

SHREEGURULILAMRUTA

ENGLISH PARAPHRASE BOOK - 1

GNANKAND

CHAPTER-8

Alakh said: upon seeing the complete awe of Ansuya Ma, all the demi-gods were showering, with petals of flowers and offered the respects. Thanks to your strength.1.

You are the dearest in all three worlds and boundless. Oh Mother! Scriptures are full of praises of you. Praise to you.2.

You did the difficult task of having God take the physical existence in form of a body and gave us credit of it. You have really spread your name in all four directions.3.

All of us are elated with and by you; therefore ask us for a boon. Oh intellect ascetic wife! Tell us whatever your heart desires for success.4.

Ansuya gave salutation and said: Oh Lords! What can I ask for? I am firmly devoted to service my husband. I ask that I am able to be of service to him forever.5.

I do not become widow so long as I live. I ask that Brahma, Vishnu and Mahesh be my sons.6.

Hearing Mother Ansuya, all the devas happily said: let it be so and returned to their abode in heaven.7.

Then, Atri and Ansuya came to Mahurghad and built the ashram on the peak of the Sahya Mountain.8.

Mandavya Rushi was maintaining his breath and soul on the gibbet; this was due to his strength of penance.9.

As devas and munis came to know this, they went to the king and said: wicked king, do you know to whom are giving difficulty to?10.

King, the one whom you have on the gibbet is Mandavya Rushi absorbed in penance. Upon hearing, king was shocked with fear and looked dumb founded.11.

Immediately released the rushi from the gibbet. He bowed to the rushi. He said: Oh Rushi!12.

I have made a big mistake due to my ignorance. Please forgive me for my mistake. Mandavya Rushi replied: King, do not worry.13.

You are not at fault for this. God of Death is really at fault. I shall go to God of Death. You were ignorant and innocent one.14.

Then, Mandavya quickly came at the door of the Yamraj (God of Death). Rushi, full of anger said: Hey Yamraj!15.

Is it true per scriptures that one becomes king prior to their deeds? One is the protector as well as part of Yamraj.16.

The punishment given by the king can be considered as given by you. Oh intelligent one! Why did you hang me on the gibbet?17.

Yamraj replied: as a child you had committed the sin when you had pierced a bird with a thorn.18.

Due to sin, you were hung from the gibbet. Hearing such, Rushi said: You are not the protector of the religion.19.

Sins committed by a child up to age of twelve, parents are responsible. You have caused unbearable pain that was wrongful.20.

Dharamraj, under your responsibility, you have knowingly let such inappropriate action take place. Therefore, I curse you to be born in age of Dwapar-yug as a son of a maid.21.

As per curse of the rushi, Yamraj was really born on the earth as a son of maid and was known as Vidur.22.

While, Atri and Ansuya were staying at Sahyadri Mountain. Brahma, Vishnu and Mahesh remembered the boon given.23.

One day Atri came out of the deep concentration and saw Ansuya standing there after bathing after fourth day of the menstrual cycle.24.

A divine light of Brahma, Vishnu and Mahesh emitted from the eyes of the Atri rushi. The light instantly entered the stomach.25.

She was impregnated. This was the ability and doing of all three forms of the Lord. Ansuya was full of endless luster.26.

Remembering Thou with devotion can end the birth cycle, then how can one without beginning and ending be in womb?27.

Even though such is true. Thou appears; he is dependent on devotees. To show such Lord envisioned and enacted the mystery.28.

Impregnated and overflowing full of joy, Ansuya was talking of the spiritual knowledge that could lead to liberation from birth and death cycle.29.

Being creation of the Lord, in addition to having Lord in the womb. One with complete knowledge and the original form then who can describe her divine desires?30.

Atri rishi would perform all the rites with complete faith and trust. Important day arrived being the ninth month and the ninth day of the fetus.31.

Accordingly, Thou's divine appearance was on the important month of Magashar (second month in Hindu calendar). Fifteenth day of the lunar cycle being the full moon with constellation was of complete conjunction and confluence.32.

It was a precious day of Wednesday with constellation setting known as mrug. Lord appeared during the twilight.33.

Suddenly, form of all three appeared standing there. Smearred with sacred ashes, had six hands with complete and incomparable beauty.34.

Lower two hands: One holding the rosary beads. Other holding the ascetic water pot. Middle two hands: one holding a tambourine, other holding the trident.35.

Upper two hands: one holding conch shell and other holding circular sharp wheel. On the head is the matted hair giving the beauty as well. Wearing simple ascetic clothing.36.

With such enormous beauty and luster with such brightness, seeing this Atri and Ansuya were joyful and in state of bliss that cannot be contained within the heart.37.

She offered her complete reverence bow to the Lord. Throat was choking with emotion. As the hands were clasped, started to offer the prayer and tears started flowing.38.

Oh complete blissful Hari, praise to you. You are eternal and without a beginning, or an end. You are same in the beginning, in the middle as well as at the end. You are formless and without prejudice.39.

You have no binds and are without a form. Your existence is infinite and everywhere. How can poor and ignorant person know you completely? .40.

Oh Lord of the Universe! There are infinite number of universe within you. Who will believe that I gave birth to you as my child?41.

You are independent of and from everything. You can only be bound by devotion. Oh Lord! You are only hungry for faith and devotion. Who can understand your hidden mystery?42.

You are the form of Truth. Then, how can your promise be false? Lord of the helpless accept us as your servants and take care of us.43.

Oh destroyer of the evil! You never procrastinate to protect the devotee. You have taken this form that is unbelievable. Who can know the importance of such mystery?44.

Who will accept this form of yours as a son of the Rushi? Therefore, take the form of a child and complete your promise.45.

As we affectionately fondle and take care of you, we can completely become free from this illusionary materialistic world.46.

Upon saying, Atri and Ansuya bowed to and held the feet of the Lord and started praying. There is no other who can take care of us.47.

Hearing this, with a smirk three forms of the Lord said: Hey Rushi! Why do you have such strange doubts?48.

We had first appeared to you at Kulachal Mountain. At that time we had resolved your doubt by telling: We are one and same in all three forms then we had come at your Ashram along the bank of Narmada River as mendicant asking for a meal.49-50.

Ansuya, with full faith and trust, you had served the food by becoming naked as requested. All three of us had become infants.51.

