत आकल्पमपीह धात्रा ॥ ८ ॥

Sa cha anasuyaa thanayo abhavadhayo Vishnu swayam bhavika rakshanaayaa,

Gunaa yadheeyaa ma hi budhi madhbhir aganyathaa aakalpa mapeehaa daathraa

That son of Anasuya was Lord Vishnu himself who protects the Righteous,

His character was the greatest among intelligent , who is the one goes on giving in the vessels for eons.

न यत्कटाक्षामृतवृष्टितोऽत्र

तिष्ठन्ति तापाः सकलाः परत्र ।

यः सद्गतिं सम्प्रददाति भूमा

स मेऽन्तरे तिष्ठतु दिव्यधामा ॥ ९॥

Na yath katakshaamrutha vrushti thothra,

Thishtanthi thaapaa sakalaa parathraa,

Ya sadgathi sampradhaadhi bhoomaa,

Sa may anthare thishtathu divya dhamaa 9

Not the rain of nectar like glances of his,

Which takes care of all the pains of the others,

He grants salvation to the people of earth,

And he lives in side the divine abode of his.

स त्वं प्रसीदानिसुतार्तिहारिन्

दिगम्बर स्वीयमनोविहारिन् ।

दुष्टा लिपिर्या लिखितान्न धात्रा

कार्या त्वया साऽतिशुभा विधात्रा ॥ १०॥

Sa thwam praseedhaa trisuthartha haarin,

Digambara sweeya mano viharin ,

Dushtaa lipiryaa likhithaathra dathraa,

Karyaa thwayaa saa athi shubhaa vidathraa. 10

You are pleased by the three sons who remove sufferings,

Who dress themselves in directions and roam in our own mind,

Who has written in cruel letters the fate of a person,

But you wrote it in a very auspicious manner.

सर्वमंगलसंयुक्त सर्वैश्वर्यसमन्वित ।

प्रसन्ने त्वयि सर्वेशे किं केषां दुर्लभं कुह ॥ ११॥

Sarva mangala samyukthaa sarva aiswarya samanvithaa,

Prasanne thwayee sarvesaa kim keshaa durlabham kuha.11

Oh pleasant one with all auspiciousness, who has all prosperity,

Who is God of all to you, and why is he very rarely seen.

हार्दाधितिमिरं हन्तुं शुद्धज्ञानप्रकाशक ।

त्वदग्निखमाणिक्यदयुतिरेवालमीश नः ॥ १२

Haardhadhaa thimiram hanthum , shudha jnana prakaasaka,

Thwadagrini nakha maanikhya dhayuthire vaalameesa na. 12

Destroying the dark warrior, he shines in pure wisdom,

For does not the nails of the God shine like Manikhya gem.

स्वकृपार्द्रकटाक्षेण वीक्षसे चेत्सकृद्धि माम् ।

भविष्यामि कृतार्थोऽत्र पात्रं चापि स्थितेस्त्व ॥ १३ ॥

Swa krupardhra kadakshena veekshase chetsakrudhi maam,

Bhavishyaami Kruthartha athra pathram chaapi sthithesthava. 13

You looked at me sight dripping with mercy, though I was angry,

Then I felt thankful , though i was in that state

क्व च मन्दो वराकोऽहं क्व भवान्भगवान्प्रभुः ।

अथापि भवदावेश भाग्यवानस्मि ते दृशा ॥ १४ ॥

Kwa cha mandho varakoham , kwa bhavan bhagawan prabhu,

Adhaapi bhavad aavesa bhagyavaan asmi they drusaa 14

May I am an idiot and wretched and may be you are the lord and God,

But still due to your intent , I am seen as the lucky one.

विहितानि मया नाना पातकानि च यद्यपि ।

अथापि ते प्रसादेन पवित्रोऽहं न संशयः ॥ १५ ॥

Vihithaani mayaa nana pathaakaani cha yadhyapi,

Adhapi they praasedena pavithroham na samsaya 15

Though my portion is doing various evil acts,

Due to your blessing , without any doubt I can become very pure

स्वलीलया त्वं हि जनाभ्युनासि

तन्मे स्वलीला श्रवणं प्रयच्छ ।

तस्याः श्रुतेः सान्द्रविलोचनोऽहं

पुनामि चात्मानमतीव देव ॥ १६ ॥

Swa leelayaa thwam hi janaan punaasi,
Thanme swaleelaa sravanam prayacha ,
Thasyaa sruthe saandra vilochanoham,
Punaami chaathmaanam atheeva deva,16

As your sport you made people understand again,
So that they are made to hear your sports,
Hearing which they are able to see clearly,
So that you became a part of themselves , oh god.

पुरतस्ते स्फुटं वच्मि दोषराशिरहं किल ।

दोषा ममामिताः पांसुवृष्टिबिन्दुसमा विभोः ॥ १७ ॥

Purathasthe sphutam vachmi dosha raseeraham khila,
Doshaa mamaamithaa pamsa vrushti bindhu samaa vibho. 17

In front of me opened my defects as an appendix,
And my defects became in front of your eyes like a dot , Oh lord

पापीयसामहं मुख्यस्त्वं तु कारुणिकाग्रणीः ।

दयनीयो न हि क्वापि मदन्य इति भाति मे ॥ १८ ॥

Paapeeyasaamaham mukhyasthvam thu karuni kaa agrani,
Dhayaneeyo na hi kwapi madanya ithi bhathi may . 18

I am a sinner and you are very great but topmost in kindness,
Though not pitiable, I am like some one who is different ,

ईदृशं मां विलोक्यापि कृपालो ते मनो यदि ।

न द्रवेत्तर्हि किं वाच्यमदृष्टं मे तवाग्रतः ॥ १९ ॥

Eedrusam maa vilokyaapi krupaalo they mano yadhi,
Na dravetharhi kim vaachyam maddrushtam they thavaagratha. 19

Oh kind one though , I look like this in front of your mind,
I do not merit to be looked liked that when you look at me from nearby.

त्वमेव सृष्टवान्सर्वाद्दत्तात्रेय दयानिधे ।

वयं दीनतराः पुत्रास्तवाकल्पाः स्वरक्षणे ॥ २० ॥

Thwameva srustvaan sarvaan, dathathreya dhayaanidhe,

Vayam dheenatharaa , puthrasthva kalpaa swaraksane, 20

You are the creator of all, Oh Dathathreya, the treasure of mercy,

And I am greatly poor, almost your son, who is under your protection.

जयतु जयतु दत्तो देवसङ्घाभिपूज्यो

जयतु जयतु भद्रो भद्रदो भावुकेज्यः ।

जयतु जयतु नित्यो निर्मलज्ञानवेद्यो

जयतु जयतु सत्यः सत्यसंधोऽनवद्यः ॥ २१ ॥

Jayathu , jayathu Datho , deva sanghaabhi poojyo,

Jayathu Jayathu Bhadro bhadradho bhavukejya,

Jayathu jayathu nithyo nirmala jnana vedhyo,

Jayathu jathu sathya sathya sandho anavadhya.

Hail, hail, Datha who is even worshipped by groups of devas,

Hail, hail auspicious one , who is by very nature auspicious,

Hail, hail One who is forever,very pure and one who understands jnana,

Hail, hail Truth , who is teller of truth always.

यद्यहं तव पुत्रः स्यां पिता माता त्वमेव मे ।

दयास्तन्यामृतेनाशु मातस्त्वमभिषिञ्च माम् ॥ २२ ॥

Yadhyaham thava puthra syaam, pithaa mathaa thwameva may,

Dhayaasthanyaa mruthenaasu mathasthwam , abhishincha maam. 22

If I am your son You are both mother and father to me,

If kindness is to one who is different and who never dies.Oh mother please annoint me.

ईशाभिन्नमित्तोपादनात्षष्टरस्य ते ।

जगद्योने सुतो नाहं दत्त मां परिपाह्यतः ॥ २३ ॥

Eesaa bhinna nimitho paadhanaath srushturasya they,

Jagad yone sutho naaham datha maam paripaahayatha. 23

Oh God if for some other reason you created me from your feet,

Oh Creator of universe, I am not your son , Oh Datha look after me.

तव वत्सस्य मे वाक्यं सूक्तं वाऽसूक्तमप्यहो ।

क्षन्तव्यं मेऽपराधश्च त्वत्तोऽन्या न गतिर्हि मे ॥ २४ ॥

Thava vathsasya may vaakyam sooktham vaa sooktham apyaho,

Kshanthavyam may aparadhascha thwatho anyaa na gathirhi may. 24

Your son's words are vedic prayer or not prayer at all,

Pardon me for my mistakes, I do not have any other protection but you.

अनन्यगतिकस्यास्य बालस्य मम ते पितः

न सर्वधोचितोपेक्षा दोषाणां गणनापि च ॥ २५ ॥

Ananya gathikasyaasya balasya mama they pithaa,

Na sarvadho uchithopekshaa doshaanaam gananaapi cha 25

Oh Father since this child does not have any other protection,

I am always doing a proper request that do not consider my defects as great.

अज्ञानित्वादकल्पत्वाद्दोषा मम पदे पदे ।

भवन्ति किं करोमीश करुणावरुणालय ॥ २६ ॥

Aajnaa ni thwaadha kalpathwaa doshaa mama padhe padhe,

bHavanthi kim karomeesaa karunaa varunaalayaa. 26

The defects of ignorance would increase step by step,

What can I do about it , Oh Lord of ocean of kindness.

अथापि मेऽपराधैश्चेदायास्यन्तर्विषादताम् ।

पदाहताभकेणापि माता रुष्यति किं भुवि ॥ २७ ॥

Adhaapi may aparaadhai schedhaayaa syanthi vishaadathaam,

Padhaa hatharbha kenaapi mathaa rushyathi kim bhuvi 27

Suppose you cut off my mistakes , then you would be cutting off my sorrow,

And even if you do only little, which mother in this earth would wound her son?

रङ्गमङ्कगतं दीनं ताडयन्तं पदेन च ।

माता त्यजति किं बालं प्रत्युताश्वासयत्यहो ॥ २८ ॥

Rankamangadham dheenam thadayantham padhena cha,

Mathaa thyajathi kim balam prathyuthaa aswasathyaho .28

I am vacillating and poor and crossing by jumping with feet,

And would a mother would forsake her son and would she not console him.

तादृशं मामकल्पं चेन्नाश्वासयसि भो प्रभो ।

अहहा बत दीनस्य त्वं विना मम का गतिः ॥ २९ ॥

Thaadrusam mama akalpam chennaswasayasi bho prabho,

Ahahaa batha dheenasya thwaam vinaa mama kaa gathi. 29

Oh lord Would you not console me without any time limit,

As , for this poor one , except you there is no other protection.

शिशुर्नायं शठः स्वार्थीत्यपि नायातु तेऽन्तरम् ।

लोके हि क्षुधिता बालाः स्मरन्ति निजमातरम् ॥ ३० ॥

Sisurnaayam sata swarthithyapi nayaathu they antharam,

Loke hi kshudithaa balaa smaranthi nija maatharam. 30

Children are adamant and selfish if they are not lead properly,

And the real mother would think about her very hungry children then.

जीवनं भिन्नयोः पित्रोर्लोक एकतराच्छिशोः ।

त्वं तूभयं दत्त मम माऽस्तु निर्दयता मयि ॥ ३१ ॥

jeevanam bhinnayo pithror lokaa yeka tharaaschiso,

Thwam thoobhAyam datha mama maa asthu nirdayathaa mayi, 31

The life in plthru lokaa is very different though children of single type.

And oh datha , you are my mother and how can you be unkind to me?

स्तवनेन न शक्तोऽस्मि त्वां प्रसादयितुं प्रभो ।

ब्रह्माद्याश्चकितास्तत्र मन्दोऽहं शक्नुयां कथम् ॥ ३२॥

Sthavanena na sakhosmi thwaam prasaadhayithum Prabho,

Brahmaadhayaa schakithasthathra mandhoham saknuyaam katham . 32

I do not have power to praise you, Be pleased me oh lord,

When even Brahma and others scared of you,being a fool, how can i be capable.

दत्त लद्दालवाक्यानि सूक्तासूक्तानि यानि च ।

तानि स्वीकुरु सर्वज्ञ दयालो भक्तभावन ॥ ३३॥

Datha thwad bala vaakyaani sooktha asookthaani cha ,

Thaani sweekuru sarvajna dhayalo baktha bhavana . 33

Oh Datha, Oh God who knows all , recieve this baby words , prayers and those which are not prayers,

Oh very kind one who thinks of only your devotees.

ये त्वा शरणमापन्नाः कृतार्था अभवन्ति ते ।

एतद्विचार्य मनसा दत्त त्वां शरणं गतः ॥ ३४॥

Ye thwaa saranamaapanna krutharthaab bhavanhi they,

Ethad vicharya manasaa Datha thwam sarnam gatha 34

I surrender to you with gratitude, carrying with it,

A mind thinking like that, Oh Datha I surrender to you.

त्वन्निष्ठास्त्वत्परा भक्तास्तव ते सुखभागिनः ।

इति शास्त्रानुरोधेन दत्त त्वां शरणं गतः ॥ ३५॥

Thwan nishta thath paraa bhakthasthava they sukha bhagina,

lthi sasthranurodhena , Datha thwam saranam gatha 35

With devotion to your divine self, the devotee shares the pleasure along with you,

Say the Sasthras , I surrender to you Datha

स्वभक्ताननुगृह्णाति भगवान् भक्तवत्सलः ।

इति सञ्चित्य सञ्चित्य कथञ्चिद्धारयाम्यसून् ॥ ३६ ॥

SWa bhkathaa anugrahanaathi , bhagawan , Bhaktha vathsala,

Ithi sanchinthya , sanchinthya , Kadhaa anchi dwaraayamya soon. 36

Oh God who loves his devotees, please bless your own devotees,

Thinking and thinking like this , pray to him so that it is scattered all over.

त्वद्भक्तस्त्वदधीनोऽहमस्मि तुभ्यं समर्पितम् ।

तनुं मनो धनं चापि कृपां कुरु ममोपरि ॥ ३७ ॥

Thwad bhakthathwadh adheeno aham asmi thubhyam samarpitham,

Thanum mano dhanam chaapi krupaam kuru mamopari 37

Your devotees who are under your control, think that they are yours,

Surrendering their body, mind , wealth and mercy to you.

त्वयि भक्तिं नैव जाने न जानेऽर्चनपद्धतिम् ।

कृतं न दानधर्मादि प्रसादं कुरु केवलम् ॥ ३८ ॥

Thwayi bhakthim naiva jaane na jaane archana padhatheem,

Krutham na dhana dharmaadhi prasadam kuru kevalam 38

I do not know devotion to you , I do not know method of worshipping you,

I have not done any charity. Only be pleased with me

ब्रह्मचर्यादि नाचीर्णं नाधीता विधितः श्रुतिः ।

गार्हस्थ्यं विधिना दत्तं न कृतं तत्प्रसीद मे ॥ ३९ ॥

Brahma charyaadhi naacheerna naa dheethaa vidhitha sruthi,

Garhasthyam vidhinaa , datha na krutham thath praseedha may 39

I do not follow Brahmacharya , I do not know the prescribed Vedas,

I do not follow the Householder life according to rules, Oh Datha , Be pleased with me.

न साधुसङ्गमो मेऽस्ति न कृतं वृद्धसेवनम् ।

न शास्त्रशासनं दत्तं केवलं त्वं दयां कुरु ॥ ४० ॥

Na saadhu sangamo may asthi , na krutham vrudha sevanam,

Na saashtra saasanam Datha, kevalam thvam dhayaa kuru. 40

I do not have company of devotes , nor do I do service to old people,

Oh Datha, nor do I follow rules of Sasthr, Please show mercy on me.

ज्ञातेऽपि धर्मे नहि मे प्रवृत्ति-

ज्ञातिऽप्यधर्मे न ततो निवृत्तिः ॥

श्रीदत्तनाथेन हृदि स्थितेन

यथा नियुक्तोऽस्मि तथा करोमि ॥ ४१ ॥

Jnathopi dharme naahi may pravruthi,

Jnatho apya dharmam, na thatho nivruthi,

Sri Datha naadhena, hrudhi stithena,

Yadhaa niyukthosmi thadhaa karomi .41

In my actions i do not have known dharmam,

Among the known dharmas, I do not follow anything,

Keeping the Lord Datha within my mind,

I do that which he orders to me.

कृतिः सेवा गतिर्यात्रा स्मृतिश्चिन्ता स्तुतिर्वचः ।

भवन्तु दत्त मे नित्यं त्वदीया एव सर्वथा ॥ ४२ ॥

Kruthi sevaa , gathir yaathraa , srmruthi schintha, sthuthir vacha,

Bhavanthu datha may nithyam thwadheeyaa yeva sarvathaa. 42

I do service, go on pilgrimage, think of Vedas and chant the prayers,

Oh Datha I do all these daily for your sake , always

प्रतिज्ञा ते न भक्ता मे नश्यन्तीति सुनिश्चितम् ।

श्रीदत्त चित्त आनीय जीवनं धारयाम्यहम् ॥ ४३ ॥

Prathijnaa they na bhakthaa may nsyantheethi sunischitham,

Sri Datha chitha aaneeya jeevanam dhaarayamyaham 44.

They who take an oath not to be your devotees will definitely perish,

With my mind filled with Sri Datha, I continue to live.

दत्तोऽहं ते मयेतीश आत्मदानेन योऽभवत् ।

अनसूयात्रिपुत्रः स श्रीदत्तः शरणं मम ॥ ४४ ॥

Dathoham they mayetheesa , aathma dhaanena yo abhavath,

Anasuyaa athrei puthraa sa Sri Datham saranam mama 44

Oh my God , I am Datha and this happens due to giving away of my soul,

Oh son of Anasuya and Athri , I am surrendering to Datha.

कार्तवीर्यार्जुनायादाद्योगिमुभयो प्रभुः ।

अव्याहतगतिं चासौ श्रीदत्तः शरणं मम ॥ ४५ ॥

Karthaveeryarjunaayaa daadh yogaardhi mubhayeeem prabhu ,

Avyaaahatha gathim Chaasou , Sri Datha saranam mama.45

Oh Lord who has prayed by Yoga by KarthaVeeryarjuna,

And who was given unimpeded path , I surrender to Datha.

