CHAPTER TEN

DATTAMANPRADAVA, PHILOSOPHY OF ADVAITA AND SRIVASUDEVANANDA

CONCLUSION

In the last Chapter we have completed our recapitulation, in a form of a broad outline, of the epistemological, ontological, cosmological and the eschatological problems, as analysed and discussed in the Datta Sampradaya, Philosophy of Advaita and in the different philosophical works of Srivasudevananda. This helps us in understanding close relations and philosophical affinities among them. To know the identity between Atman and Brahman is, according to them the highest goal of human life which leads to Liberation.

I. THE CONCEPT OF MOKSA:

Sri Sankaracarya describes the Moksa as the unembodied state of final release, which is different from the fruit of the prescribed rituals to be performed.¹ This unembodied state is described by the Scriptures as 'Different from the merit and the demerit different from done and undone, different from past and future.'²

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¹ "स्त्रां पुरुषत्वं जैत्रायमर्याधिकर्षकं मीवारस्मिनसमकार्यहुः। प्रस्तुतं संक्षर्पणः १.१.४
² "चतुर्विद्ध पति भूतानां समायमाणानाः पूर्वतरस्मिनसमायमस्तहुः।" ( भक्ति १.२.१४
"स्त्रां पुरुषत्वं जैत्रायमर्याधिकर्षकं मीवारस्मिनसमकार्यहुः। प्रस्तुतं संक्षर्पणः १.१.४"
This final release or Moksa is acknowledged as to be eternal by all who uphold the doctrine of Moksa. The moksa signifies the state of eternal purity, highest excellence and bliss. Moksa, therefore, means the attainment of Brahmanahv. This attainment is possible by the knowledge of identity between Atman and Brahman.

Sri Vidyaranya in his Pañcadesā has also stressed upon the importance of knowledge. According to him Liberation means the knowledge of the Brahmatattva.

Sri Dattatreya in his Jīvanukti has described the state of liberation as the life free from the differences and the dualities. The liberated soul perceives the Brahman as the foundational reality of all and as identical with the Self.

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3. नित्यकाष्ठ मोक्ष सर्वमोक्षविविधमिष्यान्ते। - ब्रजस्वारकरपाण्य १.१.४
4. .... नित्यकाष्ठ मोक्ष्युपपाण्याभोक्त्य। ....... - Ibid १.१.४
5. अक्षरावः मोक्षः। - Ibid १.१.४
6. प्रलात्मेश्वरदेव मोक्षः निध्वति नान्या।
   - संकरायणपिताकरणप्रमथविविधमिष्यान्ते।
   नित्यकाष्ठमिश्र: - ५८।
7. पुस्तकस्तु प्रलात्मकस्य साधनेव न चान्या।
   - वैष्णवी ६, २१०
8. तत्त्वते स्वर्गः प्रज्ञ पेषयेत: न गहते।
   प्रज्ञाप्रभविविधवप्तः जीवस्मुक्तः स गहते।
   - जीवपञ्चथिताः ६
Śrīvāsudevananda defines mokṣa as the state of 'Unconditional Highest Bliss'. He has given the essential characteristics of the state of liberation. He compares the liberated soul with a steady flame of light. He is free from all the effects of Karma, is free from all doubts and is self-content (Āptakama). He enjoys pure consciousness devoid of all mental modifications and states. He identifies with the absolute consciousness namely the Brahman.

The Bhagavadgītā is a synthetic philosophy of self-realisation and God-realisation. It has given all the salient features of the state of liberation in its description of the life of Ṣṭhitaprajña, Yogāyukta, Bhakta and Trigunatītā.

The attainment of such a state of Absolute Peace, Knowledge and Bliss; free from all ignorance and bondage is regarded as the highest Purusārtha by Indian seers and saints. Like the Upaniṣads and the Bhagavadgītā the liberation has been given the Supreme Value by Bṛāhmaṇa Sāṁpradāya, Advaita Vedānta and by Śrīvāsudevananda. Their philosophies spring

9. "सपारं परमानं भोजायं सुसर्वाः।
   विसाहस्त्री ४.१६"

10. "भिन्नविषयवाच्यत्मो प्रकाश्मा युक्तवृत्तिः।
    युक्तत्वं कोपकरम्भिनिन्द्रस्य भ्रमितर्यः॥
    विसाहस्त्री ४.५५
    तदा प्रकुच्य स्वपूर्वकपत्वानां।
    पानं च वृत्तम १.१
    गौतम ६.१९"

11. "गणवयूर्विनात : २.५४-६२, ६.३६-६२, ११.४३-४५, १४.२५-२६,
    १७.६४-६५."
from the sacred fountainhead of the Vedic and Upanisadic
Spiritual Idealism. They are not primarily the ways of
reasoning but are the ways of realisation.

Let us now conclude our study of Datta Sampradāya and
Philosophy of Advaita and the philosophy of Śrīvasudevananda
by giving a broad outline of their analysis of problem of
Liberation and by referring to the outstanding features of
Śrīvasudevananda as Man and his Message.

II. THE WAYS OF REALISATION :

As said before the idea of liberation occupies the central
place in Indian philosophical speculation. It implies not
merely an intellectual understanding of what is good and true
but it insists on realising it and on becoming good. This
involves total reorganisation of empirical personality with
a spiritual foundation and orientation.

A person who has great faith in the existence of God
and who behaves according to the injunctions of the Vedās, will
definitely attain the moksa. At the same time, one who never
believes in the existence of God and does not act according
to the dharma described by the Vedās, i.e. who is Nāstika
will never attain moksa. The man ought to have faith in God.

12. शस्त्रीय हि ते वै वैष्णोप्रवृत्तक्षिप्यावर्गः।
समाहुर रसिकं सम्भवं च मोक्ष गमिष्यति।
नास्तीयो हि ते वै वैष्णुसः नास्तिकः।
कर्माङ्गुमानहीनोऽस्यप्रायः प्रत्येकः॥

- कुमारिका ४१,४०
He has to face the consequences of his actions good or bad, till he is alive. The spiritual sadhana of a person culminates in jīvamukti and when the body falls, it is the end of Prarabdha. Then the person attains what is described as 13 Videhamukti i.e. Mokṣa.

Karma, Bhakti, Yoga and Jñāna are the four ways to attain the liberation. Srīvāsudevānanda in all his works has explained these ways. The peculiarity of Srīvāsudevānanda's philosophy is that he has not only explained the four ways but he has shown how they are inter-related. One can choose the way according to his inclination.

First he has advocated the path of Karma and Bhakti. One has to act according to rules and regulations laid down by religion as per his Varna and Āśrama. The gruti has recommended the behaviour per one's own Varna and Āśrama as
the basis of all stages. The people whose behaviour is good and pious will attain mokṣa. A person who has devotion to and faith in God and concentrates mind on God, will get knowledge of the self.

Knowledge is the basis of devotion. The highest devotion is possible only after the knowledge. Śrīvāsudevananda has also discussed the path of Yoga in detail. According to him the Āstāṅga-yoga a person knows the nature of self and its identity with the Brahman. He becomes free from good and evil. Like other Advaita philosophers, Śrīvāsudevananda has given utmost importance to the path of knowledge. The liberation can be attained only by the knowledge of the Brahman.

Let us now study critically the analysis of the problem of liberation given by Śrīvāsudevananda.

15. चाहे तनावो बनती। तो भित्रे सच्चारणै।
शैव ही लोकां गढ़ि॥ होष ता रिपो शास्त्री॥
पराधि गोग सत्खार। कारण भी साधार।
तम बला त्सात बोर। चित्वर मातिली॥
माधवास्त्रम् २००,२०४।

16. विक्षु भक्त द्याध। वाहः को आत्मसंज्ञ।
न्याक ये परम बहुन। दर्शिण धीतां॥
वाल्क होता अधार। होष होष अंत्त:अर। - माधवास्त्रम् २००,२०१।

17. पञ्चनाथस्तरसंप्रभुवः स्वदेशसंविदा।
इमाहुनिनिनुप्तसत्वो वैहि प्रकाशो वेदं। - प्राणस्वर्त्व ४२।

18. स च नीको प्रविहाराणेश सिद्धति।
- पीभरस्वर्त्व
1. The Way of Action (Karmayoga):

In short, the nature of the way of Action (Karmayoga) can be said as the Niskama Svayamparamadharmakarama i.e. to the karma done according to one's own Vana and Asrama and without any desire. This Karmayoga has close connections with both, individual and with society also. Naturally, we have to deal with the problem of man, society and values. The svadharma-sarama includes various codes of conduct viz. Brahmanadharma, Rajadharma, Stridharma etc. along with the Nitya, Naimitti karma, various Samskaras etc.

a) Man and Society: Philosophy of life of any period, of any social group or of any thinker, expressed in any philosophical or religious work is primarily a result of social and cultural conditions of his time. The Sri Guruvaritra is the basic work on which the works of Srivasudevananda like Samasloki, Dwisahaari, Saptasati and Trisati are based. Like the Manusamrti it tries to meet the moral needs of the cultural conditions of medieval India. It was a period when the traditions of Hindu morality and religion were jeopardized under the tyranny of political and cultural aggression of the Mohamedan rulers. The Vedic tradition, Brahmanic Ideology, The Varnaaramadharmam etc. were loosing their importance in and held on the society. Sri Samkarasarya tried to revive and restore Hindu morality and religion from the attack of Baudhhas and Jainas. Sri Nrsinarasawati tried to fulfill the similar task after Sri Samkarasarya, of protecting and preserving the foundations of Hindu religion and morality.
The life of Śrī Rāmacandraśāntī the symbol of īśā ideal of Śhītā pragā, who has dedicated his life for the upliftment of the ignorant and imperfect. That means the Gvavaśāstra like and the other works of Śrīvāsudevānanda like Dāttāpurāṇa, Kumāraśāstra etc. accepts the ideal of Lokāvacra.