Then our Devi wives had come and asked with prayers to return us to them. At that time, you had asked for a wish that the cradle not stay empty.52.

We had given that boon and returned with our Devi wives to our palaces.53.

Our various devotees as well as Indra had firmly, happily and lovingly given such a promise.54.

Upon thinking, we remembered all three boons and to make them come true and have it be known as the force of the devotion.55.

Be it known to you, we have taken the Divine form and appeared before you, upon seeing the faith and trust of both of you.56.

I decided to give myself unto you. Understand it firmly. I will be dependent on you and with this body will act according to your wishes. .57.

Protectors of the universe and creator of such mysterious act, upon saying instantly took the form and infant baby. Praise to the protector of the universe.58.

Atri Rushi bathed and performed rituals after the birth of a child. Muni's with joy were loudly saying the praises.59.

Dev's were showering with petals of flower. Light breeze was blowing. Drums were playing as well celestial musicians were singing praises.60.

Goddess with eight hands was dancing there with joy. Everything immovable i.e. mountain as well as moveable/ live objects (i.e. trees) were full of happiness.61.

Trees that were not bearing fruits started to bear. Barren woman became fertile. Joy spread and being experienced with festivity.62.

Where Lord is born, reddish fragrant powder is showered continuously as form of happiness. Affliction is gone from all ten directions. Sins and famine cease to exist as well.63.

Praise to chaste mother Ansuya by whom Lord Brahma, Vishnu and Shiv were pleased with breast feeding.64.

On the twelfth day rushi happily performed rituals of name giving and named the form of Lord as Datta.65.

Name having qualities of a moon and destroyer. Reciting such name will alleviate any agony affliction etc.66.

Lord Vishnu, who has given himself; is appropriately named Datta. Thou's importance increased as well. Intellect as well as ignorant were praying to the Datta.67.

Part of Lord Brahma, named refers to the moon which provides happiness and place of calm.68.

Part of Lord Shiva is destroyer and punisher of the wicked and sinful individuals to protect the devotees.69.

Such form is of anger. Chaste mother Ansuya is happily putting three children with such generous qualities to sleep.70.

She put all three into the cradle and slowly swinging and singing the lullaby. Praise to such mother Ansuya.71.

Lullaby 1

Oh Master, Datta Digambara! May you swing in the cradle with all ease! Oh you, Avadhoot the Supreme! You are beyond all signs.

.....Refrain.

Ansuya the daughter of (Sage) Kardama and the wife of (Sage) Atri, whose praise can not be adequately sung even by the Vedas, is giving you swings!

The mines (here the source of origin) which are beautiful and four in number. The same is the pious cradle looking beautiful with twenty four strings hung on the illusory pole, oh Smrtigami! And (in the cradle) you swing in rhythm, oh the one knows the heart of everyone! You lovingly pull the string in the form of a mind and so easily you give a light swing in the form of action. Oh you, friend of devotees! Having taken a birth fascinated by the worship of your devotees, though desire free you swing yourself in the cradle! Leaving aside the pranks of inclinations towards worldly pleasures and the bad objects of senses and dirty cob-webs in the form of the feeling of mine and thine, you oh Inhabitant of Bliss!

Hear the lullaby, the essence of Vedas, being heard by the blessed followers of the Master!

Achieving (Unmani Nindra) the silent state of mind in practicing yoga, one attains the grace of the Master in the form of Divine Luster (self knowledge). It removes all the agonies and miseries (mental, physical and spiritual) and there are no shortcomings for him or her in all the three worlds! It is by the grace of Thou that he remains joyous through the soul and not by the objects of the senses.

Lullaby 2

May you swing and swing, oh Avadhut ā!
You are beyond sorrow and ignorance!Refrain.
The wonderful cradle crazily moves round from molecules to
mountains; It moves in a peculiar way.
It moves on the illusory threefold pillars.
It is beautifully arranged in five-fold sensualities.
In such a cradle, oh Lord!

Be engrossed with total detachment;
And reach the beyond mind-state (of a yogi)!1.
The cradle is being rocked by the destiny,
towards what is seen and transient!
Thus speaks the 'Shruti' (vedic scripture) loud and clear.
Beyond the beginning and beyond the end you are!
In the middle only visible!

You are the stable of Essence!
Diversified your divine sports are!
You are the Essence-energy at the root of everything!2.
Your face is blooming as the Existence, the conscious and the Bliss!
It makes the universe visible.

The world is lying and spread over in all directions! It is a morsel for
you; For one who is ever-satisfied and satiated, the question of
starving or going hungry does not arise Oh you the Endless-one!
You are the object of morsel;

And you are the subject who consumes a morsel!
You put on the attribute-free garment made of rags.3.
Observing the sky-clad, 'Rang' (enlightened soul) speaks sweet and
indistinct speech like that of a child!

The (holy) mother vedic scriptures also speaks in the same tongue!
In the deep silence that icon is witnessed!
Oh you imperishable one!

You are both: Formless and having multi forms!
You are the creator, the protector, the destroyer (transformer)!4.

Happily swaying and singing lullaby full of Vedic knowledge. Praise to
her feeling and incomparable devotion.72.

- One who can create in an instant, maintain and end it as well is truly swaying in cradle due to love and affection of the devotee.73.
- Provider to the universe is urging for love and affection of devotee is crying per his wish. Ansuya is lovingly playing with them.74.
- While she is feeding two and third one cries.75.
- She places her pinky in the mouth and affectionately calms him. Who can describe the fortunate destiny of the chaste mother?76.
- Thou, who is not easily satisfied with rituals and sacrificial rites. Yet, he is easily gratified from breast feeding by mother Ansuya.77.
- Enormous devotion has brought rare benefit to comfort then who can describe the happiness of doing such with the Lord?78.
- Such mystery of the Lord is only known to Thou. Meek person trying to understand the mystery has no success in knowing it.79.
- Moon asked for permission and went to live in the constellation of the moons. From there it was flowing, its light of calmness.80.
- Moon is immortal form of the beauty. It is the life of the medicinal plants and breathes of the vegetation.81.
- Durvasa bowed to Atri and Ansuya and departed quickly.82.
- Ascetic devout of penance Durvasa Muni moves around the universe per his wishes. He punishes wicked and sinful for the benefit of the world.83.
- As both Durvasa and the Moon departed Ansuya was saddened. Lord Datta seeing this and was feeling compassionate. He went and said: Oh mother!84.
- Why are you feeling sorrow unnecessarily? Remember things that occurred previously. I am the form of the three, know it as such.85.
- Upon saying, Datta instantly appeared three as one. Excellent form with three heads, six hands appeared with beautiful appearance.86.
- Hands were holding conch shell, mace¹, wheel, water pot (gourd), trident, lotus; such objects and weapons were beautifying. Matted hair on the head was also attractive.87.