आन्वीक्षिकीमलर्काय विकल्पत्यागपूर्वकम् ।

योऽदादाचार्यवर्यः स श्रीदत्तः शरणं मम ॥ ४६ ॥

Anveekshiki malarkkaya vikalpa thyaga poorvakam,

Yo adhadha acharya varya sa Sri datha Saranam mama 46

The method of for finding out of glaring dirt as well essence of great truths,

Was explained by the Guru who was Dutha, to whom I surrender.

चतुर्विंशतिगुर्विप्तं हेयोपादेयलक्षणं ।

ज्ञानं यो यदवेऽदात्स श्रीदत्तः शरणं मम ॥ ४७ ॥

Chathur vimsathi gurvaaptham heyo padheya lakshanam,

Jnnam yo yadha vedathsa, Sri Datha saranam mama. 47

The twenty four Gurus are the sign of those learned people ,

Who have knowledge of Vedas , I surrender to Dathathreya

मदालसागर्भरत्नलार्कयि प्राहिणोच्च यः ।

योगपूर्वामविज्ञानं श्रीदत्तः शरणं मम ॥ ४८ ॥

Madhalasaa garbha rathnamalarkaya prahinocha ya,

Yoga poorvathma vijnanam , Sri Datha saranam mama 48

Queen Madhalasa called the best of her children as Alarka , the mad dog,

Due to her power of yoga of the soul, I surrender to Sri datha.

आयुराजाय सत्पुत्रं सेवार्धमपराय यः ।

प्रददौ सद्गतिं चैष श्रीदत्तः शरणं मम ॥ ४९ ॥

AAyurajaya sath puthram seva dharma paraaya ya,

Pradhadho sadgathim chaisha , Sri Datha saranam mama 49

The Good son of Aayuraja was interested in servica as well as Dharma,

And he was given salvation also , I surrender to Dathathreya

लोकोपकृतये विष्णुदत्तविप्राय योऽर्पयत् ।

विद्यास्तच्छ्राद्धभुग्यः स श्रीदत्तः शरणं मम ॥ ५० ॥

Lokopa kruthaye Vishnu datha vipraya yo arpayath ,

Vidhyaa thaschraadh adha bhugya sa, Sri Datha saranam mama. 50

For the sake of the world a Brahmin called Vishnu Dutta gave away everything,

And because of that he got education to exist in this world, I surrender to Datha.

भर्त्रा सहानुगमनविधिं यः प्राह सर्ववित् ।

राममात्रे रेणुकायै श्रीदत्तः शरणं मम ॥ ५१ ॥

Bharthraa sahanu gamana vidhim ya praha sarva vith,

Rama mathre renukayai , Sri Datha Saranam mama 51

She told about the rule of Wife going away with husband,

Parasu Rama's mother Renuka, I surrender to Datha

समूलमाहिकं कर्म सोमकीर्तिनृपाय यः ।

मोक्षोपयोगि सकलं श्रीदत्तः शरणं मम ॥ ५२ ॥

Samoola maahi nakam karma soma keerthi nrupaya ya,

Mokshopayogi sakalam , Sri Datha saranam mama, 52

The king called Soma keerthi did all the jobs right from root,

Which were all useful for salvation, I surrender to Datha

नामधारक भक्ताय निर्विण्णाय व्यदर्शयत् ।

तुष्टः स्तुत्या स्वरूपं स श्रीदत्तः शरणं मम ॥ ५३ ॥

Namadharaka Bhakthaya nirvinnaya vyadarsayath,

Thushta sthuthya swa roopam sa, Sri Datha saranam mama. 53

The devotee who carried your name is seen as depressed,

But became satisfied when he prayed your form, I surrender to Datha

यः कलिब्रह्मसंवादमिषेणाह युगस्थितीः ।

गुरुसेवां च सिद्धाऽऽस्याच्छ्रीदत्तः शरणं मम ॥ ५४ ॥

Ya Kali brahma samvadha mishenaahaa yuga sthithi,

Guru sevaam cha sidhaa aasyaachri , datha saranam mama 54

This Kali age ,has been mentioned in discussion of Brahma about Yugas,

And it is said that serving of the Guru is all that is needed, I surrender to Datha

दुर्वासःशापमाश्रुत्य योऽम्बरीषार्थमव्ययः ।

नानावतारधारी स श्रीदत्तः शरणं मम ॥ ५५ ॥

Durvasa saapa masruthya yo ambaraeeshartha mavayaya,

Naana avathara dhari sa Sri Datham saranam mama 55

Hearing the curse of Durvasa, that Ambareesha was stable,

And he took various forms, I surrender to Datha.

अनसूयासतीदुग्धास्वादायेव त्रिरूपतः ।

अवातरदजो योऽपि श्रीदत्तः शरणं मम ॥ ५६॥

Anasooyaa sathi dugdha swadhaayeva triroopatha,

Avaatharadhajo yo pi, Sri Datha saranam mama. 56

With three forms they tasted the brest milk of the virtuous Anasooyaa,

As they took that incarnation, I surrender to Datha

पीठापुरे यः सुमतिब्राह्मणीभक्तितोऽभवत् ।

श्रीपादस्तत्सुतस्ताता श्रीदत्तः शरणं मम ॥ ५७॥

Peeta pure ya sumathi brahmani bakthi tho abhavath,

Sri Padhasthath sutha sthraathaa , sri datha saranam mama, 57

There was a lady called Sumathi who was full of devotion,

And Sri Padha was born as her son, I surrender to Datha.

प्रकाशयामास सिद्धमुखात्स्थापनमादितः ।

महाबलेश्वरस्यैष श्रीदत्तः शरणं मम ॥ ५८॥

Prakasayaamasa Sidha mukhaath sthapanamaaditha,

Maha baleswarasaisha, Sri Datha saranam mama 58

FRom the shining face of a Sidha was established.

The temple of mahabaleswar , I surrender to Datha.

चण्डाल्यपि यतो मुक्ता गोकर्णे तत्र योऽवसत् ।

लिङ्गतीर्थमये त्र्यब्दं श्रीदत्तः शरणं मम ॥ ५९॥

Chandalyapi yatho mukthaa gokarne thathra yo avasath,
Lingatheertha maye tryabdham , sri DAtha saranam mam.59

Though he was a chandala , he got salvation as he lived in Gokarna,
Due to the Linga theertha in those three years, I surrender to Datha.

कृष्णाद्वीपे कुरुपुरे कुपुत्रं जननीयुतम् ।
यो हि मृत्योरपाच्छीपाच्छ्रीदत्तः शरणं मम ॥ ६० ॥

Krishnadweepe kurupure kuputhram jananiyutham,
Yo hi mruthyorpaachripaachri , Sri datha saranam mma 60

In the Kurvapur in the island in Krishna river a mother got a bad son,
He is the one who escaped from death, I surrender to Datha.

रजकायापि दास्यन्यो राज्यं कुरुपुरे प्रभुः ।
तिरोऽभूदज्ञदृष्ट्या स श्रीदत्तः शरणं मम ॥ ६१ ॥

Rajakaayaapi daasyanyo rajyam kurupure prabhu,
Thiro abhooth jnana drishtyaa,sri datha saranam mama 61

Though he was a washer man , he was the lord of kingdom of kurupuram,
And by his supernatural vision , he disappeared, I surrender to Datha

विश्वासघातिनश्चोरान्स्वभक्तघ्नान्निहत्य यः ।
जीवयामास भक्तं स श्रीदत्तः शरणं मम ॥ ६२ ॥

Viswaasa gaathns choraan swa bhakthagnaanihathya ya,
Jeevayamaasa bhaktham sa , sri dAtha saranam mama 62

Ungrateful robbers,killed one of those who was your devotee,
And he was brought back to life by another devotee, I surrenderto Datha

करञ्जनगरेऽम्बायाः प्रदोषव्रतसिद्धये ।
योऽभूत्सुतो नृहर्यसिः श्रीदत्तः शरणं मम ॥ ६३ ॥

Karanja nagare ambaayaa pradasha vrutha sidhaye ,
Yo abooth sutho nruhayaakhya, Sri Datha saranam mama. 63

In the Karanja town, Amba on the pradosha vrutha day ,

Got a son called Narasimha , I surrender to Datha.

मूको भूत्वा व्रतात्पश्चाद्वेदान्स्वमातरम् ।

प्रव्रजन् बोधयामास श्रीदत्तः शरणं मम ॥ ६४ ॥

Mooko bhoothwaa vruthaad paschadh vadhan vedhaan swa matharam,

Pruvrujan bodhayaamaasaa , Sri Datha saranam mama 64

Though he was dumb, after the Vrutha, he chanted Vedas to his own mother,

He took sanyasa and started teaching, I surrender to Datha,

काशीवासी स संन्यासी निराशीष्टप्रदो वृषम् ।

वैदिकं विशदीकुर्वन् श्रीदत्तः शरणं मम ॥ ६५ ॥

Kaasi vaasi sa sanyaasi niraasishtava pradho vrusham,

Vaidheekam visadheekurvan , Sri Datha saranam mama 65

He lived in Kasi as sanyasi, got detached and lived like lightning,

And he explained what is Vaidheeka, I surrender to Datha

भूमिं प्रदक्षिणीकृत्य सशिष्यो वीक्ष्य मातरम् ।

जहार द्विजशूलार्तिं श्रीदत्तः शरणं मम ॥ ६६ ॥

Bhoomim pradakshani kruthya sasishyo veekshya matharam,

Jahara dwija soolarthim , sri Datha saranam mama 66

When he was going round the world along with his disciples , he saw his mother,

And there he cured a Brahmin from his disease, I surrender to Datha

शिष्यत्वेनोररीकृत्य सायदेवं ररक्ष यः ॥

भीते च क्रूरयवनाच्छ्रीदत्तः शरणं मम ॥ ६७ ॥

Sishya thwenora ari kruthya sayam devam raraksha ya,

Bheethe cha krooraya vanach , sri datham saranam mama 67

He saved his disciple sayam deva , who was scared from

The actions of enemies, I surrender to Datha.

प्रेरयतीर्थयात्रायै तीर्थरूपोऽपि यः स्वकान् ।

सम्यग्धर्ममुपादिश्य श्रीदत्तः शरणं मम ॥ ६८ ॥

Preraya theertha yaathraayaiTheertha roopopi ya swakaan,

Samyag dharma mupaadhishya, sri datha saranam mama 68

After inducing him for pilgrimage of sacred waters, he assumed the form of sacred water,

And taught them totality of Dharma , I surrender to Dharma

सशिष्यः पर्यलीक्षेत्रे वैद्यनाथसमीपतः ।

स्थित्वोद्धार मूढो यः श्रीदत्तः शरणं मम ॥ ६९ ॥

sasishya paryali kshethre vaidhyanatha sameepatha,

Sthithvo uddhaara moodo ya, sri datha saranam mama. 69

Along with his disciples In parali , near Vaijyanath ,

He brought up a fool , I surrender to Datha

विद्वत्सुतमविद्यं यो आगतं लोकनिन्दितम् ।

छिन्नजिह्वं बुधं चक्रे श्रीदत्तः शरणं मम ॥ ७० ॥

Vidhwath sutha mavidhaam yo aagatham loka ninditham,

Chinna jihwam budham chakre , Sri Datha saranam mama 70

When their intelligent came as a dumb one and insulted by the world,

He cut off his tongue and became intelligent, I surrender to Dathathreya

नृसिंहवाटिकास्थो यः प्रददौ शाकभुङ्-निधिम् ।

दरिद्रब्राह्मणायसौ श्रीदत्तः शरणं मम ॥ ७१ ॥

Nrusimha vatikastho ya pradhathou saka bung nidhim,

Daridra brahmanayasou , sri datha saranam mama 71

In The house of Narasimha , he gave him treasure below a plant

To the very poor brahmin , I surrender to Dathathreya

भक्ताय त्रिस्थलीयात्रां दर्शयामास यः क्षणात् ।

चकार वरदं क्षेत्रं स श्रीदत्तः शरणं मम ॥ ७२ ॥

Bhakthaaya tristhali yathraam darsayamasa ya kshanaath,

Chakaara varadam kshethram sa, Sri Datham saranam mama. 72

He showed the devotee pilgrimage to three places in a second,

And also the temple of Chakra varada, I surrender to Dathathreya

प्रेतार्तिं वारयित्वा यो ब्राह्मण्यै भक्तिभावितः ।

ददौ पुत्रौ स गतिदः श्रीदत्तः शरणं मम ॥ ७३ ॥

Pretharthi vaarayithwaa yo brahmanyai bhakthi bhavitha,

Dadhau puthra sa gathidha, Sri Datha ssaranam mama . 73

He who restrains himself from praying to Prethas and shows devotion to Brahmana,

Would be given a son and salvation, I surrender to Datha.

तत्त्वं यो मृतपुत्रायै बोधयित्वाप्यजीवयत् ।

मृतं कल्पद्रुमस्थः स श्रीदत्तः शरणं मम ॥ ७४ ॥

Thathwam yo mrutha puthraayai bodhayithwaa apya jeevayath,

Mrutham kalpa drumascha sa , Sri datham saranam mama 74

Suppose we teach philosophy to dead children and live,

Then death is like a wish giving tree, I surrender to Datha

दोहयामास भिक्षार्थं यो वन्ध्यां महिर्षो प्रभुः ।

दारिद्र्यदावदावः स श्रीदत्तः शरणं मम ॥ ७५ ॥

Dohayaamasa bhikshartha yo vandhyaam mahishim prabhu,

Daaridraya dhava dhava sa sri datha saranam mama 75

When you went for Alms , you made a sterile buffalo give milk,

And made their poverty run away, I surrender to Datha

राजप्रार्थित एत्यास्थान्मठे यो गाणगापुरे ।

ब्रह्मरक्षः समुद्धर्ता श्रीदत्तः शरणं मम ॥ ७६ ॥

Raja prarthitha yethyaasthaan mate ganagapure,

Brahma Rakshasa samudharthaa , Sri Datha Saranam mama 76

As per the kings prayer , when he reached the Mata of Gangapur,

The Brahma Rakshasa was purified, I surrender to Datha

विश्वरूपं निन्दकाय शिबिकास्थः स्वलङ्कृतः ।

गर्वहा दर्शयद्यः स श्रीदत्तः शरणं मम ॥ ७७ ॥

Viswaroopam nindhakaaya sibikastha swalankrutha,

Garvahaa darsayadhya sa, Sri Datham saranam mama 77

When the learned man saw his super form when he went decorated on a Palanquin,

His pride went away from him, , I surrender to Datha

त्रिविक्रमेण चानीतौ गर्वितौ ब्राह्मणद्विषौ ।

बोधयामास तौ यः स श्रीदत्तः शरणं मम ॥ ७८ ॥

Trivikramena chaaneethou garvithou brahmna davishou,

Bodhayaamaasa thou ya, Sri Datha saranam mama 78

The learned Trivikramabecame proud and hated the Brahmins,

And you taught him well, I surrender to Datha,

उक्त्वा चतुर्वेदशाखातदङ्गादिकमीश्वरः ।

विप्रगर्वहरो यः स श्रीदत्तः शरणं मम ॥ ७९ ॥

Ukthwaa chathur dasa sakhaatha dadamgaadhika meesawara,

Vipra garva haro ya, sa Sri Datha saranam mama 79.

When they saud they are experts in the forty branches of vedas , the God,

Destroyed the pride of those Brahmins , I surrender to datha

सप्तजन्मविदं सप्तरेखोल्लङ्घनतो ददौ ।

यो हीनाय श्रुतिस्फूर्तिः श्रीदत्तः शरणं मम ॥ ८० ॥

Saptha janma vidham saptha rekho ullanganatho dadhou,

Yo heenaaya sruthi spoorthi , Sri datha saranam mama 80

By crossing the seven lines he was made to understand his seven births,

And that Harijan became learned in vedas , I surrender to Datha

त्रिविक्रमायाह कर्मगतिं दत्तविदा पुनः ।

वियुक्तं पतितं चक्रे श्रीदत्तः शरणं मम ॥ ८१ ॥

Trivikramayaja karma gathi datha vidhaa puna,

Viyuktham pathitham chakre , Sri Datha saranam mama . 81

When Trivikrama asked him the path of karma, Datha again showed him,

How the Harjan got back in the wheel , I surrender to Datha

रक्षसे वामदेवेन भस्ममाहात्म्यमुद्गतिम् ।

उक्तां त्रिविक्रमायाह श्रीदत्तः शरणं मम ॥ ८२ ॥

Rakshase Vamadevena basma mahathmya udgathim,

Ukthaam Trivikramaayaaha. Sri Datha Saranam mama 82

The Rakshasa on touching the sacred ash on Vamadeva got back his form,

And this was told to trivikrama , I surrender to Datha

गोपीनाथसुतो रुग्णो मृतस्तस्ती शुशोच ताम् ।

बोधयामास यो योगी श्रीदत्तः शरणं मम ॥ ८३ ॥

Gopinadha sutho rugno mrutha sthgate sthree susocha thaam,,

Bodhayaamasa yo yogi , Sri Datha saranam mama 83

When Rugna the son of Gopinatha died and his wife sorrowed,

The Yogi taught her , I surrender to Datha

गुर्वगस्थ्यर्षिसंवादरूपं स्त्रीधर्ममाह यः ।

रूपान्तरेण स प्राज्ञः श्रीदत्तः शरणं मम ॥ ८४ ॥

Gurvagasthya rishi samvada roopam sthri dharma maha ya,
Roopantharena sa prajnaa , SRi Datha saranam mama 84

Guru Agasthya in the form of argument told about Dharma of a lady,
And She became wise by change of her form, I surrender to Datha

विधवाधर्ममादिश्यानुगामं चाक्षभस्मदः ।

अजीवयन्मृतं विप्रं श्रीदत्तः शरणं मम ॥ ८५ ॥

Vidhavaa dharma aadhi sayanugamam chaaksha basmadha,
Aajeevayan mrutham vipram, Sri Datha sarannam mama. 85

The Dharma of widow is to follow her husband and become ashes,
When she started to do that That Brhamin again got life , I surrender to datha

वेश्यासत्यै तु रुद्राक्षमाहात्म्ययुतमीट्-कृतम् ।

प्रसादं प्राह यः सत्यै श्रीदत्तः शरणं मम ॥ ८६ ॥

Vesyasathyai thu Rudraksha mahathmya yutha meet kruthaam,
Prasaadham praha ya sathyai , Sri Datha saranam mama 86

The prostitute Sathya due to the power of Rudrakshsa. wanted toi burn along ,
And The God was pleased with Sathya and told, I surrender to Datha.