Śrīvāsudevānanda in Dāttālīlāmṛtābhisekā says that the realised souls (wise men) should not remain aloof and away from the society. They are the disinterested sanats of the society. They are the guide of the people in the pursuit of the perfection, their friends in the suffering and the philosophers showing the path of Truth based on the realisation of Reality.

b) The Nature of Karma: The path of disinterest action (Mīśkāma karma) has been given utmost importance by Śrīvāsudevānanda. The actions should be performed with care and thoughtfulness (Vicāraśācasmyuta). The religion (dharma) of a man is shaped out of the proper actions. By such performance of religious duties a person gets both material prosperity and spiritual Salvation. There should be no clash between Artha and Kāma on one hand and Dharma and Nekṣa on the others. If there is no conflict between Dharma, Artha and Kāma and if Dharma becomes foundation of Artha and Kāma it will be

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19. धर्म: सनातन: सच्छ्वन्त: तौक्तापूर्वकार: तथ।

वस्त्रावर १५०६
easy to attain mokṣa. A person even at the time of death should not give up his own dharma, because God is pleased only by man's devotion to and practice of dharma. A person who has conquered his desires should not abandon his duties. In the case of a wise man the karma would not make harm to him. The path of action and the path of knowledge are complementary to each other, as the upaniṣads have taught the avidyā and vidyā, which together ensure the destiny of Man.

The karma is divided into nitya and namittika. It must be performed by everyone, without any desire for fruit. It results in the purification of mind. In his sīkaṭrayaṃ Sūrīsudevananda says that a person in his boyhood needs
the development of his conduct and character by the Sanskārās. It is necessary that he should go to the teacher to receive the knowledge of the Śrutis and the Smṛtis. While performing his Karma he must be always aware of his threefold indebtedness viz. debts to God (Devarāja), to the seers (Ṛṣikā), and to the ancestors (Pitrāṇa). Then he becomes free from Karmaśāntyam. A person, who performs the action with some desires in mind and thinks that such Karma is a means of liberation, never attains mokṣa. He has to face the cycle of birth and death. So the person should perform all the Nitya and Saṃśātika Karmas, till he attains qui-stude and becomes self-controlled. The Nitya-karma includes the Snāna, Saṃśādhyā, Japa of

24. कृष्णयजुर्वेदी निर्विन्यासस्यमुरुक्षयाः।
 पितास्य ते स्विदानम् कर्म जान् तुष्टंत्येवाच्चत्रेये। कुमारविका ५
 cf. तिहरानांथ स गुरुभुज्यायं च देवारंगम्यं, गोविभयं गृहिणिः।
 सत्त्वे स विद्वानस्य साधनम्-पितास्य युगी-कलात।
 - भुज्योपनिषत १६

25. इष्ठवात्साक्त्य निरक्तः प्रज्ज्वलनी।
 न तत्त्व कर्मसऽक्ष्य्य वैपस्यं न विप्रांसित ॥ - कुमारविका १०।

26. या तेषो भृजी यथ युगमोइडप्रे स गच्छसि।
 हङ्कर्वियो मनो कुम्भा स्वाधिकश्च न गच्छसि। - कुमारविका ११।

27. विनायकम् सत्यार्थवाचनस्यापांस्य।
 इष्ठवात्साक्तिरसः स्वाधिकश्च युगीप्राप्तेः। - कुमारविका १२।
 Gayatri-mantra, five sacrifices viz. Devayajna, Pitryajna,
Vaisvadeva, Atithipuja and Brahmayajna. He should perform
these actions till he is alive, because that karma will
give good fruit in the next birth. Yajna, dana, tapa etc.
are the Naimitika Karmas. By performing such duties person
gets material prosperity and also the purification of mind.

Srivasudevananda in Yuvasiksa has given the two types
of Karma i) Gunakarma which refers to the instruments and
articles meant for a sacrifice performed for the sake of
deity and ii) Arthakarma which is done without any material
i.e. which refers to the sacrificial actions which imply no
use of the objects. Arthakarma is again divided into
i) Pradhana (Primary) which occupies the central place in the
sacrifice and ii) Anga (Secondary) which refers to the
auxiliary actions with the help of which primary action is


29. तमापश्चयत्रनायेष्ठि यावविन्यसं तदावेशु।
कर्म जोपासनस्यं प्रशिक्षितं भवःस्वते॥

कुपारिष्ठ १२

30. यशवानसतःकर्म न त्याज्यं कार्यमेव ततः।
वसो वा यथं तथावेश्च पावनानि मनोसिपाय॥

महाभरत १०.५
completed. **Āṅgakarma** is again divided into 1) **sannāpatyopakāraka** which is contributory to **vajñakarma** and ii) **āradupakāraka** which is useful for the fruit of sacrifice.

As **Śrīvāsudevananda** has given the details of **Nitya** and **Naimittika Karmas**, he also gives the advice about the non-performance of the evil acts such as to drink wine, to eat bad food or theft, false-speaking etc.

c) **Brāhmaṇadharma**: In **Samaśloki**, **Yuvaśloka**, **Strīśloka** etc. **Śrīvāsudevananda** has given the elaborate description of the code of conduct, particularly of **Brahmins** as they are supposed to follow the path of wisdom and show at to others by both, ex example and precept. He also discusses the code of conduct of women both, married and widows (**Vidhaścāra**) and of kings (**Rājadharma**) as on them depends the ethical foundations of society. As many kings like **Yadu**, **Kārtavirya Arjuna**, **Alarka** were the disciples of **Śrī Dattātreya** we find in many places the elaborate description of the duties of the kings (**Rājadharma**).

The chapters thirty-six and thirty-seven of the **Samaśloki** give the description of the **Brāhmaṇadharma**. There **Śrīvāsudevananda** give in detail the routine of the **Brahmins** which should begin

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31. कमतापं विदितं गुणपरांश्यं च।
प्रधानस्यकुं मात्रेन विदितं गुणस्य तथ।
...... कत्वरकायपन्नस्य शिवोपति वायव्यं तथ।
अंं प्रमाणपति स विदितं परिश्रितसदृशं।
अनंप्रांश्य प्रकाशु वायव्यन्यं च तिक्षमा।
सत्प्रियत्वोपकारं धुपकारक्षेत। ......

- युधिष्ठिर २५. २४-२५
with the prayer of God, asking for his blessings and ends with prayer, expressing gratitude towards God. The daily routine includes Śnāna, Śāṁdhya, the Pañcamahāyajñas viz. Devayajña, Vaiśvadeva, Pitṛyajña, Brahmayajña and Aṭithiyajña. These are the main moral duties of a Brahmin.

The Gāyatrijāpa is also recommended for Brahmins. It is a part of daily Śāṁdhya-vandana to be performed three times. The worship of Gāyatrī is glorified as the highest form of sacrifice. The Vedas are summed up in the Gāyatrī, Gāyatrī is summed up in the Prāṇava or Ōmkāra which is the expression of the Absolute. Gāyatrī has been acknowledged by the seers as the mother of the Vedas which inspires and purifies the Brahmins. Gāyatrijāpa removes all evil effects of Karma in the fulfillment of all the desires.

Besides this, every Brahmin has to pay off the three debts (Prpa)—debt of deity (Devara), of seers (Ṛṣippa) and of ancestors (Pitṛ-Prpa). These three can be paid off by

32. ज्योतिःशील गायत्री गायत्रिः श्रावते यस्मि।
साधना सम्मान लक्ष्यस्मि हत्यशरणयुः॥
पुरुष दिश सर्ववादास्य गायत्री सर्वंभूतः॥
गायत्रस्व ज्ञाने ज्ञानेः केदपुक्ते तयाः॥
अिर्वत यत्थ गायत्री ज्ञेयुः ज्ञाने नितिम् सह॥
तौऽवरं तथ्य नरणिम महापापापः सक्तः॥
- भगवद्गीताः
- समक्रेयते १६. २८, २७, २२
performing the sacrifices (Yajña), by learning the Vedic
texts (Jñāna) and by producing the progeny by marrying to a
suitable woman.