1. Club.

Mother seeing all the three children in an unimaginable one form; without any differentiation; while forgetting the body and home. She was seeing the form with ecstatic joy.88.

In an instant, she was infatuated. Next instant, all three were infants like before and mystic curiosity.89.

By showing illusion and having mother allured; they were sitting on the lap and drinking milk from the breast.90.

Seeing the mystery, Ansuya quickly calmed as before and was playing with them as one's.91.

Datta would play that surprise to others. They would talk in a manner like a baby. They would laugh with gestures. Make sounds like a mute person that could fascinate one's heart.92.

One who can make a mute talk is talking like a mute. Bumps into things and falls down. Praise to his mystery.93.

With his grace lame can walk, to climb the mountain, yet he himself is continuously stumbling and falling to being fascinated by the devotion.94.

He would gather the rushi's children and play with them. Upon hearing mother calling he would run away.95.

Mother Ansuya would chase after him then he would run faster. Upon mother getting tired and sit, he would get caught due to his wish.96.

Even in dreams of yogis' with prayers, he could not be caught. He is easily caught by the mother.97.

Mother would bathe him in her lap. Next moment, he smears dirt all over the body from toe nail to head.98.

Datta, the Lord who is with eternal happiness, did many things like this to provide joy to the mother and father.99.

At the age of eight years, Rushi performed the sacred thread rituals and gave the teachings of it. The Datta took permission of the father and went to Kailash Mountain.100.

Lord Datta, who is complete and eternal light, with control over death, completed the learning of the scriptures and Vedas.101.

Then Datta came to Panchaleshwar at the bank Godavari River and started to do the penance.102.

Upon completion of learning and penance, in a quick instant came to Mahurghad and offered bow to Atri and Ansuya. He started living with them.103.

Whose existence is internal as well as external and coverings of obstacles have been vanished. Who can understand the mystery of him?104.

Even discarded, the only clothing he was wearing was loin-cloth and went to crematory in a naked form and sat there. Yogis' started giving respect to him.105.

He would throw stone from far; would swear occasionally, always play alone like a child. Sometimes looked like a small child, other times appear as if like an adolescent and play jokingly with a young lady.106.

At times look like an aged person wearing torn clothing and wandering.107.

Sometime move around with matted hair like a Rushi: some time like an ascetic or one enjoying the materialistic things or with someone (A companion).108.

Some occasion he would go around like an ascetic (yogi), other times he would be completely naked, occasionally in fancy clothing.109.

His body sometimes appeared like a skeleton, it may appear very healthy as well. Other times he walked like a sanyasi with stick, sometimes without it.110.

He may appear as celibate or as a house holder. He may even look as a person in the third stage of life and retired. He may even look as hostile or inverted.111.

He would do and act different than what scriptures say. His behavior and gestures were very unusual. Who can describe such?112.

Thoughts and words can not completely describe as such. Monk and celestial musician are infatuated by him. He goes around in an invisible form for and to protect his devotees.113.

Learned ones bow to him by seeing his acts like child, fool or spirit; ignorants have doubt about him.114.

He appears in an instant to devotees who remember him to alleviate their difficulties. Is there anyone more merciful than Datta?115.

He only looks at the gestures of affection. Never looks at the faults. Thou without a form take the physical form only due to being subdued by the (prayers) devotion.116.

Lord Datta always stays at Sahya-chal. He appears upon remembrance of him. He is always present everywhere.117.

Lord Datta is resting at Mahurghad. In the morning, bathes in Ganges River. In Kurkshetra does morning ceremony of drinking water from the concaved palm of the hand.118.

Does concentration in Ganagapur; smears the sacred ashes on the body in Dhoopeshvar.119.

Performs the morning prayers at Karhate. In Kohlapur, ask for the food but does not eat there.120.

He puts a mark on the forehead (tilak) at Pandharpur. Consumes the food at Panchaleshvar.121.

Drinks water at Tungbhadra. Listens to discourse of scriptures at Badrinarayan.122.

Being satiated, he rests at Girnar and happily performs the evening prayers at Western Ocean seeing all.123.

Known as Lord Datta! As savior in this kalyug. Many have been liberated by him such as:124.

Ved Dharma by his prayers; Dipak by his act of listening; Kartavirya by his remembrance.125.

Aayu for his service to the Lord; Alakh for his homage; Yadu for his offerings during worship; Vishnu-Datta for his prayer and worship to the Lord's feet; Pashuram for his love and affection for the Lord. Many others were liberated to eternal place of the Lord due their humble submission and/or devotion.126.

Hey Niranjan! What more can I say? Demi-god with ability, celestial musicians and even devotee Prahalad have gone and surrendered to the Lord.127.

Hearing all this, Niranjan was perplexed and replied: Oh Lord, I do not know what shall I ask? How should I ask? Therefore, please forgive me.128.

As I hear the more of the mysterious story, I am getting more and more surprised. Thirst and desire to hear does not subside nor does it get fulfilled. Oh excellent Guru! Please satisfy the thirst.129.

Why did devotee Prahalad come for shelter to the Lord? Devotees liberated and blessed?130.

Oh Guru! Please tell me all this in complete detail. Upon saying, Niranjan bowed to Alakh!131.

Upon hearing such inquisitive question, Alakh replied; I will tell you such narration in the next chapter and hearing such story one will not have any fear or face difficulties.132.

Truly! Alms of this knowledge, only fortunate ones understand and experience. Less fortunate one just see false illusions and sit in the corner crying.133.

This chapter described the birth of Lord Datta and wonderful daily behavior. Hearing such, who would not benefit from it?134.