शतरुद्रीयमाहात्म्यं मृतराट् सुतजीवनम् ।

सत्यै शशंस स गुरुः श्रीदत्तः शरणं मम ॥ ८७ ॥

Satha rudreeya mahathmyam mrutha raat sutha jeevanam,
Sathyai sasamsa sa guru , Sri Datha saranam mama 87

Due toi the power of repeating Rudra one hundred times the dead man started having a pleasant life ,
And Sathya danced with joy before the Guru , I surrender to Datha

कचाख्यानं स्त्रियो मंत्रानर्हताथसुभाग्यदम् ।

सोमव्रतं च यः प्राह श्रीदत्तः शरणं मम ॥ ८८ ॥

Kacha khyaanam sthriyo manthraan arhathartha subhagyadham,

Soma vrutham cha ya praha, sRI Datha saranam mama .88

Kacha got the good luck of knowing Manthra because it was taught to a lady, against Dharma,

And then he told her about monday penance , I surrender to Datha

ब्राह्मण्या दुःस्वभावं यो निवार्याह्निकमुत्तमम् ।

शशंस ब्राह्मणायासौ श्रीदत्तः शरणं मम ॥ ८९ ॥

Brahmana Duswabhavam yo nivaaryaahinaka muthamam,

Sasamsa Brahmana yasou , Sri Datha Saranam mama 89

Reforming of those bad habits which should be changed is good,

And disciple among Brahmins is good , I surrender to Datha

गार्हस्थधर्मं विप्राय प्रत्यवायजिहासया ।

क्रममुक्त्यै य ऊचे स श्रीदत्तः शरणं मम ॥ ९० ॥

Gaarhashta dharmam vipraaya prathyavaya jhasayaa,

Krama mukthyai ya ooches sa , Sri Datha Saranam mama 90

It is desirable to decrease the house holder dharma of Brahmins,

Either change the order or go for better one, I surrender to Datha

त्रिपुंपर्याप्तपाकेन भोजयामास यो नृणाम् ।

सिद्धश्चतुःसहस्राणि श्रीदत्तः शरणं मम ॥ ९१ ॥

Tripum paryaptha paakena bhojayaamaasa yonrunaam,

Sidhascha thu sahasraani , Sri Datha saranam mama 91

The four thousand took the food which is cooked

Only made out of three seers, I surrender to Datha .91

अश्वत्थसेवामादिश्य पुत्रौ योऽदात्कलप्रदः ।

चित्रकूट-वृद्धवन्ध्यायै श्रीदत्तः शरणं मम ॥ ९२ ॥

Aswastha sevaa maadhisya puthrou yo adhath phala pradha,

Chithra krudh vrudha vandhyaai , Sri Datha saranam mama 92

By doing serve to the peepal tree , a son was got by,

A very old barren lady of Chithrakoot, Isurrender to Datha

कारयित्वा शुष्ककाष्ठसेवां तद्-वृक्षतां नयन् ।

विप्रकुष्ठं जहारासौ श्रीदत्तः शरणं मम ॥ ९३ ॥

Karyithvaa sushka kaashta sevaa, thad vrukshathaam nayana,

Vipra kushtam jaharasou, Sri Datha saranam mama 93

By doing service to the dry stick and making it in to a tree,

The leprosy of the Brahmin got cured , I surrender to Datha

भजन्तं कष्टतोऽप्याह सायं देवं परीक्ष्य यः ।

गुरुसेवाविधानं स श्रीदत्तः शरणं मम ॥ ९४ ॥

Bhajantham kashtathopyaaha saayam devam pareekshya ya,

Guru seva vidhaanam sa, Sri Datha saranam mama 94

When Sayam deva in difficulties praised him, he was tested,

In the way a Guru has to be served, I surrender to Datha.

शिवतोषकरीं काशीयात्रां भक्ताय योऽवदत् ।

सविधिं विहितां त्वष्टा श्रीदत्तः शरणं मम ॥ ९५ ॥

Shiva thosha karim kasi yaathraam bhakthaaya yo avadath,

SAvidhim vihithaam thwashtaa, Sri Datha saranam mama 95

The pilgrimage to Kasi which makes lord Shiva happy was done with devotion,

And according to proper rules properly , I surrender to Datha

कौण्डिन्यधर्माविहितमनंतव्रतमाह यः ।

कारयामास तद्योऽपि श्रीदत्तः शरणं मम ॥ ९६ ॥

Kaundinya dharm vihitha manantha vrutha maahaya,

Karayaamaasa thadh yo api , Sri Datha saranam mama 96

By observing the great Anantha vrutha as advised,

By sage Kaundinya, all results could be achieved, I surrender to Datha

श्रीशैलं तंतुकायासौ योगगत्या व्यदर्शयत् ।

शिवरात्रिव्रताहे स श्रीदत्तः शरणं मम ॥ ९७ ॥

Sri sailam thanthukaayasou yoga gathyaa vyadarsayath,

Shiva rathri vruthahe sa sri datha saranam mama. 97

To Thanthuka by nethod of yoga you showed Sri Sailam,

On the Shiva Rathri day, I surrender to Datha

ज्ञापयित्वाप्यर्मत्यत्वं स्वस्य दृष्ट्या चकार यः ।

विकुष्ठं नन्दिशर्माणं श्रीदत्तः शरणं मम ॥ ९८ ॥

Jnapayithwaapya marthya thwam swasyaa drushtyaa chakaraa yaa,

Vikushtam nandi sarmaanaam , Sri Datha saranam mama 98

Making you remember that you are a man, you saw that ,

Nandi sarma was cured of leprosy , I surrender before datha

नरकेसरिणे स्वप्ने स्वं कल्लेश्वरलिङ्गम् ।

दर्शयित्वानुजग्राह श्रीदत्तः शरणं मम ॥ ९९ ॥

Nara kesarine swapne swam kalleswara lingam,

Darasyithwaa anujagraaha , Sri Datha saranam mama 99

Nara kesari in his dream saw you as Kalleswara lingam,

And when you saw him, you blessed him, I surrender to Dathathreya

अष्टमूर्तिधरोऽप्यष्टग्रामगो भक्तवत्सलः ।

दीपावल्युत्सवेऽभूत्स श्रीदत्तः शरणं मम ॥ १०० ॥

Ashta moorthi dharo apyashta gramago nbaktha vathsala,

Deepalyuthsave abhoothsa , Sri Datha saranam mama 100

The one who carries eight moorthis , who liked his disciples visited all their villages,

On the festival of Deepavali in person , I surrender to Datha

अपकं छेदयित्वापि क्षेत्रे शतगुणं ततः ।

धान्यं शूद्राय योऽदात्स श्रीदत्तः शरणं मम ॥ १०१ ॥

Apakvam chediyithwaapi kshethre satha gunam thatha,

Dhaanyam Soodraaya yo adathsa, sri Datha saranam mama 101

Though the field was harvested before maturity, it yielded hundred times,

The crop of The farmer who was your devotee, I surrender to Datha

गाणगापुरके क्षेत्रे योऽष्टतीर्थान्यदर्शयत् ।

भक्तेभ्यो भीमरथ्यां स श्रीदत्तः शरणं मम ॥ १०२ ॥

Ganagapurake Kshethre yo ashta theerthanya darsayath,

Bhakthebyo bheema rathyaam sa, Sri Datha saranam mama .102

Near the temple of Gangapure the devotees saw eith sacred waters,

And they also saw bheema ratha, I surrender to Datha,

पूर्वदत्तवरायादाद्राज्यं स्फोटकरुग्घरः ।

म्लेच्छाय दृष्टिं चेष्टं स श्रीदत्तः शरणं मम ॥ १०३ ॥

Poorva Dathavarayadhadrajyam sphotaka rukgara,

Mlechaya drustim cheshtam, sri Datha saranam mama 103

Once the king of the country where Datha lived got a boil,

And that Mlecha(not our religion) was cured just by the look of guru , I surrender to Datha

श्रीशैलयात्रामिषेण वरदः पुष्पपीठगः ।

कलौ तिरोऽभवद्यः स श्रीदत्तः शरणं मम ॥ १०४ ॥

Sri saila yathraa mishena varada pushpa peedaka,

Kalou thiroabhavadhaya, Sri Datha saranam mama 104

At the end of travel to Sri Sails he travelled in a flower plate,
And he disappeared in the Kali age, I surrender to Datha

निद्रामातपुरेऽस्य सह्यशिखरे पोठं मिमंक्षापुरे
काश्याच्छ्रे करहाटकेऽर्घ्यमवरे भिक्षास्य कोलापुरे ।
पाञ्चाले भुजिरस्य विठ्ठलपुरे पत्रं विचित्रं पुरे
गांधर्वे युजिराचमः कुरुपुरे दूरे स्मृतो नान्तरे ॥ १०५ ॥

Nidhraa mathru pure sahya shikare potam mimaksha pure,
Kasyaakhyaa kara hatake arghyamavare bikshasya kola pure,
Panchaale bujirasya vittalpure pathram vichithram pure ,
Gaandharve yujiraachama kuru pure dhoore smruthou naanthare . 105
Sleep on the peak of mountain of Mathrupura, the home in Mimakshapura,
The offer of water on lotus leaf in Kasi, the alms in Kolapura,
Granting joy in Punjab, leaf in Vittalapura which is peculiar city,
Achamana in Gandharwa and meditation from distance in Kurupura.

अमलकमलवक्त्रः पद्मपत्राभनेत्रः
परविरतिकलत्रः सर्वथा यः स्वतन्त्रः ।
स च परमपवित्रः सत्कमण्डल्वमत्रः
परमरुचिरगात्रो योऽनसूयात्रिपुत्रः ॥ १०६ ॥

Amala kamala vakthra padma pathraabha nethraa,
Para virathi kalathra sarvadhya ya swathanthra,
SA cha parama pavithra sathkmandalvamathra,
Parama ruchira gaathro yo Anasooyaa athri puthra 106

He who as pure lotus like face, has eyes which are like petals of lotus flower,
He who is divine but does not have wife, who is always there or always free,
Who is divinely pure and who has only a good water pot,
Who has divinely bright body and who is the son of Athri and Anasooya

नमस्ते समस्तेष्टदात्रे विधात्रे
नमस्ते समस्तेडिताघौघहर्त्रे ।
नमस्ते समस्तेङ्गितज्ञाय भर्त्रे

नमस्ते समस्तेऽकर्त्रेऽकहर्त्रे ॥ १०७ ॥

Namasthe samastheshta dathre vidhathre,

Namasthe samsthedithaagougha harthre ,

Namasthe samsthengithajnaya bharthre ,

Namasthe samastheshta karthre akaharthre 107

Salutation to the creator who fulfills all wishes,

Salutation to the destroyer of all problems that occur ,

Salutations to lord of all important signs,

Salutations who performs all desires and destroys all unhappiness.

नमो नमस्तेऽस्तु पुरान्तकाय

नमो नमस्तेऽस्त्वसुरान्तकाय ।

नमो नमस्तेऽस्तु खलान्तकाय

दत्ताय भक्तार्तिविनाशकाय ॥ १०८ ॥

Namo namsthesthu puraanthakaaya,

Namo namathesthwa asuraanthakaaya,

Namo namasthesthu kaalanthaakaaya,

Dathaya bhaktharthi vinasakaya 108

Salutation and salutation to destroyer of cities

Salutation and salutation to the killer of all asuras,

Salutation and salutation to the killer of god of death,

He who destroys the grief of devotees of Datha.

श्रीदत्तदेवेश्वर मे प्रसीद

श्रीदत्तसर्वेश्वर मे प्रसीद ।

प्रसीद योगेश्वर देहि योगं

त्वदीयभक्तेः कुरु मा वियोगम् ॥ १०९ ॥

Sri Datha deveswara praseedha,

SRI Datha sarveswara may praseedha,

Praseedha yogeswara dehi yogam,

Thwadheeeya bhakthe kuru maa viyogam 109

Be pleased with me Datha , the god of all devas,

Be pleased with me Datha c , who is the God of all,

Be pleased God of Yoga , give me luck,

Never leave your devotees at any time

श्रीदत्तो जयतीह दत्तमनिशं ध्यायामि दत्तेन मे

हृच्छ्रद्धिर्विहिता ततोऽस्तु सततं दत्ताय तुभ्यं नमः ।

दत्तान्नास्ति परायणं श्रुतिमतं दत्तस्य दासोऽस्म्यहम् ।

श्रीदत्ते परभक्तिरस्तु मम भो दत्त प्रसीदेश्वर ॥ ११०॥

Sri Datho jayatheeha dathananisam dhyayaami dathena may,

Hruchuddhir vihithaa thathosthu sathatham dathaaya thubhyam nama,

Dathannasthi paraayanam sruthimatham dathasya daasosmyaham,

Sri Dathe parabakthirasthu mama bho datha praseedheswara 110

Hail Datha, always , I always meditate on Datha,

Salutation to him who gives more than what is due, I salute you datha,

There is no one else who is studied more by Vedas than Datha, I am slave of Datha,

May I have great devotion to Datha, Oh my lord Datha be pleased with me

॥ इति श्री परमहंस परिव्राजकाचार्य श्री श्री श्री

वासुदेवानन्द सरस्वती यति वरेण्य विरचितं श्री दत्त

भावसुधारस स्तोत्रं सम्पूर्णम् ॥

lthi Sri Paramahamsa parivrujakaakaachaaya sri sri sri ,

Vasudevanandha SARaswathi yathi varenya virachitham Sri Datha,

Bhava Sudha rasa stotram sampoornam

Avadhootha Gita english translation

Avadhootha Gita

By

Swami Dathathreya Avadhootha

Translated by

P.R.Ramachander

Avadhootha Gita (written in 9th or 10th century) is an independent treatise on Advaita Vedantha written by Swami Dathathreya who was an Avadhootha . The book is also called "Datha Gita yoga Shastra" or also as "Vedantha Sara" .The book contains 8 chapters which together contain 271 verses. The entire book tries to examine who is "Brahman" and who is "Athman"

"Dattatreya asserts in the text, that the self-realized person is "by nature, the formless, all pervasive Self". He is in the state of sama-rasya or samata, which is where there are no differences between anything or anyone, neither one own's body or another person's, neither class nor gender, neither human being nor other living beings, between the abstract and the empirical universe, all is one interconnected reality, it is the unification of the One and the Beyond. His universe, all of the universe, is within his Atman (soul). "There is never any you and I", states verse 6.22.

The chapters discuss 'contemplation', states Rigopoulos, as well as "sahaja amṛitam" 'nectar of naturalness'. Some of its teachings have been compared to the Bhagavad Gita. The term Sahaja, that became important in both Hindu and Buddhist tantric traditions, means "transcendent Reality, or Absolute". It is equated to Sunya (void) in Buddhism, envisioned as a kind of "unlocated paradise", states Rigopoulos. In Hinduism, it is the interior Guru within the person, the Sadashiva, the all pervading ultimate Reality (Brahman) that is the Atman (soul) within." (from Wikipedia)

Chapter I Self knowledge

(This chapter deals with nature of Athman)

Avadhootha Uvacha

Easwaranugraha deva pumsamadvaita vasana,

Mahad bhaya parithranaadvipraanaam upa jayathe 1.1

It is only blessing of God that makes wise men interested in monodualism,

And due to that they would get rid of great fear in life.

Yenedham pooritham sarvamaathmaanai vaathmanaathmani,

Niraakaaram kadham vandhe hyaabhinnaam Shivamavyayayam 1.2

Since the Athma covers itself with Athma the world is filled by Athma,

And so how can I worship that formless changeless Supreme Shiva principle

Panchabhoothathmakam viswam mareechi jala sannibham,

Kasyapyaho namaskuryaam aham yeko niranjana 1.3

The universe made of five elements is similar to water in the mirage,

Oh stainless Athman, to whom shall I bow down.

AAthmaiva kevalam sarva bedhabedho na vidhyathe,

Asthi naasthi kadham brooyaam vismaya prathi bathi may. 1.4

There is only the Aathma everywhere where similarities and differences do not exist,

And it is a matter of wonder that sometimes we think Athma is not there.

Vedantha saara sarvaswam jnanam vijnameva cha,

Ahmmaathmaa niraakaara sarva vyaapi swabhavatha. 1.5

Understanding about the Athman is the essence of Philosophy ,

But I am Athma without any form and spread everywhere.

Yo vai sarvathmakō devo nishkalo gaganopama,

SWabhava nirmala sudha sa evaaham na samsaya 1,6

Without any doubt I am Athma, which is all pervading , without any stans,

Which can be compared to the sky , clean as well as very pure.

Aham avyayo anantha shuddha vijnana vighraha,

Sukham, dukham na jaanaami kadham kasyaapi varthathe . 1.7

I am imperishable , limitless ,concept of pure knowledge ,

I do not know who experiences pleasure or sorrow and how it is experienced.

Na manasam krma Shubhashubham may na kaayikam karma Shubhashubham may,

Na vachikam karma Shubhashushubham may , jnanamrutham shudha matheendriyoham.1,8

I do not have mental action or physical action which is good or bad

In speech or sction I do not have good or bad and I am pure nectar of wisdom, which is beyond sense organs

Mano vai gagaakaaram , mano vai sarvathomukham,

Mano atheetham mana sarva na mana oparamarthdhaa 1,9

Truly mind is like the sky , mind has faces in all directions,

It is beyond all , it is everything , though mind does not truly exist.

Aham meka midham sarva vyomaatheetham nirantharam,

Pasyaami kadhamaathmaanam prathyaksham vaa thirohitham 1.10

Though I am single I am spread permanently every where,

How can I ever see my own self appearing and then being not visible

Thwamevamekam hi kadham na budhyase samam hi sarveshu vimushtyamavyayam,

Sadhodhithosi thwam Akhanditha prabho dhiva cha naktham cha kadham hi manyase. 1,11

Why do you think you are that single one ? You are that all pervading Athman which is equal,

You are without doubt that lord and so how can you think of night as well as day.

AAthmaanam sathatham vidhi sarvathrikam nirantharam,

Aham dhyaathaa param dhyeyamakhandam khandyathe kadham 1.12

The soul is always there , everywhere and for all time,

I am the one who meditates and meditate on the divine one and why am I dividing like this.