All this shows that in describing such conduct, the aim of
Śrīgūra in Gūrugaritra appears to be to put before us an ideal
pattern of daily behaviour, which is instrumental to inculcate
necessary moral and spiritual virtues. Religious and moral di-
scipline has to be cultivated through certain habits of
behaviour, only then, ethical and religious virtues and values
can become the part of self-culture. These virtues, preparatory
to the realisation of Brahman, make man happy. The Daivīsāṃpat
constituted of Sāma and Dāma or Yama and Niyama is the basis
of spiritual progress. The Bhagavadgītā has clarified the
distinction between evil characteristics (Āsurīsāṃpat) and
Godly characteristics (Daivīsāṃpat).

The aim of religion and morality is to cultivate and foster
godly virtues (Daivīsāṃpat). They can be fostered through
good actions such as Yajña, Dāna, Tapas and taking pure food etc.

33. स्वाध्यायाध्यक्षने नुस्वारारारस्तूं वक्ष्यागारणुष्ठानायेन (Pāda)
34. संसारस्तु कामक्रमे नक्ष्यारारस्तु पुरुषाः
विशारारासाराय कमे हुस्ससति पेल्लू 
हरित स्नेहपिंचार एव हृतम्।
- पितामहस्ती १८.१४६ (Pāda)
35. मगधसूक्तिस १६.१-५, १६.३-६
According to Sri Guru human relations become harmonious if individuals have love and respect for each other, have sense of duty and dedication and if they follow the path shown by the enlightened and the wise. Human life becomes happy and holy if man possesses pure and pious moral character and religious insight which constitute the fundamentals of spiritual realisation.

d) Stridharma: In chapter sixteen of Dwisāhasri, and in Strisūṅga, Śrīvāsudevaśānta discusses the nature of Stridharma. Faith in and the service of the husband has been recommended as the religion and morality for women. He says that husband is the Guru, God, Religion and sacred places for married woman. So she should serve her husband with all her efforts. A pativrata lady is that whose vṛata is her husband, who always follow him like a shadow with devotion. There is no separate dharma laid down for women. They should do worship and observe various vows.

36. पाश्चायत तीर्थमुखिकर्तं प्रताषो देवतापिसं।
तस्तेव गुणं तौषो धर्मं नुशापालनम्॥ शिष्ठाःकृतः १६.४४

पत्नी देवी गुणं सतं धर्मं तीर्थं प्रताषो देवतापिसं।
तस्यात्मांक्रयतेन पतिके पतितं पतितार्ही ॥
श्रीक्षणार्कोडो चरित्रा -
श्रीस्थानुद्ध्वम् पु. २२१

37. पाश्चायत तीर्थमुखिकर्तं प्रताषो देवतापिसं।
पतिरेष गुणं सत्यं आङ्कं लोकं पतितं ॥
पूर्वाक्षणम् पु. २२१
only after taking the consent of their husband. They have no right to perform sacrifices. The woman don't deserve any kind of freedom. If unfortunately husband dies earlier a wife should get herself burnt in the pyre of her husband (Sahagamana) or live a life of a widow with simplicity and austerity.

From ancient times, women are regarded as hindrance in the path of liberation. But in Strīdikṣā, Śrīvāsudevānanda tries to give due regard to the status of women in the spiritualities, saying that they are not inferior to men in any respect but they are equal.

39. स्त्रियाँ यथा पुरुषों वेत्था प्रतिक्षारिणी।

पलं व्रत्यां वस्त्र्य जलं सा पहिरी।

'स्त्रियां यथा पुरुषों वेत्था प्रतिक्षारिणी श्रीवशिष्ठ नाही. पतीश्वर

गाधने श्री प्रता, पूजा करणे हाच तुषा यथा इ., स्वातिकवशिष्ठपुराणं पृ. २१५।

39. प्रतिस्था नौ नारीसं निविदोऽपमाभिः

कैवत्ति पालेकासंसाधारिणी प्रपोषत वा। पूर्वकंतमु २२८।

सत्वती ३२ २२३.१०

40. 'तुम्भ्यां योगाने पुरुषांचे धर्म, धर्म व काम सिंग होणारे शाहेत।

पंजमहायातानि मुख्यांभम् तुम्भ्यां योगाने पद्यात। पुरुषाने कैवत्ति

धर्मनिर्की धर्म धर्म ब्रह्म तुम्भ्य दर्शी पद्यात।'

- पूर्वकंतमु २२४.
The Indian tradition, followed by Śrīvaśudevananda, imposes many limitations on women and limits her freedom. This may not be accepted by the modern modes of thinking. But there can be no doubt if we say that Śrī Gurucharitra and interpretations given by Śrīvaśudevananda constitute the ideal Image of women per the social and spiritual traditions of medieval India. One may expect liberty, individuality and equality for women from the contemporary standards of life, but the fact remains that woman is the foundation of society, as on her sense of duty and dedication depends. Woman is responsible for the preservation and conservation of the ethical and religious virtues and values.

e) Rajadharma: Like Brahmānandaraha and Stridharma, Śrīvaśudevananda has described the Rajadharma mainly in his Dattapurāṇa. In Dattapurāṇa we find many stories of kings like Alarka, Kartavirya etc. who become the disciples of God Dattātreya. In his advice God Dattātreya never asked them to shirk their duties, but on the other hand he has instructed them to fulfil their kingly duties and responsibilities with honesty and sincerity. All the people of country imitate the life of king, so the king should set before the people the image of ideal by behaving according to the dharma. Śrī Dattātreya

41. क्षिद्धकारिति बैश्वस्तत्र्येतरोपि च।
स यत्रप्राप्यं पनुते लोकस्तवनुवल्ले #

- वद्धुरण ४.४.४७
advices kartavirya to perform all the duties and to remain non-attached to fruits of the actions. It is the way of renunciation not of action but in action.

Srīvāsadevānanda further says that a king should rule over the people with fatherly affection, by punishing the evil-doers and protecting the poor and good. He should obtain wealth with pious deeds and protect the essentials of religion by using that wealth.

f) śānyaysadharma: Srīvāsadevānanda has also described certain virtues which constitute the moral foundations of society as a whole. These values do not belong to any particular class or community. They do not pertain to any particular stage of life. One, who helps the hungry and thirsty person and gives food and water to him will live in heaven for long-time. Hospitality (ātithyā) is the supreme virtue of the house-holder. External and internal purity (sauca) of body and mind is also essential. Service of the husband (patiseva) is the duty of woman. Srīvāsadevānanda further advises that all classes should develop the attitude of co-operation and service. He has described various vows like Ekādaśī, Māghaṣaṇā etc. for cultivating simplicity and the self-control (Samyama).

42. वस्तुराज ४.२. ४८-४९.
43. अनुसर्गकारोपनयं पितुपत्यावणप्रवत। विषयं दुष्ट्या दुष्टेतु रवां पोतेतु चृष्णाम्। निर्वाह जीवनम् धम्मसहिनितमय। स्वरूपसार्वजीवन विनाशार्वश्चत्वर। वस्तुराज ४.२. ४९, ४०.
44. वस्तुराज ४.४. २-६.
Sriśūdekāvyaṇanda has also advocated the fulfilment of some social obligations for the benefit of humanity at large. In Viṣṇumāhātmya he says that virtuous person should always protect cows and Brahmans. He should. He should erect wells, tanks etc. He should be the protector of the lame, blind and the poor people. Even the cultivation and protection of the trees will cause the great good to a person. A person should always try to protect the temples with great care.

A person who makes the renovation of the monasteries of the monks and temples of Gods will attain heaven. A person should give gifts according to his abilities. In summer he should build wells, in winter he should give woollen blankets to the needy and in rainy season he should build shelters for the poor. A person will enjoy the fruit of these good actions in the next embodiment.

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45. वीरेन् गोरिकोश | वाक्षोऽप्रपाल्याम | 
    उष्ण खिड़क तथा शीघ्र | 
    गोजन छोर त्रमणान्तरी | बुधण्डोऽन्न द्वंसता | 
    सात तुष हो परलमाण्तर | बुधण्डोऽन्न नापाते | 
    पद्म पर मार्ग पुरुष | डारी स्वाता छाँटे वर्म | 
    पुनाभिन्न परम | तारी हुम मानत | | माधवाकाहक्य १२-१८

46. नाम चलने देवाचदे। सरस्वती छांगे वै | गोशाय देवःधिवन विनाशक | 
    बल्के कारिता होय स्वर्गगात्र | बलियोऽहेद्रेक्षणवर। नींथ होता करी ठिकार। 
    तो तरे जो स्वामार। छोष करी नर गर तथा | माधवाकाहक्य ११,२४

47. यामी वै वसतिविन्द्र। द्रुतकाल प्रया स्वामिते। द्वेषी छायषं पंढे देसी। | 
    विनाशित करिताते व्याकाही | याप दिखी यहे उत्सन। अन्तम वरे गोरव | 
    माधवाकाहक्य १०१, १०२.
s) VARSAVARADHARMA: Srīvāsudvānanda in all his works has attached great importance to the path of duty or karma. He has emphasized the nature of karma done without desire or dedicated to God. According to him it is a pre-requisite of realization. The nature of karma is determined by individual’s stage of life (Āśrama) and his position in society (Varna). One must obey the rules of morality and religion both, social and individual. One can attain mokṣa by doing one’s own duties disinterestedly, in relation to family, society, God and Guru.