Lord is very intelligent in the act. Mysterious, his mystery is incomprehensible (mystic). Rang says: even learned and intelligent ones are mystified, then how can a meek one comprehend it?135.



SHREEGURULILAMRUTA

ENGLISH PARAPHRASE BOOK - 1

GNANKAND

CHAPTER-9

Alakh tells Niranjan that he is virtuous. Love and attraction towards the lord is the reason he loves to hear the stories of the Guru. Therefore, you are able to drink the nectar of it.1.

Because of you, I am able to recite the story of it. I am elated as the story comes to memory in exact sequence as it had occurred.2.

For which Lord Nrushinh took birth to kill demon Hiranya-Kashyap in order for the lineage of kingdom be maintained by placing Prahalad, who ruled ethically.3-4.

Prahalad was continuously remembering the lord as he had been advised by Narad-muni. Even doing such he was not able to experience the complete knowledge. Therefore mind was not always at peace.5.

Being not at peace, some times mind wandered or was stunned. Occasionally be in full concentration. Sometimes mind be full of happiness, other times be consumed with worries and fear.6.

Lack of experience of total peace during each moment, he felt dejected. He would use hunting as an excuse to go to forest. So he could wander there.7.

While wandering he came to the river bank of Kaveri and saw an unknown person.8.

This person was lying like a python. Body was covered with sand and dirt. Parts of the body could not be recognized or be described.9.

His eyes were pious looking, lustrous and steady. Upon seeing such Avadhoot, Prahalad bowed and offered his respect.10.

Holding two hands clasped together, asked Oh Lord! You look poor yet your body does not look famish. Why does your body not look poverty stricken?11.

You have the energy to work, yet you look as you are doing nothing. By working you will get wealth, which will allow you to obtain food and etc.12.

One can get this only with money. With such things one can be happy and healthy. You have all of these even without doing anything.13.

You are laying idle without putting any effort as though being lazy. Seem to have no desires or gestures? Hitherto, you have such a healthy body. If appropriate please tell me, how is this possible?14.

Foolish person may not find employment, but you are not a fool. You seem to be intelligent and smart. You have the complete knowledge yet seem to look as a buffoon. Why is it so?15.

Seeing such individuals around you, do you not feel hesitation to be surrounded by them. You seem to be without differentiation or duality and see with equality and act without.16.

Upon hearing such statements of Prahalad, son of Atri, Lord Avadhoot was smirking and said! Oh Prahalad student of Narad Muni!17.

Listen! Think of this body as door to heaven, hell and place to do deeds.18.

Soul comes to in a form of human body for worldly satiation after going through many forms of living species and by having done good deeds and karma.19.

Human being spends the whole life to attain materialistic pleasures and with an idea it will provide happiness while chasing them. This brings more dejection, sadness, pain and sorrow to the soul.20.

Upon seeing this everywhere, I gave up searching for happiness outside. Therefore, started searching for eternal happiness within me.21.

One's soul is completely full of happiness, it does not have an iota of sadness. After observing for long time, I came to sense that I will not be able to find happiness by searching for it.22.

As the obstacles and ignorance ends, the light of eternal happiness and knowledge is seen and experienced automatically.23.

All the things obtained by senses and materialistically always are the root of the unhappiness. I experience pleasure of anything that I get on account of fate or destiny. Therefore, I lay idle.24.

Just in case you ask, why doesn't everyone do this? Listen, what I have learned with practice, I want to tell such.25.

Everyone looks for eternal bliss everywhere even though it is within one's self. They think that body is the soul, such ignorance causes sadness to be experienced.26.

This uncertain body is filth and the source of grief. An ignorant one's think of it as a source for happiness and gets trapped in the web of illusion.27.

Just as pure water covered with moss, similarly the pure soul and eternal happiness is covered with worldly illusions.28.

With appropriate good and bad effort such moss is moved and pure water is seen.29.

Similarly by practising the self knowledge, veil of ignorance is removed and experience of one's soul is achieved.30.

Due to thirst one run towards a mirage and dies in doing so. Similarly human being looking for happiness;31.

That lies within one, yet bewildered and runs after worldly pleasures which only bring sadness in the end.32.

As it is known, sadness comes without seeking or asking for it. Similarly happiness comes due to fate and without searching. For which you do not have to make efforts.33.

Due to destiny all the attempts and efforts do not even bring happiness even in the dreams. This is simply due to fate.34.

Just by sheer accident that happiness is felt such worldly things in the end will always be the cause of sadness. Because it is dependent on something. It makes one disinterested and frustrated.35.

Knowing such at heart, I am not putting any efforts. In the end such material things provide grief, then why should one have desire for materialistic things?36.

Attachment and envious for enjoyment from material things always give, undue affection, melancholy and fatigue etc; as a result one's inner self is uneasy and disturbed.37.

One's mind is unstable; as a result one does not get good sound sleep, due to fear and doubts. Continuous sadness is experienced.38.

As a student of python, I learned to give up desire to prolong the life.
From the bee, I learned not to accumulate the wealth.39.

After learning such, I am no longer fearful of tiger, hunter, disease, king,
burglar or beggar.40.

Internally, I live without desires. I am happy knowing that everything
comes as a result of fate and destiny. Sometimes, I may not get anything due
to fate and that does not sadden me.41.

With understanding that whatever it may be is appropriate with knowing
this within. I just lie like a python without movement for long time.42.

Whether the quantity of food is small or lot, tasteful or not, I eat without
any hesitation. I live within the community or in the forest without any worry,
.....43.

I am not joyful or excited if someone feeds me gladly and with respect.
Also I am not saddened by other who feed me with hatred.44.

If someone invites heartedly for a meal, I will eat with sentiment and not
be bound by any restrains.45.

Many times, days and days will go by without any food, yet I will not
look or seek for it.46.

Similar to a bee, it is killed and the honey is taken by others. All labor
and effort to gather the wealth in the end is taken by others. Knowing such I
have become free of worldly things.47.

To accept from anyone is a cause for happiness, to gather such is a
cause for annihilation (destruction, ruin). I have learned not to gather form from
a bee.48.

I cover the body with leather, leaves, silk cloth or otherwise that I get
according to the fate and spend the days happily.49.

Sometimes I am naked. I treat all situations equal and spend the time
in happiness.50.

Sometime I live in crematory, other times on a rock. I may sleep on a
luxurious bed other times on the floor.51.