Na jaatho na mruthosi thwam na they deha kadhachana ,

Sarva brahmethi vikhyaatham braveethi bahudhaa sruthi 1.13

I am never born, will never die and I never had a body at anytime,

And the great Vedas tell that everything is Brahman.

Saa brahmyantharo asi thwam shiva , sarvathra sarvadhaa,

Yithasthatha kadham bhrantha pradhavasi pisachavath 1.14

You are within all Brahman as Shiva everywhere and always,

And why are you running confused here and there like a ghost.

Samyogascha viyogascha varthathe na cha they na cha may,

Na thwaam naaham jaganeedham sarvam athmaiva kevalam 1.15

We do not have parting with each other or joining together as,

Neither you nor me nor the world exists in reality.

Sabdhaadhipanchakasyaasya naivaasi thwam na they puna,

Thwameva paramam thathwa matha kim parithapyase 1,16

You do not belong to the five sense objects like sound , nor do they belong to you,

You are the ultimate philosophy and where is the need for you to grieve?

Janma mruthyrana chitham bandha mokshai shubhasubhou,

Kadham rodhishi vathsa nama roopam na they na may . 1.17

You do not have birth or death or tie of the mind or salvation or good or bad,

Oh son, why are you crying as you do not have neither name or form.

Aho chitha kadham bhrantha pradhavasi pisacha vath,'

Abhinnam pasya chaathmaanam raga thyaagaath sukhi bhava 1.18

Oh mind why are you wandering like a lunatic and the ghost,
Realize your athma is not divided and give up all desires and become happy.

THwameva thathwam hi vikara varjitham ,
Nishkampamekam hi vimoksha vighram,
Na they cha raago hyaadhavaa vuraaga,
Kadham hi santhayapyasi kama kamaath . 1.19

You are the essence who keeps away sensitivity,
Being one without any movement and a form which is free ,
You do have neither emotions nor absence from them,
Why are you sorrowing longing for passion.

Vadanthi sruthaya sarvaa nirgunam shuddha mavayyam,
Asareeram samam thathwam thanmaam vidhi na samsaya.1.20

The Vedas tell that Brahman is without qualities, pure and without stains,
Please know that I am that Brahman and do not have any doubt about it.

Saakaaramanootham vidhi niraakaaram nirantharam,
Yethad thathwopadesena na punarbhava sambhava. 1.21

That which has a form has no form forever,
If a person can understand this teaching , he will not have any rebirth

Yekameva samam thathwam hi vipaschitha,
Raga thyaagaath punaschitham yekaanekam na vidhyathe.1.22

Those who have realized has told that reality is one,
When desire is removed from mind, unity and diversity cease to exist.

Anaathma roopam cha kadham samaadhirathma swaroopam cha kadham Samadhi,
Astheethi naasteethi kadham Samadhi mokshasva roopam yadhi sarvamekam 1.23

How can one attain Samadhi if he thinks his form is different from Athma,
And also attaining Samadhi is not possible when you know you are Athma,
How can a person attain Samadhi if he believes Athman exists when it does not exist,
And what is the need to attain Samadhi if all people have same form of salvation?

Vishuddhosi samam thathwam videhasthvam ajo avyaya,

Jaanaamiha na jaanaameethyathmaanaam manyase kadham 1.24

You are very pure and equal to philosophy , you do not have a body, you are not born and you never die,

Why should ever think in terms of "I know the Athman" or "I do not know the Athman"

Thathwamasyaadhi vaakhyena swathmaa hi prathi paditha ,

Nethi nethi sruthir bhooyaadanutham pancha bouthikam 1.25

The Vedas in sentences of philosophy has dealt with nature of Athman,

The physical body made of elements is real and has been identifies as "Not this, not this."

Anyonyavaathmanaa sarva thwayaa poorna nirantharam,

Dhyaathaa dhyaanam na they chitham nirlajjam dhyayadhe kadham. 1.26

For always , everything in the world is only filled with Athman,

There is no meditation nor one who meditates in your mind,

And how come without any shame you are meditating.

Shivam na jaanaami kadham vadaami ,

Shivam na jaanaami , kadham bhajaami,

Aham Shivasche paramargtha thathwam ,

Sama swaroopam gaganopamam cha . 1.27

Since I do not know Lord Shiva, what can I tell,

Since I do not know Shiva, whom shall I sing about,

I am that philosophy leading to Lord Shiva ,

I have an equal form and I can be compared to the sky.

Naaham thathwam samam kalpanaa hethu varjitham,

Praahya graahaka nirmuktham kadham bhaveth. 1.28

I am not the philosophy but am assumed to be so by imagination,

How can the reality be free of inference as well as reason.

Anantha swaroopam nahi vaasthu kinchith ,

Thathwa swaroopam na hi vasthu kinchith,

AAthmaika roopam pramartha thathwam,

Na himsako vaapi na chaapya himsaa. 1.29

Nothing can have an endless form,

The form of matter cannot be real,

Only Athma is the ultimate truth,

It does cause harm nor it is violent.

Vishudhosi samam thathwam videhamajam avyayam,

Vibhramam Kadham aathmaarthe vibranthoham kadham puna. 1.30

You are very pure principle without birth, body or death,

Where is the need for confusion regarding Athma?

And how can you keep on saying "I am confused."

Ghate binne ghataakaasam suleenam bheda varjitham,

Shivena manasaa sudho na bhedha prathibhathi may. 1.31

The sky from inside the pot becomes unified with sky when pot is broken,

And so also when mind becomes pure, no differences can be perceived.

Na Ghato na ghatakasoo na jeevo jeeva vighraha ,

Kevalam Brahma samvidhi vedhya vedhaka varjitham .1.32

There are no pots and no skies seen from the pot , no separate body or soul,

But only Brahman exists and so realize it cannot be known nor can be made known.

SArvathra sarvadhaa sarvam aathmaanam sathatham druvam,

Sarva soonyamasoonyam cha than maam vidhi na samsaya.1.33

Everywhere and always and in everything Athma exists and this is always definite,

Everything is empty of or filled with Athman and I am that without any doubt.

Vedaa cha lokaa cha suraa na yajnaa varnasramo naiva kulam na jaathi,

Na dhooma margo na cha deepthi margo brahmaika roopam parmartha thathwam. 1.34

Either Vedas or worlds or devas or fire sacrifices , or castes or races exist in Brahman,

There are no smoke filled route or lustrous route to it for Brahma is one and ultimate reality.

Vyapya vyapaka nirmuktha thwameka saphalam yadhi,

Prathyaksham cha aparoksham cha hyaathmaanam manyase kadham. 1.35

If you do not succeed in your effort in finding out that which is free from pervading and is not the pervaded,

How can you say that Athman is really present or really absent.

Advautham kechid yichanthi dwaitham yichanthi chaapare,

Samam thathwam na vindathi dwaitha advaitha vivarjitham. 1.36

Some people prefer philosophy of nondualism and some other prefer dualism,

Both of them being same philosophy, they do not know the difference between these two.

Swethaadhi varna rahitham sabdhadhi guna varjitham,

Kadhayanthi kadham thathwam manovaachamagocharam. 1.37

Brahmam is free from all colours starting from white, does not have qualities like sound, smell and taste,

How can Brahman which is beyond words and mind be described?

Yadhanrutham idham sarvam dehaadhi gaganopamam,

Thadhaa hi Brahmaa samvethi na they dwaitha paramparaa. 1.38

When everything in the world resembles the sky and has nothing,

You yourself realize Brahman and then there is no school of duality there.

Parenasahaathmam api dwabinnapi hyaabhinna prathibhaathi may,

Vyomaakaaraam thadivaikam dhyaaatha dhyaanam kadham bhaveth. 1.39

To me it appears as if my own self and the supreme self are not at all different,

And is like continuous space and so how is it possible to have meditator and meditation.

Yath karomi yad asnaami yaj juhomi dadhapi yath,

Ethad sarvam na mey kinchiddhi shudho ahamajo avyayam. 1.40

Whatever I do, Whatever I eat, Whatever I offer to God and whatever I give,

They all do not belong to me, I am pure, not born and never changing.

Sarva Jagadhidhi nira krutheedham sarva jagadhidhi vikara heenam,

Sarva Jagadhidhi vishudha deham, sarva jagadhidhi shivaika roopam. 1.41

All this world is having no form, All this world does not have emotions,

All this world is extremely pure, all this world is the form of Shiva.

Thathwam thwam ne hi sandeha kim jaanaani yadhavaa puna,

Asamvedhyam swa samvedhyamaanam manyase kadham. 1.42

Without any doubt you are the principle and so why do you think that,

"Do I know myself?" is it an experience that is not understood by you.

Maayaamaya kadham thatha chayaachayaa na vidhyathe,

Thathwamekamidham sarva vyomakaaram niranjanam. 1.43

Just like light and darkness cannot exist together, ignorance and knowledge cannot exist,

All this philosophy leads to the formless and spotless reality

AAdhi Madhya antha muktho aham badhoham kadhachana,

Swabhava nirmala shudha ithimay nischithaa mathi. 1.44

I am without beginning, middle or end, how can I be tied up,

I am of the definite opinion that I am my nature pure and clean.

Mahad aadhi jagad sarvam na kinchid prathi bhaathi may,

Brahmaiva kevalam sarva kadham varnasrama sthithi. 1.45

I am not perceiving anything from the great primeval world to the present world,

For everything of this is Brahman and how can there be four different castes.

Jaanaami sarvadhya sravamaham yeko nirantharam,

Niraalamba soonyam cha soonyam vyomaadhi panchakam. 1.46

I know by all possible ways I am a permanent entity,

Who is independent who is not empty but empty and the five elements are only mirages.

Na shando na puman na sthree na bodho naiva kalpanaam

Saanandho vaa niraanandam aathmaanam manyase kadham. 1.47

Athma is neither a male or female or eunuch, It is neither knowledge nor imagination,

Then why are we thinking whether it is happy or not happy.

Shadanga yoganna thu naiva shuddham mano vinaasaana thu naiva shuddham,

Guru upadesanna thu naiva shuddham swayam cha thathwam swayameva shuddham. 1.48

The Athman cannot be purified by yogas using six limbs or through destruction of the mind,

Or through teachings of a Guru, It is itself reality as well as purity.

Na hi panchathmako deho vidheho varthathi na hi,

AAthmaiva kevalam Aathmaiva kevalam sarva thureeyam cha thrayam kadham 1.49

The Athma does not have body of five elements nor does not have a body,

How can then Wakefulness , sleep dream and Thuriya be ascribed to the body.

Na badho naiva mukthoham ba chaaham brahmana prudhak,

Na karthaa na cha bokathaaham vyapaa vyaapaka varjitha. 1.50.

I am neither tied up nor free nor something away from Brahman,

I am neither the doer nor consumer nor I am the pervador nor pervaded.

Yadha jalam jale nyastham salilam bedha varjitham,

Prakutheem purusam thadhad abhinna prathibhathi may. 1.51

Just like water mixed with water remains the same water which cannot be separated,

The nature and the supreme one appears as not different for me.

Yadhi naama na mukthosi na badhosi kadhaachana,

SAakaaram chaniraakaaramathmaanam manyase kadham. 1.52

If you are free then it would mean you are not tied,

Then how can consider yourself as having form or formless.

Jaanaami they param roopam prathyaksham gaganopamam,

Yadhparam hi roopamyan mareechi jala sannibham. 1.53

I know your divine form which can be compared to the sky,

I also know your inferior form which is like water in mirage.

Sa gururnopadeshasacha na chopardhini may kriya,

Videham gaganam vidhi vishuddho aham swabhavatha. 1.54

I do not have a guru or training or qualities or action,

I am without body and can be compared to sky and am very pure by nature.

Vishudhosya sareerosi na they chitham paraaparam,

Aham cha aathmaa param thathwamithi vakthum na lajjase . 1.55

You are very pure but do not have either a body or mind and are beyond Maya,

Without any shyness whatsoever say , "I am the athman and supreme reality.

Kadham rodhishi re chitha hyaathmaivaathaathmana bhava,

Pibam vathsa kalaatheetham advaitham parmaamrutham. 1.56

Why are you crying oh mind, As you are truly the Athma , become Athma,

Oh dear boy drink the Non dual Brahman from the limitless ocean of Advaita.

Naiva bodho na chaa bodho na bodhabodha eva cha,

Yasyedrusa sadaa bodha sa bodho naanyadhaa bhaveth. 1,57

Athman does not have knowledge, or ignorance or the combination of both,

And he who knows this knowledge , becomes knowledge itself and nothing else.

Jnane na tharko na samaadhi yogo na desa kaalou na guru upadesha,

Swabhava samvitha raham chathathwam aakaasa kalpam sahajam druvam cha. 1.58

Your knowledge does not depend on logic or meditation or place or time or teaching of Guru,

I am that absolute knowledge whose essence is wide like sky , is reality which is stable.

Na jaathoham mrutho vaapi na may karma shubhashubham,

Vishuddham nirgunam brahma bandho mukthi kadham mama 1.59

Neither was I born , nor will I die, I would not do good or bad action,

I am the pure Brahman without properties and how can I be tied or made free.

Yadhi sarva gatho deva sthira poorno niranthara,

Antharam hi na pasyaami sa baahya abhyandhara kadham, 1.60

When Brahman goes everywhere is stable, is complete and is permanent,

And I do not feel any diversity and so how can it have inside and outside.

Sphurathyeva jagath kruthsnam akhanditha nirantharam,

Ahi mayaa mahaa moho dwauthadvaita kalpanaa. 1.61

I see the universe as indivisible and permanent,

And what an illusion has been created about difference between duality and non duality.

Saakaram cha nraakaaram nethi netheedhi sarvadhaa,

Bedhabedha vinurmuktho varthathe kevala Shiva 1.62

We always this , not this , not this about objects with form and without form,

Only the truth Shiva which is free from difference and similarity exists.

Na they cha matha cha pitha cha Bandhu na they cha pathni na suthascha mithra,

Na pakshapathjo na vipakshapatha kadham hi santhapthareeyam hi chithe. 1.63

You do not have mother or father or relations or wife or son or friend,

You are neither partial or imparial,Then why is there so much suffering in your mind?

Divaa naktham na they chithamudayathamayou nahi,

Videhasya sareerathwam kalpayanthi kadham budhaa.1.64

Oh mind you do not have day or night , or sising or setting down,

Oh intelligent person how come you imagine body for the bodhyless.

Na vibakthamvibaktham cha na hi dukha sukhadhi cha,

Na hi sarvamasarvam cha vidhi cha aathmaana mavayyam. 1.65

Realize that which is not divides or undivided which is beyond sorrow and joy,

For Athma is neither whole not part and is never changing.

Naaham kartha na bhokthaa cha na may karma pura adhuna,

Na may deho videho vaa nirmamethi mamethi kim. 1.66

I am not the doer or user and there is no past and present Karma in me,

And since I have no idea of having body or not having it , Where is the question of mine and yours?

Na may Raagadhiko dosho dukham dehadhikam na may,

AAthmaanaam vidhi maamekam visalam gaganopamam. 1. 67

I am not having emotional outbursts or sorrow or problems of the body,

I am Aathma which is vast and can be compared to the sky.

SAkhe manabahu jalpithena, sakhe manasarvamidham vitharvyam,

Yath saara bhootham kaditham mayaa they, thwameva thathwam gaganopamosi. 1.68

Oh frind mind why this long chatterfor Oh friend mind , all this is a matter of conjecture,

I have told you the entire essence, you indeed are te essence which is similar to the sky.

Yena kenaapi bhavena yathra kuthra mruthaa api.

Yoginasthra leeyanthe ghataakasa mivambare. 1,69

Whatever way a nd in whichever place a yogi dies,

They merge in Brahmanjust like sky from inside a pot merges with the sky.

THEerthe cha anthyaja gehe vaa nashta mruthir api thyajan,

Samakaaalethanum muktha kaivalyavyaapalo bhaveth. 1.70

Though a yogi were to die near sacred waters, or home of untouchable or even if he were to die in Coma,

As soon as his soul leaves the body it merges with the absolute Brahman.

Dharma artha Kama mokshaacha dwipadhaadhi characharam,

Manyanthe yogina sarva mareechi jala sannibham. 1.71

The Yogis consider Dharma , wealth, passion ,and salvation and

All movable and immovable beings similar to the water in miage.

Atheethaan aagatham karma varthamaanam thadaiva cha,

Na karomina bunjaami ithi may nischalaa mathi. 1.72

I did not perform actions in the past or present or future,

It is stable belief that I would not enjoy its fruits in the past,present or future.

Soonyaagaaro samarasa poothasthithashtanneka sukham avadootha,

Charotho hi nagnasyakthwa garva vindathi kevala maathmani sarvam. 1.73

The Avadhootha lives alone in an empty place with great happiness,

With forever bliss of Brahman and he moves about and finds everything in himself.

Trithaya thureeyamnahi nahi yathra vindathikevalam aathmani thathra,

Dharmadharma nahi nahi yathra badho muktha kadhamiha thathra. 1.74

The person who does not have states of wakefulness, sleep , dream and Thureeya attains the Athman,

Where there is no dharma or vice, how can he be tied or free?

Vundathi avindathi naho nahi chandho lakahanam nahi nahi thanthram,

Samarasa magno bhavitha potha pralapithan methath paramavadhootha. 1.75

Neither by repetition of manthras or Vedas or practice of Thantra one can attain Brahman,

This is sung by the Avadhootha after purifying himself by meditation and after getting absorbed in Brahman without break.

Sarva soonyamassonyam cha sathyasathyam na vidhyathe ,

Swabhava bhavatha proktham sastra savithi poorvakam. 1.76

Everything is empty and full at same time and there is no truth or lie,

This is told by Avadhootha from his experience as well as knowledge of scriptures.

Ithi sri Dathathreya virachithaayaam avadhootha githaayaam

aathmasamvithyupadeso nama prathamoadhyaya

Thus ebds the first chapter called "Self knowledge",

In the Avadhootha gita written by Sri Dathathreya

Chapter 2 Self knowlwdge (contd)

(deals with the proof of the properties of Athman)

Balasya vaavishaya bhoga rathasyavaapi,

Moorkhasya sevaka janasyagrahasthithasya ,

Yethad guru kimapi naivana chinthaneeyam,

Rathnam kadhama thyajathiko apya suchou pravishtam. 2.1

A guru may be a young boy , one who enjoys passion,

An illiterate , a servant of the householder,

But none of these should be considered,

For would one give a gem fallen in a sludgy mud.