Srīvāsudvānanda gives the description of VARSAVARADHARMA and its place in human life. He has repeatedly given stress on VARSAVARADHARMA. Only by behaving according to one’s own position in society (Varna) and per the development stage of life (Āśrama) one can attain the mokṣa. One’s own religion (Swadharma) has not only great importance in the worldly life but it is instrumental to the well-beings in the other-worldly life.

Āśramaṇa: Brahmacaryāśrama: After the sacred thread ceremony is performed, at the age of eight, a Brahmin should complete the study of the Vedas under the guidance of an able teacher (Guru). During this period he should perform the worship of Gāyatri, Agni. He should live the life of simplicity and austerity.

48. Pattapūraṇa: 7.3.13-15; 7.6.1,9,12; 7.8.34;
See also Dwisāhaṇi: 5.23; 9.59-70; 10.45-68; 12.23,27-29.
**Gṛhasthārāma**: Immediately after Brahmacharya one should get married, earn his livelihood, perform all duties—daily (nitya) and occasional (Naimittika). He should do his duties in accordance with the instructions of the religious texts. The house-holder's life is the basis and model to all other aśramas. The performance of duty is the service of deity. The service of Mankind is the Devotion of God. This is the attitude to be cultivated by the house-holder.

**Vānaprasthārāma**: After handing over all house-hold duties to a son, a man should retire from the family responsibilities and should accept the Vānaprasthārama with his wife and perform penance, till he is purified internally and externally. He should always be engaged in the studies of the Vedas. He should live a calm and quiet life, conquering all senses, mind and egoism. Thus, he should possess divine virtues.
Samnyāsārama: One who has completely detached from all passion will be able to accept Samnyāsa. Kutikaka, Bahudaka, 52
Hamsa and Paramahamsa are the four types of Samnyāsa. They represent higher grades of renunciation. Before taking samnyāsa a person should give up Sīkha and Yajnopavīta which indicate his status as brahmin. A samnyāsin is beyond all social distinctions. It is a life of total surrender, a life dedicated and devoted to God and the attainment of liberation.

As man has to go through the four stages of life he has to undergo twenty-four sanskāras such as Carbhadhāna, Jātakarma, Nāmakarna, Caula, Upanayana, Vivaha etc. All the sanskāras are meant for the purification of mind and body at every stage of life. They help the person to imbibe the lessons of duty and devotion. They prepare a person to get insight into the meaning and purpose of life and finally they help to get philosophic wisdom which ensures the liberation. A man endowed with these sanskāras become purified internally by Sama, Dhama etc. and ultimately becomes liberated.

52. कुटिलको बहुधवं हि स परमहंस: ।
शनोतरोऽस्तः कैस्मात्यांत्ये कैस्मात्यंसिद्धिपार्थ ॥

वसुवराण ५.५.६४

निशुरोऽपि निम्बुप्रसिद्धवः ।

53. संस्कारे संकृतोऽदृश्च सरस्वतीनोत्तरो नो सत्साहस्व सविन्त्यो
मव युक्तते वेदविश्रावः त्या ।

- भ्रजतिकाव्य ⁹⁶
Pancama\"rama: In Dattalilamratabhisara, Srivasudevananda has given the description of the fifth asrama which corresponds to the description of a jivanmukta. The life of fifth asrama is not confined to the life of any varna and class as it transcends the social relativities and distinctions implicit in it. It is the life of a realised soul dedicated to the service of the whole humanity. Accordingly, Sri Dattatreya advises to be steadfast, truthful and to cultivate the sense of equanimity (Samatva). This results in the tranquility of a mind. One should always try not to be angry and arrogant. The associations with good persons (Satsanga) creates goodness in us. A person should remain indifferent to sorrow and joy.

54. Cf. वै वितत्त्याश्रमः कर्पानात्मन्येव रिस्वत् सचा।

55. विशिष्टवीर्येन स्वात्मापात् । हो यथा ल्या ॥

सभी सत्य विचि कुशि । वरा हेता वंकी कार्यि ।

समस्ते न देत वाधि । साभी सांति ॥ ।

केशा पत रंगे रूंगा। हेता होय तंगी संगी ।

सांत्वनें सादु मंगि। केही वारे ॥ ।

स्वत्वा शान्ति सारे व्यापे। हर्य योका सकंबें।

ल्या शान्ता तेका पायें। माते आज्ञा ।

- अग्रहार्य

- नीतिकृत्तांकुपतिसः १.२१-४९
Truly wise person is one, who balances and synthesises the two approaches to life- Action (Pravrtti) and contemplation (Nivrtti). Pravrtti is meant for material prosperity (Abhyudaya) and Nivrtti for the spiritual liberation (Nisargavas). The social life is possible and depends on Pravrtti. The spiritual progress depends on Nivrtti. Everyone cannot escape from the empirical social life or Pravrtti. What is possible and desirable for everyone is to cultivate the attitude of non-attachment (Nivrtti) while engaged in the life of Pravrtti. This is the famous doctrine of Niskamakarma and Samsaradrama as advocated by the Bhagavadgita.
varṇadharma: Like the four stages of life (āśrama), Srīvāsudēvanānda has accepted the four classes of life (varṇa). In this regard he follows the footsteps of the Bhagavadgītā.

All the social classes are created by God, according to the actions and qualities of persons. They do not depend on birth. The caste-systems and class distinctions are based on the considerations of birth and heredity. The varṇas are not the basis of caste-systems.

The varṇādīrtamadharma has got the central place in the social and moral philosophy of Srīvāsudēvanānda. The disinterested practice of karma destroys all evil and sin. It purifies heart and gives rise to knowledge of Brahman, which ultimately leads to liberation. For performing action a person must always follow the guidance of the Vedas. The Vedas give us the direction and the guidance for both, the

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56. पारुक्रमे मधा शुच्यं गुनकोष्ठिनागमः |
तत्स्य कर्मार्थिः मां क्रियासारम त्यथा || ४.४४ |

- समस्तीकरण 2.58

59. (क्यों तथा शुद्धकालिका) …… |
अववर्णवाण्यमोक्षं भगवानविद्या …… ||

- समस्तीकरण 2.58

60. उत्सवं सतो प्रक्षलं वोषस्तलो मयेः |
कुमारविवश <

cf मनवर्गिता 9.37
also समस्तीकरण 6.10.24
path of action (Pañcālaya) and the path of renunciation (Nītya). So long as a person is a member of the society he should follow his Svadharma for his personal purification and perfection as well as for stability and progress of the society. Svadharma in the form of Varṇaśrama-dharma constitutes the basic foundation of human morality and religion. Man's spiritual survival depends on his devotion and dedication to his personal and social responsibilities. One's Svadharma is not determined by one's embodiment alone but by the aptitude, merit and profession. It promotes the development capacities and the aspirations of all human beings. The ethic and morality of Śrīvāsa-devānanda is universal in its scope and application. The relation of man with society are to be adjusted in such a way that both can secure their spiritual survival and well-being. Śrīvāsa-devānanda's philosophic vision properly pays attention to the protection of the empirical human values, both individual and social and the realisation of the eternal values which help man to attain his highest spiritual goal namely liberation.

Thus, Śrīvāsa-devānanda has advocated the Path of Action (Karmayoga) as the way of realisation. The Karmayoga is helpful first to get knowledge and after knowledge it is meant for the benefit of humanity as whole. Śrīvāsa-devānanda emphasises not the karmascānyāsa but the karmaphalascānyāsa, which ultimately leads to liberation.
2. The Way of Devotion (Bhaktiyoga):

Along with Karmayoga, Śrīvāsudevānanda has advocated the path of devotion or Bhaktiyoga as the way of liberation. In ancient and medieval India, as we have seen in the third chapter, there were different sects and sampradāyas belonging to different deities such as Vaiṣṇavism, Śaivism, Śaktism, or Śaṅkara Sampradāya, Vaiṣṇava Sampradāya etc. The great Adīta Vedāntin Śrī Śamkarācārya for the first time has tried to combine and synthesize all these sects. With this view in mind he has started Pancajayatanapūja. Śrīvāsudevānanda has also performed the same task. His concept of God Dattātreya clearly shows that the ultimate reality assumes various forms like Viṣṇu, Śiva, Śakti, Sūrya or Garapati etc. From this we can understand his synthetic outlook towards various deities.

This devotion or Bhakti is described by Nārada as the intense love for the God. It is like the nectar (Amṛta), by obtaining which man becomes satiated, immortal.