I may spend time with people, sometimes I may wander alone in the
jungle. I may give up the community and jungle by staying at crematory. .52.

I may cover myself with sandal wood paste and rosary beads and
perform meditation and concentration and wear beautiful clothes and jewelry.
.....53.

Sometimes I may travel in a carriage, horse or elephant. Other times, I may walk and move around naked with equal joy.54.

Sometimes I will recite scripture as a learned person and I may act as fool to others. Then I just watch the merriment (amusement).55.

I do not praise or slander anyone. I always stay without attachment or hatred.56.

One behaves according one's intellect. Everyone has different intellect then why should I praise or slander anyone?57.

I see everyone as part of my soul therefore I always wish the best for all. I never disrespect anyone.58.

I am continuously concentrating on the Lord. I am fully addicted and fascinated to the Lord. I am part of the same supreme soul as a result jugglery and materialistic things of the world do not affect me.59.

Whether one is a Brahmin or of lower caste; cow or a dog; at mind everyone is part of supreme soul. Therefore I treat with equality and without differentiating of being higher or lower.60.

I have extinguished all the desires. I am one and without association, with such thought I am consumed within with supreme soul.61.

I move around since I am in continuous state of eternal bliss. I have no grief or unhappiness.62.

By giving up support of the worldly objects and looking within. All obstacles and illusions all destroyed from its roots, and the ever lasting peace is attained.63.

By consuming the illusionary false doubts in the fire of a mind, eliminate the worldly attachments from mind which ends the ego, and be absorbed into Supreme and the mind detached from worldly attachments.64-65.

At the end of all the intentions and reasoning are eliminated with such ending, one is liberated.66.

Retracting mind from everything and be in a state of concentration. Become clam and without desires of the senses and be without duality.67.

Have a thought that I am same as the pure supreme soul; I am without attachment. I am calm. I am part of Supreme Being. I am that.68.

With such a complete conviction, one attains liberation. In an instant

without any delay, I have revealed this secret to you. Now attentively in a quite lonely place, do concentration on my saying.69.

End the merriment of the speech. This knowledge is like un-ripened mercury. Only one deserving and qualified can digest such knowledge other cannot.70.

Thereafter Datta Digambar maintained silence. Prahalad recognized Thou within him and bowed with respect and performed ritual prayer.71.

Asked for leave and started to return to the kingdom.72.

Without being infatuated by kingdom, women, son etc; engrossed in self concentration, he was running kingdom with a thought that this is all due the destiny.73.

He ruled the kingdom for long time being in self-concentration, Prahalad handed the kingdom over to his son. Thereby detaching from everything.74.

As per teaching of the GURU, he was wandering alone with happiness. Praise to mysteries of the Guru. He makes the student equal to him.75.

Neither divine nor demon's can recognize the form of the Guru, then what ability to understand him? Three headed Lord is unimaginable and unique.76.

One day in Mahurgadh, Pingal snake came who is the creator of prosody.77.

There under a tree of embellica with dark leaves. Lord without sacred thread was singing ved with melodious voice and with full of the joy.78.

Seeing this Pingal snake asked: Oh one with knowledge! Please tell me the certain qualities and virtues and your stage of living (Ashram).79.

Loincloth around the waist, sacred thread and Palesh (a kind of tree) stick can not be seen around therefore you could be recognized as celibate. You do not seem to be a son of Brahmin.80.

You do not have sacred thread on the shoulder. You do not maintain sacred fire, and not living the worldly life of a house holder.81.

I do not see self controlled of tranquility control over sense for someone living solitary life in a forest.82.

Therefore, I am suspicious as to who is in this naked state? You do not appear to be hermit since you have tremendous amount of hair.83.

You are living an uncivilized life with joyfully with naked women. Your eyes are red similar to a drunkard, who has advised to live on this path? Tell me everything in detail.84.

Lord Datta said: oh snake! Calm down, I will tell you everything. You talked about four types of living a life (1) Celibacy (2) House-holder (3) Self Control (4) Tranquility. My type of living is totally different from all four of them.85.

Really, my type is the fifth which is beautiful and the best. You are not aware of this. Those who know the Brahma; consider it and love it most.86.

One who sees everything without duality; see supreme soul in everyone; has no calamity of resolve or doubt; beyond anger and malice.87.

He always is in constant state of detachment, for one this is the fifth stage that liberated person knows.88.

Upon hearing such he was able to recognize Lord Datta the son of Ansuya. Upon understanding Pingal snake was sad and helpless; with teary eyes was praying and said oh merciful Lord;89.

You are pure, omniscient and eternal.90.

You are beyond good deeds and sins. Oh Lord, I said rude things. Please forgive me.91.

Oh Avadhoot! Due to my pride I insulted and disrespected you, that was my wickedness. Please forgive me.92.

Oh Lord! Tell me something such that will benefit me. He repeated such statements and bowed over and over.93.

Lord with mercy on him uttered wise advice. Upon feeling at peace in an instant Pingal was freed and was calm at heart.94.

Then bowed and returned to his abode. Lord recited all of this at the request of demigods.95.

With purity and calm at heart, one should suppress such ignorance and bind be broken.96.

Self control, tranquility, faith etc are aids so doubts are driven and leading to peace with inner soul. It also vanish the desires.97.

By giving up ego, slandering, respect and disrespect fight the enemies such as the anger, greed, desires, arrogance, pride and activity.98.

Do not speak such that is penetrating and hurtful. If someone speaks to you such then learn to bear them, be happy even bearing i.e. cold-hot, happiness-sadness, joy-grief.99.

Just as cloth gets tainted with color on it. Similarly one's association has similar effects therefore stay from associating with others or only associate with good ones.100.

Bear one's slandering you, but never slander about anyone. By keeping yourself with internal happiness and accept it as fate and bear the pain by staying neutral.101.

Speak the truth, speak with love. Speak as minimum as required. Speak of religion and for well wishing benefit of others. Do not see the fault of others or speak of them.102.

Do not think of death or bad for others. Always stay with holy persons. Do not keep company of foolish, wicked and/or sinful.103.

Always keep the promise given if it means losing self. Do not converse about worldly things as such will have negative effect on the mind.104.