Naivaathra kaavya gubna yeva thu chinthaneeyo,

Graahaa param gunavathaa khalu saara eva,

Sindhhoora chithra rahithaa bhuviroopa soonyaa,

Paaram na kim nayathi naureeha ganthu kaamaan . 2,2

Gurus' teachings are not weighed for great literary merit,

For intelligent people always accept the essence,

Is not a ship which is not painted and which is ugly,

Capable of carrying people across the ocean.

Prayathnena vinaa yena nischalena chalachalam,

Grastham swabhavatha santham chaithanyam gaganopamam. 2.3

The Brahman who does not move can move without any effort,

And it is by nature calm, conscious and all pervading like a sky.

Ayathnaacchaalyedyasthu yekameva charaa charam,

SArvagam thathkadham binnamadvaitam niraakulam 2,4

The brahman just by itself guides all movable and immovable things,

Then how can that non dual Brahman be any different from me.

Ahameva param yasmath saara saaratham shivam,

Gamagamavinirmuktham nirvikalpam niraakulam. 2.5

Since I am that supreme Brahman I am beyond what is essential and non essential,

I am free from birth as well death, without any doubt and without any confusion.

Sarvaavaya nirmuktham thadhaaham tridasarchitham,

sAmpoomathvaanaa gruhnaami vibhagam tridasaadhikam 2.6

I am without any parts and am worshipped by all gods,

And Since I am complete in myself, I do not worship any gods.

Pramadhena cha sandeha kim karishyami vruthimaan,

Uthpadyanthavileeyathe budbudaascha yadhaa jale 2.7

How can Ignorance create doubts in me? Where is the need for me,

To care about waves created by mind as it appears and disappears like bubbles in water.

Mahad aadheeni bhoothaani samapyavim sadaiva hi,

Mrudu dravyeshu theeshneshu gudesu katukeshu cha .2.8

The divine intelligence is pervaded by Brahman, just like properties ,
Like softness, hardness , sweetness and bitterness are connected with objects.

Katuthwam chasaithyathwam mrudusthwam yadhaa Jale,
Prakruthipurushathasthadha binnam prathibhathi may. 2.9

Though it is hot or cold or soft , the water is the same,
And to me nature and divine spirit appear to be same.

SArvaakhyaa rahitham yadyath sookshmathsookshmatharam param,
Mano budheendriyathaatheethamakalankam Jagathpathim. 2.10

Though Brahman is spread everywhere and is smaller than the smallest,
It is beyond mind and intellect and is without stain and lord of the world.

Yeedrusam sahajam yathra aham thathra kadham bhaveth,
Thwameva hi kadham thathra kadham thathra characharam. 2.11

Brahman is seen as a common entity and how can there be "I" or "You" in it,
And how can it be there or here and how can it be movable and immovable.

Gaganopamam thu yath proktham thadeva gaganopamam,
Chaithanya, dosha heenam cha sarvajnam pornameva cha. 2.12

Brahman has been compared to the sky and truly it is like it,
And it is without any blemishes , all pervading and completely full.

Pruthvyaam charitham naiva maaruthena cha vaahitham,
Vaareena pihitham naiva thejo madhye vyavasthitham. 2.13

Brahman does not travel on earth nor it r travels on air,
Nor is it immersed in water and nor is it in the middle of fire.

AAkaasam thena samvyaaptham nathadh vyaaptham cha kenachith,
Sa baahyaabyantharam thishtath yavaarchinam nirantharam. 2.14

Sky is completely pervaded by him but he himself is not pervaded by anything,
He is inside as well as outside and is not divided and is fi or ever.

Sookshmathwaa dhadh drusyathwaa nirgunaathwacha yogibhi,

AAAlambanaadhi yadh proktham kramaadh aalambanam bhaveth.2.15

Since it is micro, invisible, without characters we have to depend,

On the methods depended on to by Yogis to realize it.

Sathathaabhaada yukthaasthu niralambo yadhaa bhaveth,

Thallayaa leeyathe cha antharguna dosha vivarjitha. 2.16

Only through constant practice of Yoga., the mind h get detached ,

From an object and objects ceases to exist, the mind vanishes finally.

Visha viswasya roudhrasya moha moorchaapradhasya cha,

Yekameva vinaasaaya hyaamogham sahajaamrutham. 2.17

The antidote of poison like samsara , anger and delusion of passion,

Is only one and that is the innate nectar of Brahman.

Bhavagamyam niraakaaram saakaaram drushti gocharam,

Bhava bhava vinirmuktham antharalam thad uchyathe 2.18

WE can imagine a formless and a being with form but Brahman,

Which cannot be seen is neither a being or non being .

Baahya bhavam bhaved viswamantha prakruthiruchyathe ,

Antharadantharam jneyam naareikela phalaam buvath. 2.19

The universe is the external manifestation and nature is the inner manifestation,

But once you understand the soul within us, you will feel it is like water inside the coconut

Brantha jnaanam sthitham baahyam samyag jnanam cha nadhyagam,

Madhyaan Madhya tharam jneyam naarikela phalaabhuveth. 2.20

The knowledge of external is an illusion and the inner knowledge is an average knowledgr,

But knowledge of Brhman which is the inner most is like water inside the coconut

Pournamaasyaam yadhaa Chandra yeka yevaathi nirmala,

Thena thath sadrusam pasyedh dwidhaa drushti viparyaya. 2.21

Just like we see only one moon which is very bright on a full moon day,

We should see The Brahman which is alone and bright,, seeing it as two is false perception.

Anenaiva prakaarena budhi bedho na sarvaga,

Dathaa cha dheerathaamethi geeyathe naama kotibhi. 2.22

Only one with a diversified brain can see Brahman in various ways,

And only the one who is bold can give an opinion of single and he is praised by many.

Guru prajnaa prasaadenamookho vaa yadhu panditha,

Yasthu sambudhyathe thathwam viraktho bhava saagaraath. 2.23

Whether one is wise or a fool , if he realizes the truth through a Guru,

He though his own intellect is freed from the turbulence of maya.

Raga dwesha vinirmuktha sarva bhootha hithe ratha,

Druda bodhascha thadhaa yogi swarope paramaathmani 2.24

He who gets freedom from attachment and hatred and is kind to all beings,

Would be having a stable mind and would be realizing the Brahman.

Ghate binne ghataakaasa , aakaase leeyathe yadhaa,

Dehaabhava thadhaa yogi swarope paramathmani 2.25

Though the sky from pots look different they all merge with the sky,

And after giving up his body the Yogi merges himself with the Brahman.

Uktheyam karma yukthaanaam mathiryaanthe api saa gathi,

Na chokthaa yoga yukthaanaam matheeyanthe pi saa gathi. 2.26

It has been told about those who do rituals that they would attain the place they want after death,

But it has been told about those who follow Yoga, they cannot attain what they want

Yaa gathi karma yukthaanaam saa chavaageendrayaadhdeth,

Yogeenaam yaa gathi kvaapi hyaakaadhyaa bhavathorjitha 2.27

What would happen to those who follow only rituals can be described by the tongue,

But the path of Yogis cannot be explained in words as it is not something acquired by them.

Yevam jnaathwaa thwamum maarga yogeenaam naiva kalpitham,

Vikalpa varjanam theshaam swayam sidhi pravarthathe . 2.28

Knowing this, it should not be assumed that Yogi can travel in any path,

And as they give up desire and doubt their action leads them to be perfection.

Theerthe vaanthyaja gehe vaa yathra kuthra mruthopi vaa,

Na yogi pasyathe garbha pare brahmaani leeyathe. 2.29

Whether a Yogi meets his death in a holy place or in his home or hme,

Of an untouchable, he never entersin to mother's womb again but merges with Brahman.

SAhajam machinthyam yasthu pasyathva swaroopam,

Ghatathi yadhi yadheshtam lipyathe naiva doshai,

SAkrudhapi thadha bhavath karma kinchinna kuryaann,

Thadhapi na cha bibadha samyami vaa thapasvi. 2.30

Evil does to affect a person who has realized his own self,

Which is unboen and beyond thought is not contaminated,

By any evil , in spite his acting the way he likes,

And if gets free from ignorance , he would not do any ritual,

And so self controlled Yogi is never bound.

Niraamayam , nish prathimam niraakruthim , niraasrayam , nirvapusham , niraasisham,

Nirdwandha nirmohsaluptha sakthikam thameesam aathmaana mupaithi saaswatham. 2.31

The Yogi attains the supreme athma which is pure, without comparison , without form ,

Without any support , free from desire , without form , beyond delusion and beyong contradictions.

Vedho na deekshaa na cha mundane kriya , guroorna sishyo na cha yathra sampadha,

Mudraadhikam chaapi na yathra bhasathe tham eesam aathmaana mupaithi saaswatham. 2.32

Neither the Vedas , nor penance mnor tonsure nor guru nor disciple nor symbolism,

Nor Mudhras are the eternal Supreme Athman , which the Yogi attains.

Na shambhavam saakthika maanavam na vaa,

Pindam cha roopam cha padhadhikam na vaam

AArambha nishpathi ghatadhikam cha no,

Thameesam aathmaanampaiithi saaswatham. 2.33

The yogi permanently attains that Brahman,

Which originated neither from Shiva or Shakthi or man,

It is not a mass of flesh nor has limbs like hand and legs,

It is not like a jar which can be made or completed.

Yasya swaropath sa characharam jagad,

Uthpadyathe thishathi leeyathepi vaa,

Payo vikradhiva phena budhbudhaa,

Stha meesamaathmana mupaiithi sasawatham. 2.34

The Yogi permanently attains the Brahman,

From the essence of which moving and non moving things originate,

And from which all the non stable worlds arise,

And in which they grow, again and again and then dissolve.

Naasaa nirodho na cha drushtiraasanam,

Bodho apya bodho api yathra na baasathe,

Naadi pracharopi sa yathra kinchith,

Tha meesamaathmana mupaiithi sasawatham. 2.35

The Yogi permanently attains the Brahman,

Which is not seen by stopping of breath, fixed gaze or yogic postures,

Which is beyond knowledge as well as ignorance,

And which cannot be even a little seen by exercising the nerves.

Naanaathwa mekathwa mubathwa manyaythaa,

Anuthwa deergathwa mahathwa soonyathaa,

Maanathwa meyathwa samathwa varjitham,

Tha meesamaathmana mupaiithi sasawatham. 2.36

The Yogi permanently attains the Brahman,

Which is not in many forms, single form or both together,

Which is not minute nor large nor vast nor empty,

And which is beyond measurement dimension and similarity.

Susamyami vaa yadhi vaa na samyami,

Susangrahi vaa yadhi vaa na samgrahi,

Nishkarmako vaa yadhi vaa sakarmaka-

Stha meesamaathmana mupaithi sasawatham. 2.37

The Yogi permanently attains the Brahman,

Whether he is self restrained sanyasi or not,

Whether he has lot of accumulated wealth or not,

Whether he does not do any activity or not.

Mano na budhirna sareeramindriyam,

Thanmaathra bhoothani na bhootha panchakam,

Ahamkruthischapi viyathsva roopakam,

Tha meesamaathmana mupaithi sasawatham. 2.38

The Yogi permanently attains the Brahman,

Which is not the mind , wisdom , body or organs,

Which is not power of touching, speakin, hearing , smelling and tasting,

And which is not the five elements nor the space.

Vidhou nirodhe paramaathmanam gathe,

Na yoginaschethasi bhedha varjithe,

Soucham va vaasouchamalinga bhavana,

SArva vidheyam yadhi vaa nishidhyathe. 2.39

As and when the Yogi attains the Brahman,

He is going beyond the injunctions of the scriptures,

And the thoughts of cleanliness or dirty state does not arise in his mind,

And as he is beyond rules nothing is not permissible to him.

Mano vaacha yathraa na sakhameeruthum,

Nonam kaham thathra guru upadesathaa,

Yimaam kadhaam ukthavatho gurosthadh,

yUkthasya thathwam hi sama,m prakaasathe . 2.40

The mind as well as the word are unavle to understand the Brahman,.

And speech is unable to describe it adequately,

And again guru's instructions are of no help,

But it is made known to the person who has understood the Guru properly

Ithi sri Dathathreya virachithaayaam avadhootha geethaayaam aathma samvithyupadeso nana dwitheyo adhyaya

Thus ends the second chapter of Avadhoota gita composed by Sage Dathatreya called "Self knowledge."

Chapter 3 Self Knowledge (contd)

(Inner nature of Athman)

Avadhoota uvacha:-

Guna viguna vibhago varthathe naiva kinchith,

Rathi vairathi viheenam nirmalam nishprancham,

Gunaa viguna viheenam vyapakam viswa roopam,

Kadhamaha miha vandhe vyomaroopam shivam vai.3.1

Even for little good or bad does not exist in Brahman,

It is devoid of passion and its absence, pure and is not limited to a world,

That Brahman is spread everywhere without good or bad,

And how can I worship it as it does not also have a form.

SWethaadhi varna rahitho niyatham shivascha,

Kaaryam hi kaaranamidham param shivascha,

Yevam Vikalpa rahitho ahamalam shivasch,

Swaathmaanam aathmani sumithra kadham namamo. 3.2

For ever that Brahman does not have colours like white,

And that divine Brahman is both the cause as well as effect,

That Brahman is free of all diversity and I feel oh friend,

I am indeed that Brahman and so how can I salute it?

Nirmoola moola rahitho hi sadhodhitoham,

Nirdhooma dhooma rahitho hi sadoditoham,

Nirdeepa deepa rahitho hi sadohitoham,

Jnamaruthamsamarasam gaganopa moham. 3.3

I was not created and am separate from creation as I am always present

I am not hidden from anything and do not have a smoke screen as I am always clear

I am free from light and do not have light as I am self luminous

I am wisdom existence, bliss and boundless space.

Nishkama kamamiha nama kadham vadhami,

Nissanga sangamiha nama kadham vadhami,

Nissara sara rahitham cha kadham vadhami,

Jnanamritham samaras am gaganopamoham. 3.4

How can I say Brahman has desire or does not have desire,

How can I say it is in a group or outside the group,

How can I say it is meaningful or meaningless ?

I am wisdom existence, bliss and boundless space.

Advaita roopam akhilam hi kadham vadhaami ,

Dvaita roopam akhilam hi jkadham vadhami,

Nithyam twamithyamakhilam hi kadham vadhaami,

Jnanamritham samaras am gaganopamoham. 3.5

How I can I say that the form of Brahman is non dual,

How can I see that its form is indeed dual,

How can I say that is eternal or non eternal,

I am wisdom existence, bliss and boundless space.

Sthjoolam hi no naahi krusam na gathagatham hi,

AAadhantha Madhya rahitham na paraparam hi,

Sathyam vadhaami khalu vai paramaatha thathwam,

Jnanamritham samaras am gaganopamoham. 3.6

Brahman is not huge nor is it micro, it s does not appear or disappear,

It does not have beginning , middle or end and no divinity or absence from divinity.

I am heralding the truth that it is the ultimate realty,

I am wisdom existence, bliss and boundless space.

sAmvidhi sarva karanaani nabho nibhani ,

SAmvidhi sarva vishayaamscha nabho nibhamscha ,

SAmvidhi chaikamalam na hi bandha yuktham,

Jnanamritham samaras am gaganopamoham. 3.7

Know that sense organs are like cloud in the sky,

Know that sense organs are like cloud in the sky,

Realize that the shining Brahman is not free nor tied,

I am wisdom existence, bliss and boundless space.

Durbodha , bodha gahano na bhavami thatha,

Durlakshya, lakshya gahano na bhavami thatha,

Aasanna roopa gahano na bhavami thatha,

Jnanamritham samaras am gaganopamoham. 3.8

I am neither not taught properly or taught very deep,

I am neither without aim or with aim,

I am not having an just arrived form or a very deep form,

I am wisdom existence, bliss and boundless space.

Nishkarma karma dahano jwalano bhavami,

Nirdukha dukha daghano jwalano bhavami,

Nirdeha deha vahano jwalano bhavami,

Jnanamritham samaras am gaganopamoham. 3.9

I burn out all absence of action or action itself,

I burn out all absence of sorrows and sorrows themselves,

I burn out bodies or those without bodies,

I am wisdom existence, bliss and boundless space.

Nishpapa papa dahano hi huthasanoham,

Nishdharma dharma dahano hi huthasanoham,

Nirbandha bandha dahano hi huthasanoham,

Jnanamritham samaras am gaganopamoham. 3.10

I am that fire that burns souls with sins or without sins,

I am that fire that burns souls without Dharma and with Dharma,

I am that fire that burns souls without relation and with relation,

I am wisdom existence, bliss and boundless space.

Nirbhava , bhava rahitho na bhavami vathsa,

Niryoga yoga rahitho na bhavami vathsa,

Nischitha chitha rahitho na bhavami vathsa,

Jnanamritham samaras am gaganopamoham. 3.11

Oh dear one I am not one with thought or without thought,

Oh dear one , I am not one who is united or disunited,

Oh dear one , I am not one that has mind or does not have mind,

I am wisdom existence, bliss and boundless space.

Nirmoha moha padaveethi na may vikalpo,
Nisoka soka padhaveethi na may vikalpa,
Nirloba loba padaveethi na may vikalpo,
Jnanamritham samaras am gaganopamoham. 3.12

Within me there are no states like delusion or lack of it,
Within me there are no states like grief or absence of grief,
Within me there are no states like greed or absence of greed,
I am wisdom existence, bliss and boundless space.

Samsara santhathi latha na cha may kadachith,
SAnthosha santhathi sukho na may kadachith,
Ajnana bandhanamidham na cha may kadachith,
Jnanamritham samaras am gaganopamoham. 3.13

I am not bound by the creeping chain of Samsara and next birth,
I am not bound by the states of joy and the results therefrom,
I am Not bound by the ties of ignorance ,
I am wisdom existence, bliss and boundless space.

SAnsara santhathi rajo na cha may vikara,
Santhapa santhathi thamo na cha may vikaram
Sathwam swa dharma janakam na cha may Vikara,
Jnanamritham samaras am gaganopamoham. 3.14

IT is not my job to propagate SAnsara ,
It is not my job to increase sufferings and thereby create darkness,
It is not my job of creating their own dharma to different bodies,
I am wisdom existence, bliss and boundless space.