61. Śrīvāsudevānanda has advocated Bhaktiyoga as the way of devotion.
62. Adīta Vedāntin Śrī Śamkarācārya has combined and synthesized all the sects.
63. His concept of God Dattātreya clearly shows the ultimate reality assumes various forms.
64. Bhakti is described by Nārada as the intense love for the God.
This Bhakti is nine-fold. **Crvana, Manvana, Kirtana, Smarana, Padasevana, Arscana, Vandanam, Dasya, Sakhyam** and **Atmanivadana** are the nine types of Bhakti. The same devotion is described as of eleven types in Naradabhaktisutras. In devotional poetry of Srivasudevananda, particularly in Stātradīsangrāha we find the description of this nine-fold devotion (Nāravidha bhakti). Śrī Samkaraçārya has said that among the various ways of realisation the devotion is the superior. According to him to concentrate upon one's own nature—true self is called as devotion. In Bhagavadgītā also Srikramā describes that among a Jñāni, a Yogi, a Tāpasī and a Bhakta; the bhakta is superior.

65. भाक्यं वर्तं विषयं: स्मरणं पालयसमु।
    कर्नवं बवं वास्तं सत्यमात्मनिशेषनम् || - भागवत ६.५. २
    वस्माहात्म्यं, वास्तवम् - वज ४ कर्ण मधुविस्तो - श्रवण ९

66. हर्षं प्रेमसूता पिन्नरतातु दुःखायपि १) गुणामाहात्म्यास्वभावं, २) स्मात्तिं
        १) प्रेमस्वरंस्वभावं, २) स्मात्तिंस्वभावं, ३) स्मात्तिंस्वभावं
        १) कर्माद्यात्म्यास्वभावं, २) वातात्म्यास्वभावं, ३) अस्मात्तिंस्वभावं
        १) सत्यमात्मनिशेषस्वभावं, २) सत्यमात्मनिशेषस्वभावं, ३) सत्यमात्मनिशेषस्वभावं
        १) कर्माद्यात्म्यास्वभावं, २) वातात्म्यास्वभावं, ३) अस्मात्तिंस्वभावं
        १) सत्यमात्मनिशेषस्वभावं, २) सत्यमात्मनिशेषस्वभावं, ३) सत्यमात्मनिशेषस्वभावं
        - नारायण १२.

67. मौक्कारकारणमायं परित्रयं गरिस्सी।
    स्वस्तयुपासां सत्यमात्मनिशेष्योस् ||
    - उंकरायव्यविवरिनिप्रकारायणम्। विकृत्व्यामपि २९।
    लोकार्या। ८१।

68. नित्यस्त विनितलेख गरिस्सी, नित्यलेख गरिस्सी। नारायणं जृजार्या। ८२।
    तन्त्रिकुम्भकोणो वैमी शासन्योंपतिः सत्यास्वभावं।
    कर्माद्यात्म्यास्वभावं तस्माद योगी पवाः ||
    वातात्म्यास्वभावं सत्यमात्मनिशेषस्वभावं।
    भागवतम् सबसे वो मां से युक्तमेल भव। || महाराणी ६. ४५-४६

822 820, क्षु गंधर्वामृतामृतमुक्तम्, हरिमार्ग ५-२७.
Such devotion may be divided into two types—1) sakāma-
done disinterestedly. A man may worship any form of deity, if
the divinity is one. The devotion implies between the
devotee and the deity but its final aim is to realise the non-
duality between the two. The faith in deity and absolute
surrender before God are the things which matter most in the
path of devotion. With sakāmahākāti the devotee gets
whatever he desires. But it is not eternal. So Śrīvāsudeva-
nanda gives more importance to the devotion done without
interest (Nīskāma). God should not be an instrumental value
but an intrinsic and supreme value. Only such devotion
leads to the Grace of God.

In one of his akhyānas named as Candrabhūṣākhyaṇa, Śrī-
vāsudeva-nanda says that devotion is the mother of knowledge.
It causes liberation. What is done without devotion will
be futile. Devotion includes and supercedes all the means
of liberation. The action of the person will be fruitless,
if he has no devotion an mind, though he knows full well
the nature of karman, while giving the successive stages
leading to liberation (Mokṣakrama). Śrīvāsa-devanāda says that to perform the actions according to one's own varna and āśrama for the sake of God is the first stage. The service of God leads to the Divine Grace. Then the faith in religion, hearing of various sacred stories of God and then attachment to God is the next stage. By Viveka and Jñāna devotion becomes deep-rooted and gives insight into the nature of God. Then by the Grace of God, the virtues of God like omniscience, omnipresence become manifested in the devotee. The purity of mind leads to contemplation of God (Dhyāna).

The worship of God—Pūjā—has great importance in devotion. In Stotrādisāmṛta we find his many pūjāstotraṁi, which give us the nature of pūjā. The forms of pūjā are generally classified into three types: 1) śhūla-pūjā 2) Manāsa-pūjā and iii) Parāpūjā. Incase of śhūlapūjā the devotee offers actual concrete objects of worship to the idol of the deity. This śhūlapūjā consists of sometimes Pañcopacāras, godasopacāras etc. Though Śrīvāsa-devanāda has recommended this.

71. प्रथमं संस्कारं मनवन्देवं स्त्राश्मोपयोगिकानुशास्त्रं सतौ भक्तिः
ततस्तत्तिक्रया। ततस्तत्तिक्रया सतौ भक्तिः स्त्राश्मोपयोगिकानुशास्त्रं सतौ
भक्तिः ततौ भक्तिः। ततैल वेधस्थं — बिकेष्वरि ततो भक्तिः
सतौ भक्तिः ततस्तत्तिक्रया। सर्वस्तव्यम् — मनवन्देवविवर्भि इति इति
श्रीमोर्चित। ततस्तत्तिक्रया सतौ भक्तिः स्त्राश्मोपयोगिकानुशास्त्रं
सतौ भक्तिः। — आदिचुपथम् प. 210
sthūlapūjā of Saguna and śākāra Īśvara, he has not forget the essential nature of divinity as Viṣṇu and Viśvēśvara. The devotee considers the deity as Viṣṇu. For him it is the finite manifestation of the infinite, the universal which has become particular, the absolute which assumes and appears as relative and conditioned, as a matter of compassion for the sake of devotee.

The Mānasapūjā is considered as higher form of worship. It presupposes the spiritual progress in Yoga upto the stage of Dhyāna. Unless the form of God (Devaṁūrti) appears before mind Mānasapūjā cannot take place. All the upaśāras which form the core of external or sthūlapūjā are offered to the contemplated deity in the Mānasapūjā. There are no external actions and offerings. The Mānasapūjā makes the bond of communion between the devotee and deity more living and personal. It is a process of internalisation of spiritual sentiments. God then remains not as an external concrete symbol conditioned by space and time but becomes the indwelling spirit that controls and guides from within. All the activities and the process of life of the devotee become the instruments of divine service. Puja and Prārthana then do not remain a local affair but become the expression of divine service. Person perceives God in everything.

72. cf. यत्कर्मोच्य यद-नासि मज्जुतोष्य वदासि पत्र।
लोकस्यांति हौम्ये तुक्कुलय शयंवे िर्मभासे मयास्तो वहसः काव्यशान।
श्रवण तथा मनसे-प्रेते तथा विश्वास्तमना वासुमुन्नस्वयमाः।
करोति कत्सः परस्मे नारायणायेति समभयेत।
- भागवतं ११.२.२६
For such person God is not an idol but a spirit behind all activities and objects, individuals and events. The universe becomes the embodiment of Divine Spirit. Parāpūja is the worship of God immanent in all, by the self, that has realised that he is in all. Naturally, the parāpūja becomes the hymn of non-dual experience. The difference between pūjya, pūjaka and pūjā do not remain there. In the ultimate nature soul and God are beyond the limitations of actions and enjoyments. The whole life becomes pūjā. This is called as Sahajasthiti, where life and worship are identical. The ethical and religious behaviour becomes the spontaneous expression of divine love and worship. It is called as the highest type of devotion namely Svatmanivedana.

In Yuvasikē śrīvasudevananda has said that Ṣagunopāsana is divided into three types. 1) Angāvabaddha: To look upon the material things as they are physical manifestations of the Divine. 2) Pratiṣṭhita: The entities which are not

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73. श्रीवा तुही जाता लोकी कोूँ पूजा ?
   न दिशारूढ दुःख जाता मत ॥ भो दुःख पूर्ण होता शामान ॥
   केहो कोूँ पूर्ण देवा ॥ स्तोत्रामिलितः ४०४.२१.२२

74. श्री तद्द सदनिरंतर देवपुजा । तुष भागोकाहे है कोहदी ॥
   है सर्व सालम - निवेदन होय । होई प्रलय सर् कम ॥
   स्तोत्रामिलितः ४०४.४४.४४

75. उपनीषानि दिप्याकाशु कमांगेशु अधेतु च।
   प्रतापिष्टिकांगाकतपासनेः " ।
   स्त्राविष्णव ५०४."
physical concrete objects, represent God e.g. Divine name, Divine image etc. They are to be looked upon as Brahman. iii) Ahamgrahopasana: It is a type of worship where one feels and cultivates the feeling of the identity between Atman and Brahman e.g. Schaamśadhanā etc.