Always be of moral conduct and not of immoral. Give up joy and grief and be in state of happiness.105.

Only Brahma is the eternal, everything else will be destroyed. Think of everything as unreal and have no concern for it by being worry free at heart.106.

Hearing this Sadhya dev was happy. Then left after bowing after that day glory spread and crowd after crowd came happily.107.

Merciful Datta punishes the wicked and protects the devotees such news spread among the people. He also gives talk on knowledge, intelligence and detachment.108.

With such information Munis were arriving by searching for the location.109.

All of them will not let go such for even a moment. Lord Datta started thinking company is a root of all unhappiness.110.

To put a doubt in their faith Lord decided to drown in a deep lake and did not come up for hundred years. Munis became tired of waiting. Some left due to fear yet some were still waiting there to dispel them Lord Datta started improper game. Lord Datta came with deity form of pubour with all of its

energy at the edge of the lake in a naked form. Took the lady into the lap and started act of kissing.111-115.

Beautiful hair and eyed woman started singing while playing musical instrument and started hugging Lord Datta.116.

Lord would feed her betel leaf and would eat the portion that was eaten by her and vice versa.117.

Upon seeing this most of remaining Munis departed. Those with faith and understanding, that none of this blemishes the glorious person i.e. Lord those, remained. They succeeded.118.

They were given the nectar in form of the knowledge of non-duality after this Lord ended his mysterious game while munis' were joyful.119.

Lord is not blemished by acting against rules of religion and it is acceptable.120.

If an ignorant, incompetent or divinity attempts to do such and act with emotion, then usually one faces the death.121.

God is beyond the attachment of the deeds. Therefore is not bound with this or that activity. It is why it seems against act of religion, still is not blemished. If a fool does such then laws of karma is binding to one. ...122.

Potion that causes an instant death was drunk by Shiva in instant. How can such two be compared?123.

Lord is the eternal soul. He is beyond three qualities as well moral (Religion) and immoral (atheistic). He is permanently native. He is like a wind without an affixed location.124.

From whom the Vedas came into existence. He is worthy to be bowed by everyone. Seeing this action and trying to duplicate would be a fool and dies prematurely.125.

One should not do what he does but do according to what he says. Devotee should gather meaning of teaching and actions then act appropriately.126.

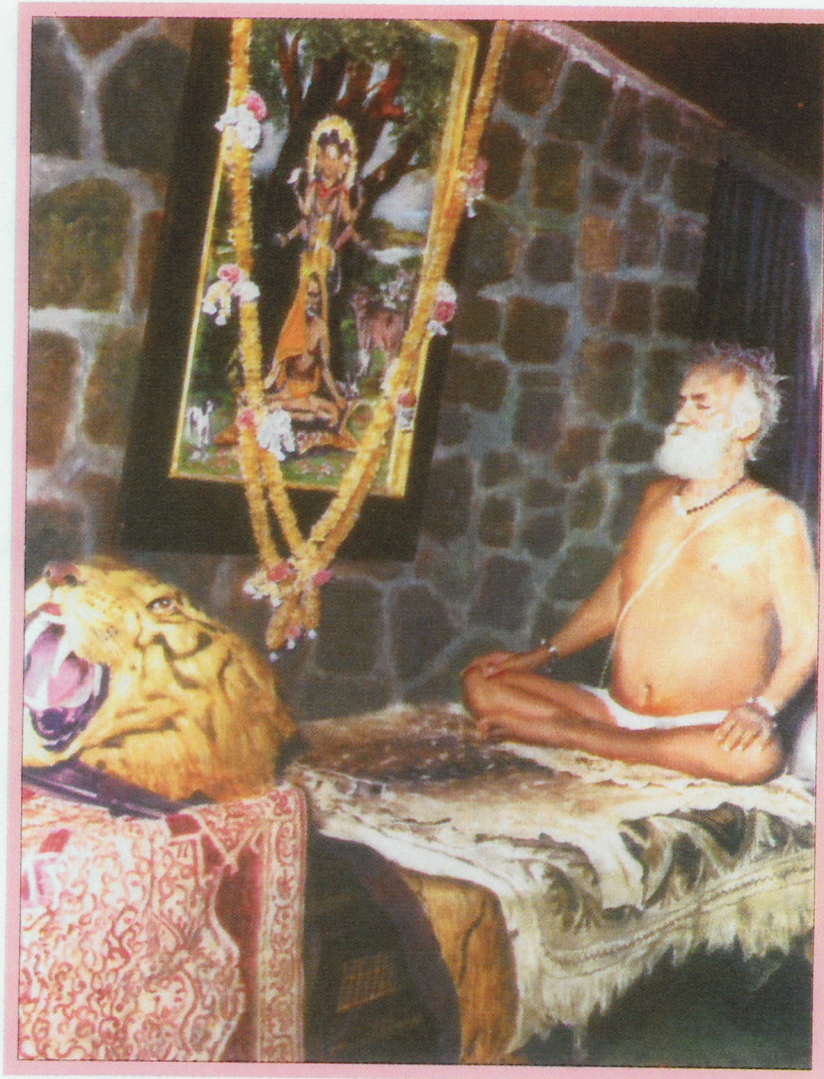
Learned and ignorant can never be equal. No matter what form of appearance learned is in but will never be known as ignorant.127.

Learned/intelligent is the actual Supreme Being. Its proof is in the experience in the Veda. Fool may try the reasoning/logic but this is the true fate.128.

Those who left due to inappropriate actions were repenting. Praise to Arjun who remained with faith under the difficulties. Therefore became worthy to receive nectar of knowledge.129-130.

Ahead Alakh will tell us how Arjun received the nectar. Rang says to it with faith then even a death can not come near.131.

This chapter described how Prahalad, Pingal etc. were liberated. .132.



SHREEGURULILAMRUTA

ENGLISH PARAPHRASE BOOK - 1

GNANKAND

CHAPTER-10

Rang is offering reverend bow to Ganapati, Sharada Ma and Guru full of virtues. Rang is telling us to be alert and listen.1.

Student Niranjan said Oh merciful Alakh Guru! Praise to you. You have showered this child with knowledge and filled me.2.

Praise to mystery of the Lord which cannot be understood by an ordinary mind. Please tell me who was Arjun and who had sustained there with faith and trust.3.