SAnthapa dukha janako na vidhi kadhachithm
Santhapa yoga janitham na mana kadachith,
Yasmad ahamkrithireyam na cha may Kadachith,
Jnanamritham samaras am gaganopamoham. 3.15

I have never acted to increase pain and sorrow,
I did not have a mind which could work in pain or pleasure,
I am not also proud because of these,

I am wisdom existence, bliss and boundless space.

Nishkampa kampa nidhanam na vikalpa kalpam,

SWapna prabodha nidhanam na hithahitham hi,

Nissara sara nidhanam na charaacharam hi,

Jnanamritham samaras am gaganopamoham. 3.16

Sound , silence doubt and determination end in Brahman,

States of dream , wakefulness , comfort and suffering end in brahman,

Strength , weakness and also moving and immobile souls end in Brahman,

I am wisdom existence, bliss and boundless space.

No Vedhya vedakamidham na cha hetu tharkya ,

Vaachaama gocharamidham na mano na budhi,

Yevam kadham hi havatha kadgayaami thathwam,

Jnanamritham samaras am gaganopamoham. 3.17

Bhraman is not known nor is it knowledge, not is cause or effect,

It is beyond the capacity of speech mind and intellects knowledge ,

And because of this how can i tell you, the principle of Brahman,

I am wisdom existence, bliss and boundless space.

Nirbhinna bhinna rahitham parmata paramrth thathwam,

Manthar bahirna hi kadham paramartha thathwam,

Prak sambhavam na cha ratham na hi vasthu kinchith,

Jnanamritham samaras am gaganopamoham. 3.18

In truth Brahman is neither divided or unified,

And how can ever it be inside or outside,

It is not something which originated earlier to cease to exist,

I am wisdom existence, bliss and boundless space.

Raghadhi dosha rahitham thwameha thathwam,

Daivadhi dosha rahitham thwahameva thathwam,

Samsara soka rahitham thwahameva thathwam,

Jnanamritham samaras am gaganopamoham. 3.19

You are only that principle free from passion , jealousy etc,

You are the only principle from problems created by Gods.

You are the only principle which does not have sorrow of Samsara,

I am wisdom existence, bliss and boundless space.

Sthana thrayam yadhi cha nethi kadham thureeyam,

Kala thrayam cha yadhi cha nethi kadham disascha,

Santham padam hi paramam paramartha thathwam,

Jnanamritham samaras am gaganopamoham. 3.20

When there exist three states of wakefulness, sleep and dream, how can there be a third in Brahman

When there are three times past, present and future and how can there be fifth direction in Brahman,

And the principle of Brahman itself is the peace,

I am wisdom existence, bliss and boundless space.

Deergo laghu punaritheeha na may Vibhago,

Visthara sankatamitheeha na may Vibhaga,

Konam hi krathoolamiha na may vibhago,

Jnanamritham samaras am gaganopamoham. 3.21

There are no divisions within my self such as long and short,

There are no divisions within my self such as broad or narrow,

There are no divisions within myself such as circular or angular,

I am wisdom existence, bliss and boundless space.

Matha pithadhi thanayaadhi na may Kadachith,

Jaatham bhootham na cha mano na cha may kadachith,

Nirvyakulam sthiramidham paramartha thathwam,

Jnanamritham samaras am gaganopamoham. 3.22

I am never mother or father or son,

I do not have ever birth or death to me,

And the Brahman is stable and never worried,

I am wisdom existence, bliss and boundless space.

Shudham asudha vichara manantha roopam,

Nirlepa lepama vicharamanantha roopam,

Nishkhanda makhanda vichara manantha roopam,

Jnanamritham samaras am gaganopamoham. 3.23

The endless Brahman cannot be thought as pure and virtuous,

The endless Brahman cannot be thought of as having sinned or not sinned,

The endless Brahman cannot be thought as divided or undivided,

I am wisdom existence, bliss and boundless space.

Brahmadhaya suraganaa kadamathra santhi,

Swargadhayo vasathaya kadamathra santhi,

Yaddheka roopamamalam paramatha thathwam,

Jnanamritham samaras am gaganopamoham. 3.24

If the BRahmam is selfsame and very pure ,

How can it be Gods like Brahma and the devas,

And how can it have abodes like heaven and earth,

I am wisdom existence, bliss and boundless space.

Ninethi nethi vimalo hi kadham vadhaami,

Nisesha sesha vimalo hi kadham vadhami,

Nilinga linga vimalo hi kadham vadhami,

Jnanamritham samaras am gaganopamoham. 3.25

How can I say that Brahman is not this and not that,

How can i say that Brahman has an end or is endless,

How can I see Brahman has a body is body less,

I am wisdom existence, bliss and boundless space.

Nishkarma karma param sathatham karomi,

Nissanga sanga rahitham paramam vinodham,

Nirdeha deha rahitham sathatham vinodham,

Jnanamritham samaras am gaganopamoham. 3.26

Though I am without action , I am doing divine activity,

I am without attachment enjoy the detachment,

I am without a body and enjoy that state of having no body,

I am wisdom existence, bliss and boundless space.

Maaya prapancha rachanaa na cha may vikaara,

Kautilya dhamba rachana na cha may Vikara,

SAtyanruthethi rachana na may Vikara,

Jnanamritham samaras am gaganopamoham. 3.27

Creation of the world of Maya does not affect me,
Creation of crookedness and pride does not affect me,
Telling of truth or lies also does not affect me,
I am wisdom existence, bliss and boundless space.

SAndhyaahi kaala rahitham na cha may viyogo,
Hyantha prabodha rahitham badhiro na mookha,
Evam vikalpa rahitham na cha bhava shuddham,
Jnanamritham samaras am gaganopamoham. 3.28

Though I am beyond division of time like dawn and dusk , I am always present,
Though I do not have differentiated knowledge I am not deaf or dumb,
As I am free from ignorance , i do not need purification of mind,
I am wisdom existence, bliss and boundless space.

Nirnadha nadha rahitham hi niraakulam vai,
Nischitha chitha vigatham hi niraakulam vai,
Samvidhi sarva vigatham hi niraakulam vai,
Jnanamritham samaras am gaganopamoham. 3.29

As I do no master and am my own master , why should I be confused,
AS I have gone much above the mind, it has stopped functioning , why should i be confused,
AS differences in everything has ceased to exist for me , why should I be confused,
I am wisdom existence, bliss and boundless space.

Kaanthaara mandiramidham hi kadham vadami,
Samsidha samsayamidham hi kadham vadaami,
Evam niranthara samam hi nirakulam vai,
Jnanamritham samaras am gaganopamoham. 3.30

How can I say that Brhama is like a forest or temple,
How can I say that existence of Brahman is proved or disproved,
For is everywhere , not influenced by anything and is without movement,
I am wisdom existence, bliss and boundless space.

Nirjeeva jeevarahitham sathatham vibhaathi,
Nirbheeja bheeja rahitham sathatham vibhaathi,
Nirvana bandha rahitham sathatha vibhaathi,

Jnanamritham samaras am gaganopamoham. 3.31

Bramam shines forever though it is not having death or life,

Brahmam shines forever though it does not have seed, or does not have origin,

Bramam shines forever whether free or bound,

I am wisdom existence, bliss and boundless space.

Sambhoothi varjitha midham sathatham vibhaathi,

Samsara varjitha midham sathatham vibhathi,

Samhara varjithamidham satham vibhaathi,

Jnanamritham samaras am gaganopamoham. 3.32

Bramam shines forever though without any origin,

Brahmam shines forever though it does not have any family,

Without any destruction, it keeps on shining forever,

I am wisdom existence, bliss and boundless space.

Ulleka mathramapi they na cha nama roopam,

Nirbhinna bhinnamapi they na hi vasthu kichuth,

Nilajja manasa karoshi kadham vivaadham,

Jnanamritham samaras am gaganopamoham. 3.33

You do not have a name or form that is worth recording,

There is nothing in the world that is different or not different from you,

And so Oh mind why are you shamelessly lamenting about it,

I am wisdom existence, bliss and boundless space.

Kim nama rodishu sakhe na jaraa na mruthyu,

Kim nama rodishu sakhe na cha janma dukham,

Kim nama rodishu sakhe na cha they vikaro,

Jnanamritham samaras am gaganopamoham. 3.34

Why are you weeping my friend, for there is no old age or death for you,

Why are you weeping my friend, for there is no sorrow of birth to you,

Why are you weeping my friend, for there is pain or sorrow to you,

I am wisdom existence, bliss and boundless space.

Kim nama rodishu sakhe na cha they swaroopam,

Kim nama rodishu sakhe na cha they viroopam,

Kim nama rodishu sakhe na cha they vyaamsi,

Jnanamritham samaras am gaganopamoham. 3.35

Why are you weeping my friend, for there is no form for you,

Why are you weeping my friend, for there is no ugliness for you,

Why are you weeping my friend, for there is no aging for you,

I am wisdom existence, bliss and boundless space.

Kim nama rodishu sakhe na cha they vayamsi,

Kim nama rodishu sakhe na cha they Manaamsi,

Kim nama rodishu sakhe na cha they thavendriyaani,

Jnanamritham samaras am gaganopamoham. 3.36

Why are you weeping my friend, for there is no mental organism to you,

Why are you weeping my friend, for there is no physical organism to you,

Why are you weeping my friend, for there is no sense organs to you,

I am wisdom existence, bliss and boundless space.

Kim nama rodishu sakhe na cha they asthi kama,

Kim nama rodishu sakhe na cha they pralobha,

Kim nama rodishu sakhe na cha they vimoho,

Jnanamritham samaras am gaganopamoham. 3.37

Why are you weeping my friend, for there is no desires for you,

Why are you weeping my friend, for there is no lust for you ,

Why are you weeping my friend, for there is no delusion for you,

I am wisdom existence, bliss and boundless space.

Aiswaryamichasi kadham na cha they dhanaani,

Aiswaryamichasi jadham na cha they hi pathni,

Aiswaryamichasi kadham na cha they mamethi,

Jnanamritham samaras am gaganopamoham. 3.38

How can you desire prosperity when you have no wealth,

How can you desire prosperity when you have no wife,

How can you desire prosperity when you do not own anything,

I am wisdom existence, bliss and boundless space.

Linga prapancha janushi na cha they may cha,

Nirlajja manasamidham na vibhathi bhinnam,
Nirbedha bedha rahitham na cha they na may cha,
Jnanamritham samaras am gaganopamoham. 3.39

The creation of the universe is neither for you nor to me,
And this idea of diversity has been created by the shameless mind,
There is no unity or diversity which has been created for me o you,
I am wisdom existence, bliss and boundless space.

No vanu mathrampi they hi virago roopam,
No vanu mathram api thry hi saraaga roopam,
No vanu mathram api thry hi sakama roopam,
Jnanamritham samaras am gaganopamoham. 3.40

There is not even an atom of attachment in you,
There is not even an atom of detachment in you,
There is not even an atom of desire in you,
I am wisdom existence, bliss and boundless space.

Dhyathaa na they hi na cha they samadhir,
Dhyaanam na they hi hrudaye na baahi pradesa,
Dhyeyam na chethi hrudaye na hi vasthu kaalo,
Jnanamritham samaras am gaganopamoham. 3.41

The one who meditates is not there in your heart and there is no Samadhi there,
There is no outer space around you there fore your heart does not meditate ,
And there is no object i of meditation in your heart, as the time and object are there,
I am wisdom existence, bliss and boundless space.

Yath saara bhoothamakhilam kaditham mayaa they,
Na thwam na may na mahatho na gurur na sishya,
Swachanda roopa sahajam paramartha thathwam,
Jnanamritham samaras am gaganopamoham. 3.42

I have told very briefly the essential aspects of Brahman,
It is not you or me nor great ones nor the guru nor disciple,
And it has a spontaneous form which is simple.
I am wisdom existence, bliss and boundless space.

Kadhamiha paramarths thathwamananda roopam,

Kadhamiha paramartha naivamananda roopam,
Kadhamiha paramatha jnana vijnana roopam,
Jnanamritham samaras am gaganopamoham. 3.43

How can I say that Brahman is a form of joy,
How can I say that Brahman is the form with absence of joy,
How can I say that Brahman is a blissful or not blissful form,
I am wisdom existence, bliss and boundless space.

Dahana pavana heenam viddhi vijnanamekam,
Avani jala viheenam vidhi vijnana roopam,
SAmagmana viheenam vidhi vijnana mekam,
Jnanamritham samaras am gaganopamoham. 3.44

Understand that Brahman is devoid of fire or air,
And that Brahman is devoid of water or earth,
And that it is neither mobile or immobile,
I am wisdom existence, bliss and boundless space.

Na soonya roopam na visoonya roopam ,
Na shuddha roopam na vishuddha roopam,
Roopam viroopam na bhavami kinchith,
Jnanamritham samaras am gaganopamoham. 3.45

I have neither formless or one with form,¹
I have neither pure or impure form,
I have neither a pretty or ugly form,
I am wisdom existence, bliss and boundless space.

Muncha muncha hi samsaram thyagam m muncha hi sarvadhaa,
Thyaagathyaga visham shudham amrutham sahajam dhruvam. 3.46

Renounce , renounce the samsara , renounce everything,
As if it is poison, and you would be pure , immortal simple and be forever.

Ithi sri Dathathreya virachithaayaam avadhootha geethaayaam aathma samvithyupadeso nama trithrryo adhyaya

Thus ends the third chapter of Avadhootha gita composed by Sage Dathathreya called "Self knowledge,"

(Inner nature of Athman)

Avadhootha uvacha

Naavahanam naiva visarjanam vaa ,
pushpaani pathraani kadham bhavanthi,
Dhyaanani mantharani kadham bhavanthi,
SAmaasamam chaiva shivarchanam cha.4.,1

WE cannot invoke or abandon Brahman,

And so what is the use of offering it flower or leaf,

What is the use of meditating on it or chanting about it,

And how can we consider as equal to worship of Shiva?

Na kevalam bandha vibhandha muktho,

Na kevala, shudha vishudha muktha,

Na kevalam yoga viyoga muktha,

Sa vai vimuktho gagamopamoaham 4.2

Not only it free from bondage and freedom,

Not only it is free from purity and impurity,

Not o only it is free from unity and separation,

But Brahman is as free as the infinite space .

Sanchayadhe sarvam idham hi thadhyam,

Sanjaayatthe sarvamidham vithadhyam,

Evam vikalpo mama naiva jaatha,

Swaroopsnirvaana manaa mayoham. 4.3

Whether everything manifested in it is real,

Whether everything manifested in it is imaginary,

This type of doubt never arises in my mind,

And so my liberation by nature is blissful and free.

Na sanchanam chaiva niranchanam vaa,

Na chantharam vaapi nirantharam vaa,

Anthar vibhinnam na hi may vibhathi,

Swaroopsnirvaana manaa mayoham. 4.4

Neither darkness or well lit nature.

Neither in side or outside,

Any diversity appears in my self,

And so my liberation by nature is blissful and free.

Abodha bodho mama naiva jaatho,

Bodha swaroopam mama naiva jaatham,

Nirbodha bodham cha kadham vadaami,

Swaroopnirvaana manaa mayoham. 4.5

Unconscious and conscious state do not originate in me,

The knowledge of my form does not originate in me,

And so how can i say that I am conscious or unconscious,

And so my liberation by nature is blissful and free.

Na dharma yuktho, na cha papa yuktho,

Na cha bandha yuktho, na cha moksha yuktha,

Yuktham thwayuktham na cha may vibhathi,

Swaroopnirvaana manaa mayoham. 4.6

Not having either Dharma or sin,

Neither having attachment nor detachment,

How can I say Brhamam is united or separate,

And so my liberation by nature is blissful and free.

Paraa param vaa na cha may kadachith,

Madyastha bhavo hi na chaari mithram,

Hithahitham chaapi kadham vadaami,

Swaroopnirvaana manaa mayoham. 4.7

At no time any one was inferior or superior to me,

I am neither neutral friend or an enemy,

How can I talk about what is good and what is bad,

And so my liberation by nature is blissful and free.

Nopasako naivamupasya roopam,

Na chopadeso na cha may kriyaa cha,

Samvisthva roopam na kadham vadaami,

Swaroopnirvaana manaa mayoham. 4.8

I am neither a worshipper nor one who is worshipped,
Teachings and rituals are not there for me,
And how can I tell you about the form of consciousness,
And so my liberation by nature is blissful and free.

No vyapakam vyaapyamihasthi kinchid,
Na chalayam vaapi niraalayam vaa,
Asoonya soonyam cha kadham vadhami
Swaroopsnirvaana manaa mayoham. 4.9

Nothing pervades Brahman , nor does it pervade over anything,
It does not reside any where , nor is it one without residence,
How can I describe it empty or describe it as full,
And so my liberation by nature is blissful and free.

Na graahako grahakameva kinchid,
Na karanam vaa mama naiva karyam,
Achinthya chinthyam na kadham vadhaami,
Swaroopsnirvaana manaa mayoham. 4.10

I am not a perceiver nor the object of perception,
I am neither the cause nor the effect ,
How can I say that I am conceivable or inconceivable ?
And so my liberation by nature is blissful and free.

Na bhedhakam vaapi na chaiva bhedhyam,
Na vedakam vaa mama naiva vedhyam,
Gathagatham thatha kadham vadhaami,
Swaroopsnirvaana manaa mayoham. 4.11

I am not something that can be destroyed nor one who destroys,
I am not something which is knowledge nor some method to give knowledge,
How can I describe is as something which comes or goes ?
And so my liberation by nature is blissful and free.

Na chaasthi deho na cha vidheho,
Budhirmano me na na hi chendrayaani,
Raago viragascha kadham vadhami,

Swaroopsnirvaana manaa mayoham. 4.12

I do not have any body nor I am bodiless,
I have no senses , mind nor intellect,
How can i see I have attachment or I am detached.
And so my liberation by nature is blissful and free.

Ullehamathram na hi bhinnamuchai,
Rullekamathram na thirohitham vai,
SAmasamam mithra kadham vadhami,
Swaroopsnirvaana manaa mayoham. 4.13

Asserting loudly cannot change Brahman,
And by just saying "no" it does not cease to be there,
How can say my friend whether it is same or not?
And so my liberation by nature is blissful and free.