For the attainment of God, only one upāsanā is preferable. The Kāmyopāsanā may be more than one, according to one's own desire.

Śrīvāsudevānanda is the ardent devotee of God Dattātreya.

But the merit of Śrīvāsudevānanda is that he never insists on anybody to worship God Dattātreya. This shows his non-sectarian temperament. Instead, he advises to worship any form of God according to their choice and not to be jealous to the devotees of other deities.

76. ज्ञेषु कर्मांगेभुजः नामपन्नाशिवु।
या प्रलोकंनिर्विवेकं प्रतीकोक्तांबं गु तत्र।। - युवाविशिष्य ६६ ५१
ज्ञेषु कर्मांगेभुजः नामपन्नाशिवु।
या प्रलोकंनिर्विवेकं प्रतीकोक्तांबं गु तत्र।। - युवाविशिष्य ६६ ५२

77. शुभेक्ष्वानराशीनां मध्यस्वेष्वतमाः मृतु।
ग्रामोपस्ति सुभासीनां यपाधौं सुषुभं द्व।। - युवाविशिष्य ६६ ५४

78. तेषां पि घर्धनोऽदेशास्तरम्
यथाविद्याशंकारस्यादै।। - परमसुद्रयोगस्त्रयोगसम्पूर्णकम् ६६ ५५

79. तेषां पि मायेव होत्स्येव यथाविद्याशंकारस्यादै।।
यथाविद्याशंकारस्यादै।।
- मनोज्ञोगस्त्रयोगसम्पूर्णकम् ६६ ५५

80. श्रृङ्खलसञ्चालित वै मात्सर्यं विप्रतीति न।
ञ्ज्यक्षुं च तत्रसभ्यं ते वाक्पि वरलं धूमं।।
- स्नेहसङ्ख्यः १२ ११
His concept of God Dattātreya is all-pervading. In Dwisāhasāri he says that, God Dattātreya takes the various forms as Viṣṇu, Śiva, Gāṇeśa, Sūrya, Sakti etc. and for him God Dattātreya is the Ultimate Reality. Brahman manifesting in these different forms. From spiritual point of view there is no difference and distinction in the essential nature of divinity except of Name and form which are secondary. Śrīvāsudēvanānda has written many stotras on these deities. Dattātreya is the divinity in trinity, who in the form of Brahmā creates the world, in the form of Viṣṇu he protects it and in the form of Rudra he destroys it. His devotional padās, stotras, abhaṅgas include the prayer and worship of all the deities. His Pāṇḍavaśatana stotras incorporate the essentials of Vaisnavism, Saivism and the philosophical basis of the

81. विसाहसि १.१

82. यो प्रज्ञोऽस्य नवाचेत्येऽऽऽ् ।

83. केवलः नवाचेत्येऽऽ् ।

84. केवलः नवाचेत्येऽऽ् ।
worship of Śūrya and Ganeśa. This shows his synthetic outlook.

In the life and teachings of Śrīvāsudevananda God Śri Dattātreya occupies the highest position as the Ultimate Reality, Supreme Value and the highest object of worship. The devotional poetry of Śrīvāsudevananda incorporates a separate group of Stotras called as Vedāntastotrāni, which summarise, the essential teachings of the Vedānta and which present before us his ideal example of devotion after realisation (Jñāna-bhakti).

The great Mahārāṣṭrian saint Śri Jñāneśvara in his famous commentary on Bhagavadgītā namely Jñāneśvarā and particularly in his original work namely Amrtānubhava discusses the nature of Jñānabhakti. According to him the duality between Śiva and Śakti, Jīva and Śiva, Śiva and Śrāti, Guru and Śiṣya do not remain in the ultimate analysis of reality. They are the relative distinctions valid only in relative modes of knowledge. When one transcends the empirical distinctions of names and forms there do not remain either the perceiver (Draṣṭā) or the perceived (Dṛśya). It is the highest stage of self-knowledge where there are no

85.

शत्षन्नानुनी न नित्त्रोऽस्मात्य दुर्योऽक्षात्मकः।
वं किना ज्ञानं ध्यं हि स देव! कैले पुजये ॥

- स्तोत्रार्पितश्रव ४.६
mental modifications, like the quiet ocean without waves. The distinction between knower and the knowable does not remain there. The reality is neither the cause nor the effect, it is one without the Second. The realisation of this self-hood which is the eternal nature of man is the highest wisdom. Jñānēśvara compares the self, free from ignorance with the self-shining sun (Citraṁya). It is a state of objectless consciousness, without any relativities, distinctions and differences. It is described as the state of indescribable peace and knowledge. The realised soul realises that the universe is a creative part of the Divine (Cidvilāsa).
In this state the devotion gets a different dimension. It is not an ordinary worship of personal God in a form of deity with is instrumental to knowledge. There is no question of meditating on something. It is the very state of knowledge, which is the very nature of self. In this state the doer and the deed, meditator and the object of the meditation, devotee and the deity become one. It is the realisation that God is everyone and in everything and one is identical with the Divine.

Artificialities of Karma, Japa, Dhyana and Yoga loose their value. It is the devotion which is the enjoyment of one’s own non-dual state of eternal blessedness. Those who attend this state are called Jivanmukta. Their behaviour is spontaneously moral. What they desire and do, think and speak is the disinterested, impersonal expression of inner divinity. The prophets and the sages in human history with their example and precept, with the

89. cf सर्वपूर्वो निर्धारं इति पेशामेवो न दिये।
प्रकृतिपदस्मिः जीवमुक्तं स उपस्थः।
विवाहात्मकमात्मानं दिषण्डलांवेत्।
विष्णुगांभं मोहं जीवमुक्तं स उपस्थः॥

जीवमुक्तगीता ५.१९
love for all and for the good of all. As the saint Ekanātha has described, they remain in Samādhi, though their body is working (Sakalakarmi Samādhi).

The philosopher-mystics like Śāmkaraścārya, Jñānādeva and Śrīvāsudevānā give the gospel of devotion of God who is Viśvātmaka and Sarvātmaka. Śrī Śāmkara and Śrīvāsudevānā in their parāpūjāstotram have given the concrete expression of such Jñāna-bhakti or Parama-bhakti. Though the devotion starts with the concept of deity, with name and form, it finally culminates in the realisation of the Universal Spirit, without name and form.

The whole life becomes the expression of the devotion for the Divine. The performance of duty becomes the worship of deity. That means the liberated souls, like these great philosopher-mystics do not interpret devotion as an escape from life. It is the message of dedicating life at the feet of the Divine. The

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९०.

पैसा हारे सहज मारा। ष्कारू तो भनेमा।
तो मक्तीया बोजा। नौजीयाखा।......
तेहि गिया कौर न ताही। तर्हि बेदान्ती भक्ति राहि।
हे बनुयाचित जो न नयक। बोजा ऐसे ।......
पाहिये सहजस्वती। भक्ति या नाम।......
तैतकाचिते लोके मारि। नौति बियाणी दिये ॥

- साकेशवरी.

९१.

नामपुष्पानुषातीत मेवाचितविविषित।
एक प्रवाहितियोऽसि परमात्मानन्तिर नायकां ॥ -किसामस्त्री भोजक्कृति ६६
वास्त्वनेकवर्गेक स्कृतिविन्यासायत।
विचारात्मक परं ब्रह्म तत्तत्त्वं चत्संक्षितं ॥

- किसामस्त्री १.२
Karma becomes the instrument of devotion, which results from the non-duality between the devotee and the deity. Śrijñānesvara has beautifully described this synthesis of Karmabhakti and Jñānabhakti. God is to be worshiped with the flowers of duty when the Grace of God results in the fruit of the Divine Wisdom.

In this famous Vedānta-stotra he addressed God with the utmost sense of humanity and respect. God-realisation is possible only to those whose heart is not swayed away by the turmoil of the passions. Realisation is the effect of prolonged and continuous efforts in the direction of self-purification. Complete self-purification is possible to only those in whose hearts absolute devotion and dedication are developed. It gives rise to Vairāgya. Such devotion to God is possible to those who surrender themselves to and remain in the company of saints whose life symbolises the life Divine. This Satsarga is available to those who continuously follow the path of disinterested performance of Svadharma.

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92. तत्संवांतस्कं ईश्वरा। स्तवमेशुमांदी दीर्घं।
पूजा केति होय अपारा। सोचाणीयेन ।...सारवापरी
स्तवम्मच्या शैलवाणी। मन पूजा सूति महणी।
क्षे प्रमादे शाक्ती। शान्तिप्रदोते।
cf. भिन्नानस्वारी - श्रीगुहस्त्विनि - ७५-१०५

93. स्तोत्रायपिंशिं १२६.१-५
Repetition of the Divine Name (Nāma-japa) is the easiest and the most convenient way to all the men of society, irrespective of their class and caste distinctions. Śrīvādeśānanda says that the divine name is the only means in this Kaliyuga, which leads to happiness and bliss, which destroys the forces of sin and evil. God Dattātreya is the divinity of all divinities, he is the protector of all protectors. The recitation of Dattānāma enables even an ordinary man to see God. Dattānāma enables him to transcend the world of variety and plurality, of duality and distinctions. Even the memory of Dattātreya and his holy acts for a short time makes man free from bondage.