Praise to him, that he was not under illusion by various circumstances and was able to maintain his faith; have mercy on me and tell me, how did he get fulfilled?4.

Upon saying Niranjan bowed, immediately Alakh said, listen attentively. Praise to Gurudev Alakh.5.

During the era of Satayug, in lineage of Haihay from Chandravansh, there was a well known king named Krutvirya.6.

King was brave like an Indra, an absolute emperor, always victorious over the enemy, very religious and had one hundred sons.7.

Due to the curse of Chyavan rushi, all the sons died. Therefore king was extremely unhappy. His body was infirm and shattered.8.

With such a grief, king was disheartened and lacked interest in running the kingdom. One day suddenly Bruhaspati Guru came over.9.

King consumed in sadness offered laying bow, then said what shall I do now? I am sinful and without any son.10.

Due to destiny I got to see your lotus feet, therefore all my grief and sadness will cease to exist. Gurudev said, compose yourself. Oh king, do not worry anymore.11.

I will show you easily obtainable remedies. That washes away your sins and your family will be restored. Therefore do not have any other thoughts.12.

Observance of the vow gives the children and the best ones that will spread the praise on the earth as well in the heaven that will give you peace and happiness.13.

Even if one is not able to bear children from birth, whose children die, or after one's child that die and one unable to have anymore, such woman can become a mother of a nice son.14.

One who always miscarries, the fetus does not grow, premature delivery, delivering a still born. Child deceases immediately after birth becomes inanimate;15.

Dies in early childhood or becomes foolish, suffering from evil spirit, grip of disease that is danger to life.16.

All of these can be eliminated by performing vow to Bhasker¹.17.

Vow should be started on a Sunday that falls on the seventh day of lunar cycle after confirming planetary settings.18.

Observing the vow, ceremony to declare the auspicious day by the priest be performed; thereafter praise the deity with offerings to forefathers be done and the priest be appointed.19.

Priest should purify the planetary setting and set up the fire; then with appropriate offerings set the pot of water facing North-East direction.20.

On the pot put small golden deity of sun, bead of Rudraksh (Representing Shiva) and Sapta Mataji. Then offer prayers and putting in northerly direction.21.

In addition set up seven pots with thought of positive purpose. ...22.

After saying various mantras fill the seven pots with water, mud, and gems leaves then place it in the easterly direction.23.

In westerly direction, middle and southern do the offerings with appropriate eulogy place then accordingly.24.

Then recite the shanti-sukta prayer and bring the lighted fire at the altar of offerings to perform rituals with mantra and scriptures, perform the offerings to the sacrificial fire.25.

Then offer the ghee, sesame seeds, barley and rice cooked with milk, all this has to be offered in the sacrificial fire once after each mantra until. It is done one hundred eight times.26.

1. Sun.

Now offer sacrifice and perform remaining rituals. Happily to completion.27.

Call an old married woman who has living children, have her stand facing north and offer prayer worship.28.

Give her pot filled with water and leaves with joy have her perform ceremonious sprinkling of water.29.

One's son should live and have a long life and have sun and planetary arrangement protect him. Brahma, Vishnu, Shiva, Indra and Death of God as well various devas and devis collectively will protect the child. Planets, Mars, fire planet Saturn, spirit, corpse, evil ghost shall not bother or give difficulties with such wishes complete the ceremonious sprinkling water. Then give the wet clothes to the priest. According to one's ability give money as token of appreciation to Brahmin and married woman.30-34.

Perform services to the priest and give a cow as a gift. Pot filled with sesame seeds are given to Brahmin. After putting an idol of Time-deity and offer of prayer. Then feed Brahmin with a sweet dish made from milk and rice (i.e. rice pudding) and money as a token of gratitude and ask for their blessings upon completion of all the procedures of prayers and offerings will bring an end to ill fate.35-37.

Brahmin gave blessings for the child for following: long life, live happily for hundred years, all his sins and sufferings immediately return to the fire of ocean; May Brahma, Vishnu, Shiv, Kartikey (कार्तिकेय), Indra, air and fire always protect him from the enemy and remove the sins. Ritual performed by the priest and Brahmin offered it to the god, then eat the prasada with the family members after everyone has the prasada, with blessings of the sun all sins will be burned.38-41.

Oh king! This vow definitely has such strength and effectiveness. With it you will surely have son and your glory will spread everywhere, have no doubt about it.42.

King was elated hearing this from the Guru. King offered prayers to Guru and started the vow as instructed.43.

One day Maitrayi (wife of Yagnvalkyas) came to king's palace. Queen offered her bow and started to tell the difficulties of her.44.

Oh queen! Said Maitrayi. You should do "Anant" vow (vow kept on the fourteenth day of the bright half of) so you will have a brave and glorious son.45.

Start the vow on the day of full moon in (Magshar-sud Poonam) month of Magshar (i.e. Datta Jayanti: birth of Lord Datta). Every full moon during the year do the various prayers to various forms of the Lord.46.

Prior to beginning of the vow one should perform recital of benedictory incarnation. During the sunset on the day of vow; one should offer with prayers then eat only what can be offered in fire of sacrifice (i.e. sesame seeds, barley, rice and milk).47.

Keeping and performing the 'Anant' vow for one year with firm belief, then Lord Sarveshwar will be pleased and give a son.48.

At the completion of the year perform the ending prayers and ritual. According to ability feed Brahmins. Give cow as a donation. Give away twelve water pots to Brahmins one to each one.49.

Doing the vow happily vanish the sins and bear son with following qualities: Absolute emperor, extra ordinary, good character, self controlled, successful, honorable, with longevity, donor, victorious over the enemy. 50-51.

Queen offered her bow to Maitriya then knowledgeable Maitriya went back to her adobe (ashram).52.

Queen talked to the king about the vow and started the vow and observed: celibacy, slept on the floor, silence, lack of desires and anger, silence and ate only what can be offered in fire of sacrifice. She did this for one year.53-54.

Queen, believed in Datta, had full faith in the vow. She performed it methodically.55.

Due to strength of the vow, Lord Datta appeared in the dream. Smilingly told the queen, praise to you.56.

You have done the difficult vow with full confidence and faith. You will definitely get its benefit.57.

Your son will be like me, able to appear when remembered and the emperor of seven continents of the earth (as referred in Hindu mythological scriptures).58.