Jithendryoham thva jithendryo vaa,
Na samyamo may niyamo na jatha,
Jayajayai mithra kadham vadhami
Swaroopsnirvaana manaa mayoham. 4.14

I have won over my senses and I have not won over them,
I do not have self restraint or religious activities,
Oh friend how can ever talk of victory and defeat,
And so my liberation by nature is blissful and free.

Amoortha moothirna cha may kadhaachithm
AAadhantha madhyam na cha may kadachith,
Balabalam mithra kadham vadaami,
Swaroopsnirvaana manaa mayoham. 4.15

I am not one without form or with form,
I do not have beginning , middle or end,
Oh friend, how can i say I am strong or weak,
And so my liberation by nature is blissful and free.

Mruthamrutham vaapi vishaabisgam cha,
Sanjaayathe thatha na may Kadachith,

Ashudha shudham cha kadham vadhaami,

Swaroopsnirvaana manaa mayoham. 4.16

Oh my dear friend, immortality or death and poison and nectar,

Have not originated from me,

Oh friend how can I say I am pure or impure,

And so my liberation by nature is blissful and free.

SWapna prabodho na cha yoga mudhra,

Naktham dhivaa vaapi na may Kadachith,m

Athoorya thoorya cha kadham vadhaami,

Swaroopsnirvaana manaa mayoham. 4.17

I do not have state of dream , wakefulness or Yogic pose,

And I also do not have day or night ,

How can I say that I am in Thureeya or below it,

And so my liberation by nature is blissful and free.

SAmvidhi maam sarva visarva muktham,

Mayaa vimaayaa na cha may Kadachithm

SAndhyaadhikam karma kadham vadhami,

Swaroopsnirvaana manaa mayoham. 4.18

Please know that I am free of everything,

I am not an illusion or have many forms,

How can I say that I would do rituals like Sandhyaa,

And so my liberation by nature is blissful and free.

Samvidhi maam sarva samaadhi yuktham,

Samvidhi maam lakshyavilakshya muktham,

Yogam viyogam cha kadham vadhaami,

Swaroopsnirvaana manaa mayoham. 4.19

Please know that I am completely absorbed and in Samadhi state ,

Please know that I am free from aim and aimlessness,

How can i say about union and separation,

And so my liberation by nature is blissful and free.

Moorkhopi naaham na cha pandithoham,

Mounam vimounam na cha may kadachith,

Tharka vitharka cha kadham vadhaami,

Swaroopsnirvaana manaa mayoham. 4.20

I am not a fool nor a great scholar,

I am neither silent nor talkative,

How I can prove Brahman through argument or no argument,

And so my liberation by nature is blissful and free.

Pithaa cha mathaa na kulam na jaathim,

Jamaadhi mrutyurna cha may kadachith,

Sneham vimoham cha kadham vadhami,

Swaroopsnirvaana manaa mayoham. 4.21

I am neither mother nor father nor caste,

I was never born and will not die,

How can i say that I have affection or delusion,

And so my liberation by nature is blissful and free.

Astham gathi naiva sadhodhitoham,

Thejovithejo na cha may kadachith,

Sandhyaadhikam karmam kadham vadhaami,

Swaroopsnirvaana manaa mayoham. 4.22

I do not disappear nor am I present always,

I do not have darkness or light with me,

How can I say that I would do rituals like Sandhyaa,

And so my liberation by nature is blissful and free.

Asamsayam vidhi niraakulam maam,

Asamsayam vidhi nirantharam maam,

Asamsayam vidhi niranjanam maam,

Swaroopsnirvaana manaa mayoham. 4.23

Certainly know I am free from confusion,

Certainly know that I am eternal,

Certainly know that I am not born from anything,

And so my liberation by nature is blissful and free.

Dhyaanaani sarvaani parithyajanthi,
Shubha shubham karma parithyajanthi,
Thyagamrutham thatha pibanthi dheeraa,
Swaroopsnirvaana manaa mayoham. 4.24

Wise people give up all type of meditation,
Wise people give up the differentiation bwtwen good and badm
And those bold people drink nectar of mercy,
And so my liberation by nature is blissful and free.

Vindathi vindhathi na hi na hi yathra,
Cchandho lakshanam na hi na hi thathra,
Samarasamagnio bhaavitha pootha,
Pralapathi thathvam paramavadhootha. 4.25

To that place where intellect can never reach,
The meter of compositions can never be there,
The great Avadhootha after purifying himself by mrditation,
Has sung these absorbed in the infinite bliss.

Ithi sri Dathathreya virachithaayaam avadhootha geethaayaam swami karthika samvadhe swathma sankthiyupadesa swarooopa nirnayo nama Chathurtho adhyaya

Thus ends the fourth chapter of Avadhootha gita composed by Sage Dathathreya in Swami's instructiona to Karthika called "Determination of true nature"

Chapter 5 Same sightedness

(Advises man not to feel sorry as Athman is the same under all conditions)

Avadhootha uvacha :-

Avadhootha said:-

Om ithi gaditham gahana samam thath,
Cha paraapara saara vichara ithi,
Avilasa vilasa nirakaranam ,
Kadhamakshara bindu samucharanam.5.1

The Brahman which is called Om is similar to the sky,
But it cannot be known by higher or lower knowledge ,
In the context of Brahman it has been told that is not a phenomenon,

And so how can it be represented by a single letter Om.

Ithi thathwamasi prabruthi sruthibhi ,

Prathipadhi thamaathmani thathwamasi,

Thwam upadhi varjitha sarva samam,

Kimu rodhishi maanasi sarvasamam 5.2

Thus the great exhortation of the Vedas that "you are that",

Has dealt about you the Brahman ,

You are all embracing sameness m devoid of any exceptions,

Oh Mind why are you weeping knowing that you are same with Brahman?

Adha oordhwa vivarjitha sarva samam,

Bahir anthara varjitha sarva samam,

Yadhi chaikavi varjitha sarva samam,

Kimu rodhishi maanasi sarvasamam 5.3

That which is equal everywhere does not have below or above,

That which is equal everywhere does not have inside or outside ,

That which is equal cannot be counted as one,

Oh Mind why are you weeping knowing that you are same with Brahman?

Na hi kalpitha kalpa vichara ithi ,

Na hi kaarana kaarya vichara ithi,

Padha sandhi vivarjitha sarva samam,

Kimu rodhishi maanasi sarvasamam 5.4

Brahman cannot be understood by following prescribed rituals,

It cannot be described as cause and effect,

It which is equal everywhere cannot be described by words or joining of words,

Oh Mind why are you weeping knowing that you are same with Brahman?

Na hi bodha abodha samadhirithi,

Na hi desa videsa samadhirithi,

Na hi kaala vikaala samadhirithi,

Kimu rodhishi maanasi sarvasamam 5.5

It is not the union of being awake and not feeling any thing,

It is not the joining point of our place and outside places,

It is not the meeting point of time and timelessness,

Oh Mind why are you weeping knowing that you are same with Brahman?

Na hi kumbhanabho na hi kumbha ithi,

Na hi jeeva vapurna hi jeeva ithi,

Na hi karana karya bhaga ithi,

Kimu rodhishi maanasi sarvasamam 5.6

Brahman is not the pot nor the sky visible from pot,

It is not the body of an individual or his soul,

It is beyond the cause and effect relationship.

Oh Mind why are you weeping knowing that you are same with Brahman?

Yiha sarva niranthara moksha padham,

Laghu deergha vichara viheena ithi,

Na hi karthuka kona vibhaga ithi,

Kimu rodhishi maanasi sarvasamam 5.7

Brahman is not the permanent salvation,

It does not have ideas like short and long attached to it,

It does not have have ideas like angular and circular attached to it,

Oh Mind why are you weeping knowing that you are same with Brahman?

Yiha soya visoonya viheena ithi,

Yiha shuddha vishudha viheena ithi,

Yiha sarva visarva viheena ithi,

Kimu rodhishi maanasi sarvasamam 5.8

Brahman is neither empty nor filled up,

It is neither pure or impure,

It is neither nothing or everything,

Oh Mind why are you weeping knowing that you are same with Brahman?

Na hi bhinna vibhinna vichara ithi,

Bahir anthara sandhi vichara ithi,

Ari mithra vivarjitha sarva samam,

Kimu rodhishi maanasi sarvasamam 5.9

Brahaman cannot be divided or undivided,

It has no concept of outside or inside,

It does not have enemy or friend and is equal to all,

Oh Mind why are you weeping knowing that you are same with Brahman?

Na hi sishya visishya swaroopa ithi,

Na charachara bedha vichara ithi,

Yiha sarva niranthara moksha padham,

Kimu rodhishi maanasi sarvasamam 5.10

Brahman does not have differentiation in to Sishya and Guru,

It does not differentiate between moving and not moving objects,

And it is the permanent salvation,

Oh Mind why are you weeping knowing that you are same with Brahman?

Nanu roopa viroopa viheena ithi,

Nanu bhinna vibhinna viheena ithi,

Nanu sarga visarga viheena ithi,

Kimu rodhishi maanasi sarvasamam 5.11

True , Brahman does not have form or formlessness,

Neither is it divided or undivided,

And it is different from creation and destruction,

Oh Mind why are you weeping knowing that you are same with Brahman?

Na gunaaguna paasa nibandha ithi,

Mrutha jeevana karma karomi kadham,

Ithi shudha niranjana sarva samam,

Kimu rodhishi maanasi sarvasamam 5.12

I am not tied by chains of bad and good qualities,

And so how can be involved in things like dath and living,

And I am pure with out stains and equal to all,

Oh Mind why are you weeping knowing that you are same with Brahman?

Yiha bhava vibhava viheena ithi,

Yiha kama vikama viheena ithi,

Yiha bodha thamam khalu moksha samam,

Kimu rodhishi maanasi sarvasamam 5.13

Brahman does not have emotions or excitement,

If does not have desire or lack of desire,

It has highest consciousness and is equal to salvation,

Oh Mind why are you weeping knowing that you are same with Brahman?

Yiha thathva niranthara thathvamithi,

Na hi sandhi visandhi viheena ithi,

Yahi sarva vivarjitha sarva samam,

Kimu rodhishi maanasi sarvasamam 5.14

Brahman is philosophy of permanence,

It does not have union or separation,

It has left off everything and for it everything is same,

Oh Mind why are you weeping knowing that you are same with Brahman?

Aniketha kuti parivara samam,

Ithi sanga visanga viheena param,

Yadhi sarva vivarjitha sarva samam,

Kimu rodhishi maanasi sarvasamam 5.15

To the Brahman outside and inside the home are same,

It is not inclined to attachment or detachment,

And it is divine and does not have wisdom or ignorance,

Oh Mind why are you weeping knowing that you are same with Brahman?

Vikara vikara masthayamithi,

Avilaksha vilakshamasathyamithi,

Yadi kevalamaathmani sathyamithi,

Kimu rodhishi maanasi sarvasamam 5.16

The universe which is transmutation of Brahman is unreal,

All the phenomena of Brahman are unreal,

Only the Athma is the real one,

Oh Mind why are you weeping knowing that you are same with Brahman?

Yiha sarva samam khalu jeeva ithi,

Yiha sarva niranthara jeeva ithi,

Yiha kevala nischala jeeva ithi,

Kimu rodhishi maanasi sarvasamam 5.17

Brahman specially is equal to Athma,

It is that which is always permanent,

It also pervades among those non moving beings,,

Oh Mind why are you weeping knowing that you are same with Brahman?

Avivevaka viveka abodha ithi,

Avikalpa vikalpa mabodha ithi,

YadhiChaika niranthara bodha ithi,

Kimu rodhishi maanasi sarvasamam 5.18

It is not wise to discriminate about Brahman which is beyond thought,

It is not wise to see variety in unity in it,

Brahman is truely a permanent consciousness,

Oh Mind why are you weeping knowing that you are same with Brahman?

Na hi moksha padham, na hi bandha padham,

Na hi punya padham , na hi paapa padham,

Na hi poorna padham, na hi riktha padham,

Kimu rodhishi maanasi sarvasamam 5.19

Brahman is not in the state of freedom or bondage,

Brahman is not in the state of virtue or sin,

Brahman is not in the state of complete or incomplete,

Oh Mind why are you weeping knowing that you are same with Brahman?

Yadhi varna vivarna viheena samam,

Yadhi karana karya viheena samam,

Yadhi bhedha vibedha viheena samam,

Kimu rodhishi maanasi sarvasamam 5.20

The Braman does not belong to a higher caste or lower caste,

For it cause and effect are the same,

For it unity and disunity are the same,

Oh Mind why are you weeping knowing that you are same with Brahman?

Yiha sarva niranthara sarva chithe,

Yiha kevala nischala sarva chithe ,

Dwipadhaadhi varjitha sarvachithe,

Kimu rodhishi maanasi sarvasamam 5.21

Brahman always pervades on all living beings

Brahman always pervades on all motionless living beings,

And also it pervades on all beings with two legs,

Oh Mind why are you weeping knowing that you are same with Brahman?

Athi sarva niranthara sarva gatham,

Athi nirmala nischala sarva gatham,

Dhina rathri vivarjitha sarva gatham,

Kimu rodhishi maanasi sarvasamam 5.22

Brahman is beyond everything that progresses,

It is divinely pure and stable among those,

It also exists day and night among those,

Oh Mind why are you weeping knowing that you are same with Brahman?

Na hi bandha vibandha samaagamanam,

Na hi yoga viyoga samagamanam,

Na hi tharka vitharka samagamanam,

Kimu rodhishi maanasi sarvasamam 5.23

Bondage and freedom do not tend to converge in Brahman,

Unity and separation do not tend to converge in Brahman,

Argument and useless talk do not tend to converge in Brahman,

Oh Mind why are you weeping knowing that you are same with Brahman?

Yiha kaala vikaala niraakaraam,

Anu mathra krusanu nirakaranam,

Na hi kevala sathya nirakaranam,

Kimu rodhishi maanasi sarvasamam 5.24

In Brahman the time and its divisions are not relevant,

In Brahman atom and its sub divisions do not have relevance,

But only plain truth of its existence is relevant,

Oh Mind why are you weeping knowing that you are same with Brahman?

Yiha deha videha viheena ithi,

Nanu swapna sushupthi viheena param,

Abhidhana vidhana viheena param,

Kimu rodhishi maanasi sarvasamam 5.25

Brahman does not have a body nor it is it disembodied,

Brahman does not have the three states of sleep , waking and dream,

And it is beyond the names of all rules,

Oh Mind why are you weeping knowing that you are same with Brahman?

Gagnopama shudha visala samam,

Athi sarva vivarjitha sarva samam,

Gatha saara visaara vikaara samam,

Kimu rodhishi maanasi sarvasamam 5.26

The Brahman is divinely pure and is as broad as the sky,

It is similar to all and permeates everything,

It is present in all that is essential and not essential,

Oh Mind why are you weeping knowing that you are same with Brahman?

Yiha dharma vidharma viraga tharam,

Yiha vastu vivasthu viraga tharam,

Yiha kama vikama virago tharam,

Kimu rodhishi maanasi sarvasamam 5.27

Brahman is not bothered with changes in virtue and vice,

Brahman is not bothered with changes in wealth and no wealth,

Brahman is not bothered with changes in passion and dispassion,

Oh Mind why are you weeping knowing that you are same with Brahman?

Sukha duka vivarjitha sarva samam,

Yiha soka visoka viheena param,

Guru sishya vivarjitha thathva param,

Kimu rodhishi maanasi sarvasamam 5.28

To the Brahman pleasure and pain are always equal,

It is without any joy or sorrow,

And in it there is no difference between Guru and Disciple,

Oh Mind why are you weeping knowing that you are same with Brahman?

Na kilankura saara visaara ithi,

Na chalachala saamya visaamyamithi,

Avichara vichara viheena mithi,

Kimu rodhishi maanasi sarvasamam 5.29

Brahman does not have any thing with passion, offspring, strength or weakness,

It has nothing to do mobility or immobility,

It also does not have discrimination or indiscrimination,

Oh Mind why are you weeping knowing that you are same with Brahman?

Yiha saara samuchaya saaramithi,

Kaditham nija bhava vibedha ithi,

Vishaye karanathvamasathyamithi,

Kimu rodhishi maanasi sarvasamam 5.30

Brahman is the essence of all essences,

It has been told that it is separate from itself,

And any action imagined by it is unreal,

Oh Mind why are you weeping knowing that you are same with Brahman?

Bahdhaa sruthaya pravadanthi yadho,

Viyadhadiridham mruga thoya samam,

Yadhi chaika niranthara sarva samam,

Kimu rodhishi maanasi sarvasamam 5.31

IN very many ways it has been told by Vedas,

That the five elements are more like a mirage,

Because it is only Brahman that exists in them all.

Oh Mind why are you weeping knowing that you are same with Brahman?

Vindathi vindathi na hi na hi yathra,

Chandho lakshanam na hi na hi thathra,

Samarasamagno bhavitha pootha,

Pralapathi thathwam paramava dhootha 5.32

Where the u intellect tries, tries and is not able to reach,

There can never be poem made according to meter,

This Avadhootha has purified himself and meditated,

And has muttered this philosophy of Brahman.

Thus ends the fifth chapter of Avadhootha gita composed by Sage Dathathreya called "Same sightedness ," in swami's instruction to Karthika.

Chapter 6 Liberation

(says there are no distinctions of caste or family)

Avadhootha Uvacha:-

Avadhootha tells:-

Bahudhaa sruthaya pravadanthi vayam,
Viyadhaadhiridham mrugathoya samam,
Yadhi chaika niranthara sarva Shiva,
Mupameya madhohyupamaa cha kadam. 6.1

The Upanishads in various ways tells us,
That the five elements like earth are just mirage,
And if Brahman alone is the indivisible supreme truth,
How can it be subject of comparison or have any peer?

Avi bakthi vibakthi viheena param,
Nanu kaarya vikaarya viheena param ,
Yadhi chaika niranthara sarva shivam,
Yajanam cha kadham thapanam cha kadham. 6.2

Brahman is neither divided nor undivided,
It is neither free from action nor inaction,
And if Brahman alone is the indivisible supreme truth,
How can we perform penance or worship to it?

Mana yeva niranthara sarva gatham,
Hyaavishaala avishaala viheena param,
Mana yeva niranthara sarva shivam,
Manasaapi kadham vachasaa cha kadham. 6.3

Mind is eternal and always travelling,
And is devoid of vastness or minuteness,
If that mind is the permanent Brahman,

How can it be grasped my mind or described by words?