Thus the path of devotion culminates in Śayujyamukti where Jīva becomes Śiva or Ātman becomes Paramātman. The path of devotion begins with duality (Dvaita) between devotee and divinity,
but culminates in the realisation of essential identity (Advaita) between them, which leads to liberation.

3. The Way of Yoga:

Śrīvāsudevānanda has discussed the nature and importance of 99 Yoga as a path of spiritual realisation. The aim of Yoga is direct and immediate knowledge of the self. In Yogarāhasya and in the seventh and eighth adhyāyas of the first aṣṭaka and first and second adhyāyas of second aṣṭaka of Pāṭappurāṇa we get the detailed description of the nature of Yoga. It is primarily based on the famous 'Hathayoga-pradīpikā' and 'Yoga-sūtras' of Patañjali. The path of Yoga recommended by Śrīvāsudevānanda is called as Aṣṭāngayoga by various Upaniṣadālike Sāndilya, Jābala etc. It includes the Yama, Niyama, Āsana, Prānayāma, Pratyāhāra, Dhyāna, Dharana and Samādhi.

In Yogarāhasya he has said that all other three means - 100 Karma, Bhakti, and Jñāna are incorporated in the Yoga. Here he wants to say that Yoga is the integral way of realisation. The first two aspects of Yoga - Yama and Niyama constitute the fundamentals of Karma. The Yoga-sūtras like 'Īsavara-prapidhanādya' (1:23) refer to the path of devotion as a way of self-realisation.

99. परिपक्वतः योगोऽवधी जीप्रथिततः ।
किंतुतः सप्ताहस्तः योगोऽवधी जीप्रथिततः ॥ - वस्तु-ास्व. १.६.५०
cf. ताकोठलयो ह सप्ताहस्तः प्रथल्यं 'कम्बलांगोपायविक्षयकर्ता 'जयांगयांमप्नित्तिः ॥
- दातुकाल्यायनाच. २.
also श्रीश्रीगौरविनिनातु

100. पक्षतिविशेषं योगोऽवधी सप्ताहस्तपि ततु अवधु ।
किंतु सप्ताहस्तं योगोऽवधी सप्ताहस्तपि ततु अवधु ॥ - योगरक्ष. ५
That means the path of Yoga includes in it the other two paths namely karma and bhakti. The knowledge of self (jñāna) is the end of the Yogic path. There is, therefore, no conflict among them, but they are complementary to each other. All the four are the aspects of the way to Liberation.

Bodily cleanliness, compassion, modesty, forgiveness, courage, belief in the sacred texts, worship of God, repetition of Mantras etc. constitute the physical, mental and moral prerequisites of the Yoga which are called as Yama and Niyama. They are followed by various physical postures which are conducive for the control of body, Prāna, and mind. Siddhāsana, Padmāsana, Swastikāsana are the most important for the sake of meditation. The physical postures cure and prevent certain bodily diseases. While describing the nature of Prānāyāma, he says that the Prāna and Manas are interdependent. Therefore control of one naturally leads to the control of the other. The subtle channels (Nādis) in the human body are the carriers of vital energy. Prāna, Apana, Udana and Samāna are the five most important Prānas. Ida, Piṅgala and Susumna are the most important Nādis for the Yoga realization.

101. तत्तुराजः १.६ १०१

102. तत्तुराजः १.६ ५-१४.

103. वे प्राणे कण्ठ चिन्तितं विष्कपनं नल्ले तयै ।
नक्षत्र एकत्रे नानां भौषणिकं स योगं ॥
The purpose of Yogic realization is cleansing of the Sushumna and the awakening of the Spiritual Energy i.e. Kundalini. Puraka, Kumbhaka and Recaka are the three aspects of Pranayama. Srivasudevananda has clarified that four higher stages in the path of Yoga - Pratyahara, Dhyana, Dharana and Samadhi are the successive stages of the sustained control of Prana, where the Prana enters to Brahmarandhra through Sushumna and remains there for longer periods. When Prana enters in the Brahmarandra for fifty seconds it is called the best Pranayama. As it gets steady there for a long time the subsequent stages like Pratyahara are attained. When for ten minutes the Prana becomes steady in Brahmaandhra one can be said to have reached Pratyahara stage. Pratyahara means withdrawal of the senses from the external objects of knowledge and enjoyment. Dharana means setting down of Prana for two hours which is twelve times to Pratyahara. Dhyana means continuation of the same stage for one whole day. In all these stages there is no

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104. लोहं सर्वोचि: किलितो तो गयामकः।
प्रत्यक्ष वर्जनः प्रत्यक्षाणावतः स मुः
स्थायितावललुप्ते सर्वावपि स्मुल्यः।
समाधितः विविष्काराध्यः परमपुरुषः।
योगसाहित्य 14-15

     2) Devatmasakti, 1983
conscious effort for the withdrawal of or for concentrating on
a particular object or idea. They result spontaneously to
the effortless control of Prāna, which is the sign of self-
purification.

The steady concentration results in the savikalpa samādhi
which purifies mind and liberates from all pain and worry.

We know the external world due to the internal states of mind
(Cittavṛttis). When the mind is purified and all mental
states are controlled man attains what is called as nirvikalpa
106
samādhi. This is the highest stage to be achieved in the
human life. The way of liberation consists of the control
of mind and removal of passions which is possible by the
eight-fold path shown by the great sages like Patañjali.

This aṣṭāṅga-yoga destroys the desires of man and makes him
all happy. But this state can be achieved only by those who
are Yatis, Samnyāsins; that means who have given up all the

106. विस्मितिसिद्धिप्रस्तुतं मन्त्रकार्यवानितद्।
वनवन्द्रसंयोगसमारं संस्कर्तं प्रमित्यायते॥ वल्लुरामणूः १.५.२४
cf कत समारं विवेकपरमान्तत्वस्थाया स्थितोरहिता
परमान्तत्वस्थापुरा कुक्तत्याबद्धशारस्य तिर्मा निर्मित।
- याज्ञवल्क्योपनिषद् १.५८

107. पद्माघ्राण्योगोर्न महोनसाने वोगिराटू।
कार्ताकानन्देनाघ्राणूः सत्त्वमानने सुभवये॥
वोगे नषुष्टिरोश्च हीतुकत्तका महर्षिणा।
पारंजलारीयो वोगे। सुलस्त्रेष्ठा दूरित।॥
- वल्लुरामणूः १.५.४५-४६
worldly things. Such Yati can go beyond the duality and he becomes identical with the Brahman. He attains mokṣa.

Śrīvāsa-deva-nānda advises that one, who desires the best progress in the path of Yoga must perform his duties and actions. Kārma is essential not only in the early stage of Yoga, but also in the stage when a person becomes expert in Yoga. At the later stage one's action must be desireless.

The special feature of the path of Yoga is that it is open to all—men and women, children and the old. All people belonging to different varṇas and āśramas are eligible for the yogic realisation. It is easier for the men who have accepted the path of renunciation, because there are no worldly obstacles in their path. As compared to worldly people, living the life of a house-holder, they are non-attached to worldly pleasures of the body and mind.

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108. क्रामवेगलक्ष्यं सहृदयः कुजारामासिन्द्रते पितः यति।
भलिवर्तवंस्तैः प्रवेदुतो भुङ्गे सम। •

- योगरहस्य ३४

109. कारणं हर्माण्डलकीकरिनी योगमुद्रं।
रामं कारणमर्याद्रे योगरहस्य वोगिनः। •

- योगरहस्य ३४

110. सुकुमारापि नरं स्त्रीं वा युवा वालो बरावां।
योगमायांवे विकारी व्यावनातार्विन्यामणि।
सत्यमार्मिको कर्म योगमायाः विकारिणि। •

वल्लुकराणम् २.२.१२-९
The path of devotion and the path of yoga are universal in their scope and application. They are opened to all people irrespective of their class and caste distinctions. Absolute self-surrender (Prapatti) and dedication is the pre-requisite of the path of devotion. The absolute self-control is the foundation of the yoga. Therefore, they can be called as the 'Gateways to God'.

We, in the empirical world are dissociated (vivukta) from God. The path of Yoga is meant to reunite with God who is the lord of the universe and the inner soul of all creatures. Thus the identity between pinda and Brahmānda leads to the highest goal of life, the liberation.