Lord Datta left from the dream after this. Shortly, queen's dream ended and awoke.59.

Queen concentrated on the form full of brightness, then happily awakened the king and told him about the dream.60.

King was joyful at heart upon hearing. Queen became pregnant. She was yearning for knowledge, happy by seeing the sacred grass.61.

She was able to sit long time in concentration by sitting in padmasan¹ position. These are the characteristics of womb that child would be divine from such given hints.62.

King performed the ritual orientation with lunar settings of five planted high. Position at midnight, queen gave a birth to a son.63.

Even being midnight, there was light in all ten directions. On the southern side kindle of fire was joyous.64.

In a clean and calm sky, sweet calm wind started blowing. Whole universe elated upon birth of the son.65.

Deities started playing drums and started showering son with petals of flowers. Fairies started dancing. Musicians started playing melodious music with their instruments.66.

With brightness of the child, constellation was ashamed. Their luster was dull in comparison therefore went into hiding.67.

People's mind started leaning more towards religion. Learned, Saints and Yogis were happy as well by giving following blessing. Oh Lord, you shall live long.68.

King called the astrologers and had them write the horoscope based on planetary settings at the time of birth. Cow, land, money, cloths etc and was given to mendicant which made them happy.69.

With adherence, astrologers said: listen king; your fortunate son will become a student and followers of Lord Datta.70.

Due to penance, he will become worthy of Lord's mercy. He will be well known. He will be master ruler of the seven continents.71.

By reciting his name lost item would be found; as well appear to family member reciting and remembering will bring joy to them.72.

Strength of 'Anant' vow will be equal to Lord Datta as well be victorious king. He will rule for eighty five thousand years.73.

1. One of the sitting posture of yoga.

Due to his vow to sun, will have a healthy and disease-free one hundred thousand years. Everyone will accept him as victorious. He will have complete control over the senses and will follow the path of uniting with supreme. .74.

After hearing this king offered prayers to the astrologer. On the sixteenth day named son as 'Arjun'.75.

As time passed; king splendidly performed the sacred thread ceremony; gave education and prepared him accordingly.76.

King died as time went by. People and ministers decided to make Arjun the king as per traditions and asked him to accept it.77.

Arjun said as in the end it will take one to hell. Therefore, I do not wish to rule. I will not sit on the throne even if it means I have to die.78.

According to scriptures king shall take over sixth part of agriculture and one twelfth part from commerce.79.

After taking such king shall protect the kingdom from thieves, failure to do such takes the king to hell.80.

King with ability does not extinguish immorality (atheism) and gathers wealth inappropriately then such king will not have prosperity.81.

King who abandons rules and morality (i.e. due to anger and greed). Innocent and guiltless are punished while guilty are set free. Such king will have not any prosperity.82.

One might even say that I do not have to do all of this, but I have to be dependent on others. How can I be sure that everything will be done accordingly? How can I do all of this alone? How can I attain success?.83-84.

King unknowingly is responsible for one fourth of sins and mistakes made by his assistants and employees.85.

After hearing Arjun, Garg muni said: Oh Arjun! Praise to you! Your saying is exactly appropriate according to the scriptures and personal experience.86.

Earth is like a cow, people are like calf. If calf dies then cow stops giving milk, similarly people are equivalent to life line of the king.87.

If people are harshly punished or suppressed, a revolt can occur. If rules lightly and not punish appropriately, then control will lost over them. Therefore, ruling has to be appropriate.88.

If you have no trust on others then unite with the supreme soul. So that you will not be dependant on others.89.

Due to the strength of yog (conjunction with the Lord), you will be able to take various bodies and observe what others are doing. You will be able to rule fairly and without fear of sins.90.

Therefore, go seek shelter at the feet of Lord Datta who is of eternally happiness and worthy of three qualities, who lives on Sahyadri mountain. .91.

Surrender to the Lord Datta and hold his hand.92.

By reciting his name ocean of secular attachments dries up (cease). Sages concentrate sleeplessly and with infatuation on Lord Datta.93.

Lord protects them with his supreme energy, also punishes the wicked ones.94.

Sees everything equally and never with differentiation. He is eternally without quarrel, then how can there be cruelty?95.

Mother might slap the child while another may coddle, yet who might say that mother is without mercy? Lord Datta's mercy is beyond infinity.96.

Worship the Avadhoot without a doubt and whole heartily. Lovingly worship the son of Atri.97.

Wicked one finds this path difficult, therefore do not choose it. As one is consumed in doing the ill deeds, therefore is not able to go near Him even for a moment.98.

What is far for the wicked is always near the devotees. Devotees quickly run to him without pride and ego.99.

Upon remembrance of him, he appears for the devotees. One to remember is everywhere.100.

Being the creator, He has created the universe. He is everywhere. He is the protector as well as destroyer. He is truly neutral.101.

Lord Datta is truly yearning for devotion. He uplifts the priority and devotion of the devotees.102.

When Indra was tired of vexation from devil named Jambh, He went for shelter of Lord. Thou gave the comfort and eliminated the devils.103.

Oh Arjun! Go seek refuge from him. Heartedly service him with devotion. He will be pleased with you.104.

With his boon and blessings, you will be able to rule with honesty and equality according to your wish by being everywhere.105.

Lord Datta being supreme will give various strength, energy, patience, constructive, senses etc with such you will be glorious and be liberated in the end.106.

Go seek the shelter of his without any doubt and concern for the body and wealth. Serve him with utmost determination.107.

Hearing this, Arjun bowed and said: Oh master! You know everything therefore tell me as such.108.

Who was devil Jambh? Why was he disturbing everyone? How did Lord kill the devil to end the misery?109.

How did he appear before them? How did Indra serve him? How did he please the Lord? Tell me everything in detail.110.

Knowing this, I can devote accordingly to please the Avadhoot to be blessed.111.

Garg muni was pleased hearing Arjun's statement. Oh joyful saints listen!112.

Ahead the knowledge will flow for everyone to drink and become intoxicated with it, so that cycle of birth can end.113.

This chapter was about birth of Arjun, description of vow to the sun.114.

I have started the flow of knowledge for everyone's benefit. Rang says with blessing of the Guru one can be emancipated in an instant.115.