Dhina rathri vibedha niraakaranam,

Adjithaanudhithasya niraakaranam,

Yadhi chaiika niranthara sarva shivam,

Ravi chasndramasou jwalanascha kadham . 6.4

There are no differences like day and night in Brahman,

There is no sun rise and sun set in Brahman,

And if Brahman alone is the indivisible supreme truth,

How can it be illuminated by sun, moon or fire?

Gatha kama vikama vibhedha ithi,

Gatha cheshta vicheshta vibhedha ithi,

Yadhi chaiika niranthara sarva shivam,

Bahir anthara bhinnamathischa kadham. 6.5

If Brahman does not have distinctions like desire or absence of desire,

If Brahman does not have distinctions like action and lack of action,

And if Brahman alone is the indivisible supreme truth,

How there can be inside and outside in Brahman?

Yadhi saara visaara viheena ithi ,

Yadhi soonya visoonya viheena ithi,

Yadhi chaiika niranthara sarva shivam,

Pradhamam cha kadham charamam cha kadham 6.6

If Brahman is devoid of expansion and contraction,

If Brahman is devoid of emptiness and fullness,

And if Brahman alone is the indivisible supreme truth,

How there can be first and last position in Brahman.

Yadhi bhedha vibedha nirakaranam,

Yadhi vedha vedhya nirakaranam,

Yadhi chaiika niranthara sarva shivam,

TRutheeyam cha kadham , thureeyam cha kadham 6.7

If Brahman does not differentiate between differentiation and similarity,

If Brahman does not have differentiate between knowledge and the sources of knowledge,

And if Brahman alone is the indivisible supreme truth,
How can there be state of sleep and thureeya for Brahman.

Gathithaa gathitham na hi sathyamithi,
Vidhithaa viditham na hi sathyamithi,
Yadhi chaiika niranthara sarva shivam,
Vishayendriya budhi manamsi kadham. 6.8

It is imagination to think Brahman as describable or non describable,
It is imagination to think Brahman as knowable or not knowable,
And if Brahman alone is the indivisible supreme truth,
How can it have objects, senses mind and intellect.

Gaganam pavano na hi sathyamithi,
Dharani dahano na hi sathyamithi,
Yadhi chaiika niranthara sarva shivam,
Jaladascha kadham salilam cha kadham. 6.9

If sky and air are not real,
If earth and fire are not real,
And if Brahman alone is the indivisible supreme truth,
How can Brahman be water or cloud.

Yadhi kalpitha loka nirakaranam,
Yadhi kalpitha deva birakaranam,
Yadhi chaiika niranthara sarva shivam,
Guna dosha vichara mathischa kadham. 6.10

If the imahinary worlds are all unreal,
If the Gods whom we hve imagined are unreal,
And if Brahman alone is the indivisible supreme truth,
How can there be merit , demerit thought and intellect?

Maranamaranam hi nirakaranam,
Karanakaranam hi nirakaranam,
Yadhi chaiika niranthara sarva shivam,
Gamanagamanam hi kadham vadathi 6.11

If Brahman does not have death or immortality,

If Brahman is not involved in action or inaction,

And if Brahman alone is the indivisible supreme truth,

How can we speak about its coming and going?

Prakruthi purusho na hi bhefha ithi,

Na hi karana kaarya vibhedha ithi,

Yadhi chaitika niranthara sarva shivam,

Purushaapurusham hi kadham vadathi. 6.12

If Brahman does not differentiate between spirit and matter,

If Brahman does not differentiate between cause and effect,

And if Brahman alone is the indivisible supreme truth,

How can we ever try to differentiate it as male or female.

Trutheeyam hi dukha samagamanam,

Na ginaadvitheeyasya samagamanam,

Yadhi chaitika niranthara sarva shivam,

Sthavirascha yuvaa na sishscha kadham. 6.13

If Brahman has nothing to do with sufferings of old age ,

If Brahman has nothing to do with joy of youth,

And if Brahman alone is the indivisible supreme truth,

How can it have infancy , youth or old age .

Nanu aasrama varna viheena param,

Nanu kaarana karthru viheena param,

Yadhi chaitika niranthara sarva shivam,

Avinashta vinashta mathischa kadham. 6.14

Brahman does not have the four stages of life,

It does not have any cause or causal agent,

And if Brahman alone is the indivisible supreme truth,

How can it be considered as destroyable or not.

Praseetha grasitham cha vithadhyamithi,

Janitha janitham cha vithadhyamithi,

Yadhi chaitika niranthara sarva shivam,

Avinaasi vinaasi kadham hi bhaveth. 6.15

If Only in one's imagination Brahman is tied or freed,

Only in one's imagination Brahman is born or dead,
And if Brahman alone is the indivisible supreme truth,
So how can it be either mortal or immortal?

Purusha purushasyavinashamithi,
Vanitha vanithasyavinashtha mithi,
Yadhi chaika niranthara sarva shivam,
Mavinodha vinodha mathischa kadham. 6.16

Brahman does not have concept of man or woman,
Nor does it have the concept of husband and wife,
And if Brahman alone is the indivisible supreme truth,
How can that Brahman even feel pain or pleasure.

Yadhi moha vishadha viheena paro,
Yadhi samsaya soka viheena para,
Yadhi chaika niranthara sarva shivam,
Ahamethi mahamethi kdham na puna. 6.17

If Brahman is free from delusion or depression,
If Brahman is free from doubt and distress,
And if Brahman alone is the indivisible supreme truth,
How can Brahman claim as "I" or "mine"?

Nanu dharma vidharma vinasa ithi,
Nanu bandha vibandha vinasa ithi,
Yadhi chaika niranthara sarva shivam,
mlhadhu swavidhu swamathischa kadham. 6.18

If Brahman does not have differences like Dharma or Adharma,
If it does not have differences like relatives and strangers,
And if Brahman alone is the indivisible supreme truth,
How can there be misery and happiness to Brahman

Na hi yaajika yajna vibhaga ithi,
Na huthasana vasthu vibhaga ithi,
Yadhi chaika niranthara sarva shivam,
Vadha karma phalaani bhavanthi kadham 6.19

To Brahman there is no person who does fire sacrifice and fire sacrifice ,

To him there is no difference between fire of sacrifice and oblation,'

And if Brahman alone is the indivisible supreme truth,

How can there be any results for religious acts done .

Nanu soka visoka muktha idhi,

Nanu dharpa vidharpa vimuktha ithi,

Yadhi chaiika niranthara sarva shivam,

Nanu raga virago mathischa kadham. 6.20

If Brahman is free from sorrow or absence of sorrow,

If Brahman is free from pride and humility,

And if Brahman alone is the indivisible supreme truth,

How can Brahman have passion or dispassion?

Na hi moha vimoha vikara ithi,

Na hi lobha vilobha vikara ithi,

Yadhi chaiika niranthara sarva shivam,

Hyaviveka aviveka mathischa kadham. 6.21

If Brahman is free of temptation and infatuation,

If Brahman cannot change or perturb,

And if Brahman alone is the indivisible supreme truth,

How can it have qualities of discrimination or absence from it.

THwamaham na hi hantha kadhaa chid api,

Kula jaathi vicharamasthyamithi,

Ahameva shiva paramartha ithi,

Abhivaadanamanthra karomi kadham. 6.22

Me and you have never existed at any time,

And how can we have heredity or caste ,

And if Brahman itself is the ultimate reality,

How can I salute and introduce myself to Brahman.

Guru sishya vichara viseerna ithi,

Upadesavichara viseerna ithi,

Ahameva shiva paramartha ithi,

Abhivaadanamanthra karomi kadham. 6.23

If Brahman does not differentiate between Guru and Disciple,

If Brahman does not differentiate between instruction and reflection,

And if Brahman itself is the ultimate reality,

How can I salute and introduce myself to Brahman.

Na hi kalpitha deha vibhaga ithi,

Na hi kalpitha loka vibhaga ithi,

Ahameva shiva paramartha ithi,

Abhivaadanamanthra karomi kadham. 6.24

If Brahman does not have division of imaginary physical forms,

If Brahman does not have division of imaginary physical worlds,

And if Brahman itself is the ultimate reality,

How can I salute and introduce myself to Brahman.

Sarajo virajo na kadhachid api,

Nanu nirmala nischala shuddha ithi,

Ahameva shiva paramartha ithi,

Abhivaadanamanthra karomi kadham. 6.25

If Brahman does not have passion or dispassion,

If he is very pure, and not moving at all,

And if Brahman itself is the ultimate reality,

How can I salute and introduce myself to Brahman.

Nahi deha videha vikalpa ithi,

Anrutham charitham hi sathyamithi,

Ahameva shiva paramartha ithi,

Abhivaadanamanthra karomi kadham. 6.26

If Brahman has a body or does not have a body,

The actions of life would also be unreal,

And if Brahman itself is the ultimate reality,

How can I salute and introduce myself to Brahman.

Vindathi vindathi nahi nahi yathra,

Chandholakshanam na hi na hi thathra,

Samara samagno bhavitha pootha,

Pralapathi thathwam paramavadhootha. 6.27

If the intellect cannot, cannot reach it,
It does have the signs of poetic metre,
Somehow the divine avadhoota has,
Muttered something about him , engulfed in bliss.

Ithi sri Dathathreya virachithaayaam avadhoota geethaayaam Swami karthika samvadhe swathma samvithyupadese Moksha nirnayo nama Sashto adhyaya

Thus ends the sixth chapter of Avadhoota gita composed by Sage Dathathreya called "Swami's instructions to Karthika, entitled liberation.

Chapter 7 Self knowledge

(tells us about nature of Avadhoota)

Avadhoota uvacha:-

Radhya karpata virachitha kandha,
Punyaapunya vivajitha Pandha,
Soonyaagare thishtathi nagno,
Sudha niranjana samarasamagna 7.1

The Avdhoota walks wearing a patched rag,
And he walks on a path which free from sin and virtue,
And without any thing , he sits in a bare empty corner ,
In pure unpolluted bliss of Brahman.

Lakshya alakshya vivarjithaalkshyo,
Yukthaa yuktha vivarjitha daksha,
Kevala thathwa niranjana potho,
Vadha vivaadha kadamava dhootha. 7,2

He is beyond right and wrong but honest ,
And is intelligent one who is not bothered about suitability ,
And he is being who is only interested in spotless religious principles,
And so how can he engage himself in argument and debate.

AAsaapasa vibandhana mukthaa,
Souchacharavivarjitha yukthaa,
Yevam sarva vivarjitha santha,
Sthathwam shuddha niranjanavantha. 7.3

Avadhootha is free from the ties of love and affection,
Being absorbed in God , he does not bother about cleanliness,
For he is a saint who has left off everything,
And he becomes one with divine purity of Brahman.

Kadham yiha deha videha vichara,
Kadham yiha raga virago vichara,
Yevam sarva vivarjitha santha,
Swayam yiha thathwam sahajaa kaaram 7.4

What is the need for an Avadhutha to think whether he has body or not,
What is the need of Avadhootha to think about whether g he is attached or not,
For he is a saint who has left off everything,
And he himself is the philosophy of equality.

Kadhamiha thathwam vindathi yathra,
Roopamaroopam kadhamiha thathra,
Gaganaakaara paramo yathra ,
Vishayeeakaranam kadhamiha thathra. 7.5

How can principles travel towards Brahman,
And how can it be either with form or formless,
For that Brahman is like all pervading space,
And how can there be activity involvement there?

Gaganaakara niranthara hamsa ,
Sthathva vishudhi niranjana hamsa,
Evam kadamiha binna vibinnam,
Bandha vibandha vikara vibhinnam. 7.6

Brhman is like the all pervading sky,
And its principle i that is spotlessly pure,
And so how can there be division or multiplication for it,
As well as bondage and freedom and other modifications?

Kevala thathva niranthara sarvam,
Yoga viyogo kadhamiha garvam,

Yevam parama niranthara sarvam,

Yevam kadhamiha saara visaaram. 7.7

That Brahman is all pervading,

And so how can one feel union and separation in it,

And since Brahman is always divine and stable,

How can there be variation of strength and weakness in it?

Kevala thathva niranjana sarvam,

Gaganakaara niranthara shudham,

YEvam kadhamiha sanga visangam,

Sathyam kadhamiha rangavirangam. 7.8

The Brahman shines spotlessly everywhere,

And it is all pervasive like the sky,

And so how can there be friendship or enmity in it,

How can there be mirth or misery in it?

Yoga viyogai rahitho yogi.

Bhoga vibhogai rahitho Yogi,

Yevam chrathi hi mandham mandham,

Manasaa kalpitha sahanandam. 7.9

The Yogi may be separated from Yoga,

He may or may not have any possessions but he enjoys

But he moves slowly and calmly,

And enjoys the pure bliss arising from his mind

Bodha vibodhai sathatham yuktho,

Dwaidhadwaithe kadhamiha muktha,

Sahajo viraja kadhamiha yogi,

Shudha niranjana samarasa bhogi. 7.10

As long as a person has ignorance as well as knowledge,

As long as a man has both sense of duality and non duality,

How can he be liberated? Why should one try to be a Yogi,

Who is free from desire and ignorance who enjoys pure, unadulterated Brahman ?

Bhahnaa bhagna vivarjitha baghno,

Lagna lagna vivarjitha lagna ,

Yevam kadhamiha saaravisaara,

Samarasa thathwam gaganaakara. 7.11

Brahman being beyond whole and part has no division

Brahman being beyond attachment and detachment is beyond attachment ,

Because it has an all pervading existence,

Just like sky, which does not contract or expand.

Sathatham sarva vivarjitha yuktha,

SArva thathwa vivarjitha yuktha,

Yevam kadhamiha jeevitha marane,

Dhyanaa dhyaanai kadhamiha karanam. 7.12

An Avadhootha renounces everything ,

He also renounces all principles and rituals,

And so how can there be life or death for him,

And what is the need of meditation to him.

Indrajaalamidham sarva yadhaa maru mareechikaa ,

Akhanditha manaa kkaaro varthathe kevala shiva. 7.13

The entire world is a magic like the mirage in the desert,

And in that the limitless Brahman like Shiva only exists.

Dharmaadhou moksha paryantham nireehaa sarvadhaa vayam,

Kadham raaga viragaischa kalpayanthi vipaschitha, 7.14

WE the Avadhoothas never desire salvation dharma , wealth and enjoyment,

Then how do scholars say that we have attachment and detachment.

Vindathi vindathi na hi na hi yathra ,

Chandho lakshanam na hi na hi thathra,

Samara samagno bhavitha pootha ,

Pralapathi thathwam paramavadhootha . 7,15

If the intellect cannot, cannot reach it,

It does have the signs of poetic metere,

Somehow the divine avadhootha has,

Muttered something about him , engulfed in bliss.

Ithi sri Dathathreya virachithaayaam avadhootha githayaam Swami karthika samvadhe sawthma samvithyupadeso nama saphamo adhyaya

Thus ends the seventh chapter of Avadhootha Gita Written by Swami Dathathreya in which in the discussion with Swami karthika, "self knowledge ." is discussed.

Chapter 8 Self knowledge

(definition of Avadhootha , letter by letter)

Avadhootha uvacha:-

Thwad yaathrayaavyapakathaa hatha they,

Dhyaanenachethaparathaa hathaa they,

Sthuthyaa mayaa vaakparathaa hathaa they,

Kshamasva nithyam trividhaa aparaadhaan, 8,1

Oh Brahman, by going on pilgrimage in search of you, I am denying your omnipresence,

By meditating on your form , I have given a form to you inmy mind,

By singing prayers about you, I have denied that you are indescribable,

Daily please pardon me for committing these three offences.

Kamairahatha dheerdhantho mrudu suchira kinchana,

Aniho mitha bukhsantha sthiro macharano muni . 8.2

He whose senses are not shaken by passion,

He whose tender sense organs are under full control,

He who eats frugal food , he who is peaceful,

He who is stable and taken refuge on me is a sage,

Apramatho gabheeraathma druthimaan jitha shad guna,

Amaani manadha kalpo maithra karunika kavi. 8.3

He who is vigilant profound , steady and victor over six qualities,

He who is humble , honours all , well mannered , friendly and merciful is the sage.

Krupaaluskrutha droha sthithikshu sarva dehinaam,

Sathya saaroanavadhyaathma sama sarvopakaaraka 9.4

Sage is merciful, does not trouble those who trouble him,

Who takes care of everyone, who is established in truth,

Who is without bias and who treats every one equally.

Avadhootha lakshanam varnainjathavyam bhagathamai,

Veda varnatha thathwajnai veda vedantha vadhibhi. 9.5

From Greatly learned people we should learn the signs of Avadhootha,

Those learned people should be teachers of Veda and vedantha.

AAsaa pasa vinirmuktha aadhi madhyaa antha nirmala,

AAnande varthathe nithyamakaaram thasya lakshanam. 9.6

He is free from the ties of love and affection,

He is free from beginning through middle to end,

And he can be recognized by being always dwelling in bliss.

Vaasanaa varjithaa yena vakthavyam cha niramayam,

Varthamaaneshu varthetha vakaaram thasya lakshanam. 9.7

The letter "Va" in Avadhootha indicates that he has uprooted all his desires,

That he is getting purer and he lives forever in Brahman.

Dhooli dhoosara gathrani dhootha chitho niramaya,

Dharana dhyana nirmukthodhookaarasthasya lakshanam. 8.8

The letter "Dhu" in Avadhootha indicates that his body is coated with grey dust,

He does not have body consciousness, his mind is pure and healthy,

And that there is no need for him to practice meditation and concentration.

Ththwa chintha druthaa yensa chintha cheshta vivarjiths,

Thame ahamkari nirmukthasthakarasya lakshanam.8.9

The letter "Tha" in Avadhootha indicates, his being absorbed in thought of Brahman,

He has no anxiety, no need to exert himself and free from ego and ignorannumber of that Mami, please. Though ce.

DAtathreya avadhothenanirmithaa aananda roopinaa,

Ye padanthi cha srnunvanthi thesham naiva punarbhava. 8.10

This song of joy composed by Dathathreya Avadhootha,

If read or if heard would make you free from rebirth.

Ithi Sri Dathathreya virachithaayaam avadhoota geethayaam Swami Karthika samvadhe swathma samvithyupadeso nama ashtamo adhyaya

Thus ends eighth chapter of Avadhoota Gita composed by Dathathreya dealing with self knowlwdge in the conversation of the Lord with Karthika