4. The Way of Knowledge (Jñānayoga):

Jñānayoga is the most important way of realisation. We get its description in the Jñānakanda of Samasloki, Dwisahasri, Dattapurana and also in his sphutasprakaranas like Pudhahasya Laghuvasudevanananasara and Vṛddhasikā. The description of Śrī Dattātreyā interpreted as the Brahman in Āgīrastuti of Dwisahasri and in the Vedāntastotrāni show that the knowledge is the highest goal of human life and is the basis

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111. देव सर्व-सर्वभूतावृतानि सिद्धिमूकः
योगेश्वरवेगे यो वियुक्त सत्यविविद्ध हृदित च च नवराजसम् १.६.१६

cf सं रिहायुः संसारसंसारायणं स्वसंसारित।
लिंत्वेन योक्तवर्यं योगोऽन्तिक्षित्वेतसा॥
of liberation. *Karma, Bhakti* and *Yoga* are instrumental to knowledge. *Knowledge has intrinsic and supreme value.* In the text and in the *Gloss of Dwisahasri* *Srivāudevānanda* often emphasises the path of knowledge. When man is purified internally and externally by disinterested action, by devotion and dedication and by yogic discipline he attains wisdom.

He has referred to the seven stages of spiritual development (*Saptajñānabhumika*) mentioned by the works like the *Yogavāsiṣṭha*. They are *Subheccha, Vicāraṇa, Tanumānasa, Sattvāpatti, Asamsakti, Padārthābhāvani* and *Turiya*. The first three include *Sādhanacatuṣṭaya*, guidance of the preceptor, *Śravana, Manana* and *Nididhyāsanā*. The fourth is the attainment of *Savikalpa Sāmādhi*. These are the stages of a *Sādhaka*. In the fifth stage a Yogi comes to the empirical consciousness (*Vyuṭthāna*) of his own accord. In the sixth stage he comes to the empirical consciousness because of the efforts of the others. In the last stage his soul never returns to the empirical plane, but remains always in Divine blessedness. That is the attainment of *Brahmabhāva* or *Brahmanirvāna*. The individual from the fourth to the seventh stages are respectively termed as *Brahmavit*, *Brahmavidvāra*, *Brahmavidvaryān* and *Brahmavidvarīstha*.

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118. पाहिया योगयुभि स्त्रीन। योगियं जानिण।
पापिता चौधी स्वन। तैयं जान तत्त्वतः
पुरुषोरता पांवधी। शब्दिकवर पदवी।
पिके जो खेप सहारी। तो शक्तिविदर्शियानुः
पांवी स्नम्भ निर्भा। सहायकी गान निर्भा। हो स्वयं न तीको योगयुभ।
परतः उज्ज्वल होय बैम। तुम्हारे ते सात्त्वी। स्वतः परतः न ठहरी।
हथ्या योग यें पदवी। तत्त्वसिद्धिवर्षितसंस्कृ। दत्तात्त्यम् ।११०३२।
To know Brahman means to have the knowledge of identity between Ātman and Brahman, which is expressed in the mahāvākyas like 'Tattvamasi'. 'Aṣṭamāṭmā Brahma'. This process is called as 'Tattvāmādārthaśuddhi'. 'Tat' means Brahman or Paramāṭmā. This Brahman is the highest reality which is pure, intelligent, eternal and free. It is one without the second, without change and form. It is birthless, free from all limitations of the empirical world. It is beyond thought and full of bliss. The Brahman is all-pervading omniscient and omnipresent. It is the indwelling spirit in the hearts of all creatures. When one knows such nature of Brahman he is freed from the bondage.

The soul (Ātman) or the 'Tvāmādārtha' is essentially identical with Brahman. But due to Avidyā the self feels that he is the doer, actor, enjoyer of everything which creates all types of suffering and sorrow. To get knowledge, the person has to

113. ... कतिरनयोऽसां एको विज्ञो विद्ये नित्यो निम्नस्तोऽधबो... तत्त्वादेः।...। ... कुस्तिल ॥९॥
   cf पर्वत्रो ५.४

114. योऽतुद्भवातिस्रोताश्चिनिमेचिनुमोरितहोऽस्तस्तसारस्योऽस्तस्तसारस्यः। गतस्तः। गोदनसंत...। सत्त्वस्यामपूर्विति।।।।।।। कुस्तिल ॥९॥

115. सर्वस्य सर्वकारिता... य इतरस्य जीवात्मकास्य...।।।।।।। विस्तारम् श्रव मुक्तस्य वर्षिति निगविदित्वत्वायामधेवस्य। कुस्तिल ॥९॥
   cf सर्वेश्याः।सर्विः।सत्त्वसंस्करणः। श्रवकार्यं विस्तारित्करणः। ॥३३।२५
   श्रीरिमण्डल कुक प्रकारी पुणे।
   also पर्वत्रो ५.४
remove this illusion (Bhrama), created out of ignorance. When a person gets true knowledge of Brahman or Atman, transcending the five sheaths (Pañcakosavilakṣana) and the three states of consciousness—Jāgrti, Svapna and Susupti, he will enjoy the highest bliss. Sriśaudevānanda follows the view of Śaṅkarācārya that to prove and realise the essential identity between the 119 Brahman and Atman is the goal of Advaita Vedānta. Thus, the knowledge of the identity between Atman and Brahman i.e. Tattvāmpadārthasuddhi makes man free from the bondage of 120 empirical world and the cycle of birth and death.

Śravaṇa, Manana and Nididyāsana are the three important stages of Jñānamārga. With the Ārtha and Manana of the Mahā- 121 vākyas the ignorance of a person will be removed. When a person

117 श्रवण एव ज्ञातस्वर्ग श्रवण पुवायश्च संयुति।
प्रेम सति प्रज्ञातेवविम्केत व्यात्मायेकविच्य वस्तुराणां ५.३.९०

See also 120 वस्तुराणाम् ५.१. ३ २४-२५.

118. तत्साथू प्रमेव विराष्टि श्रान्वोवगरो नरं।
हैव भवति वस्थः परमात्मेद शांर्गेन त शांर्गेन। ५.१.४१

119. शांर्गेन्त्रनक्काप्रतिपत्तिः सर्व वैष्णवं तत सारयम्यकं। — प्रकृत सारयम्यकं

120. वस्तुराणाम् ५.१. ४४-४५।

121. शांर्गेन्त्रनक्काप्रतिपत्तिः सर्व वैष्णवं संपृक्तिनक्कासंपृक्तिनक्तित्वात्
कार्य सद्वैः मन्ये प्रकृतियाश्चार्याश्चार्यां तत्सारयम्यकं।

- श्लोका १६
free from all doubts, always meditates on the identity of Brahman and Ātman, it is called as Nididhyāsana. It destroys misconceptions of a person about the identity of the body and the soul. Gradually it creates the stage of kāvikalpa-Samādhi, which ultimately leads to Nirvikalpa-Samādhi. Thus, knowledge of the identity between Ātman and Brahman destroys the ignorance and there remains only self-shining soul.

This soul identifies itself with body due to ignorance and becomes subject to the cycle of birth and death. It is liberated from the bondage due to knowledge which is the fruit of Gurukṛpa. Only the direct and immediate knowledge of self according to Śrīvāsudevānanda makes one free from all sin. When the sun of knowledge rises in the mind it removes all senses of difference and dejection, makes the life full of love and bliss.

122. निदिद्धयासनेति पश्चातवेदात्माकर्मविद्वत्वमामायम्।
तत्तारणयत इम विरोहीतापमीमुच्यते सति सक्तिसमापितायम्॥
- कृष्णिविंशती ४६।

123. गृहसनातु तथा सिद्धिहृद भावशानां विरोहयियि कांशंसङ्गार्थमायां।
प्राणाहितास्वसिद्धिहृदयादमां वात्स्यकेष परिविज्ञत भावास्तरमायां॥
See also रामोपनिषद ४४।
- कृष्णिविंशती ४६।

124. साही श्रात्मासां सत्सात्माप्रमाणे।
नासे तिथो ताने गुञ्जृते॥
- स्तोत्रापिविंशितं २६५.१७

125 जयरोहिना होतां पाप नावे। राघुवेश कसे सापते॥ स्तोत्रापितंगह २८५.४

126. मोह तसं खेत तप हो दिनमारे। तं दुर्गपिक निवाते माहे मन॥
शामसुखे मनै उपित होयोनी। टांकि जाहु निकांसंस्तयमा॥
- स्तोत्रापितंगह २८६.३३६ २-२
Thus, those who have achieved the wisdom or knowledge (ज्ञान) become free from all doubts and defects. They are free from all desires. Though their empirical body is subject to decay and death, the spiritual wisdom taught by them becomes the immortal heritage of mankind, in the path of perfection.

The following the views of Śaṅkarācārya, Śrīvāsa-devananda too has given the utmost importance to the knowledge as the means of liberation. To remove ignorance one must obtain the knowledge by Ātmanātmaviveka.

III. THE GREATNESS OF A SADGURU:

The special feature of the Datta Saṃpradāya is that it gives prime importance to the Grace of Guru, Anugraha of the Guru, which is considered as the Grace of God. The ideal of liberation self-realisation or God-realisation are possible and available to those who receive initiation (पिक्षा) from the worthy spiritual teacher (Sadguru), who opens the way to divine life. Datta Saṃpradāya is a mysticism based on Kundalinīmahāyoga. The Sadguru is the awakener of this Kundalinī, the spiritual power dormant in every individual. God Bāttātreya is considered as Eternal Guru Avatāra. Naturally, he bestows His Grace on the aspirants in the form of Guru.

127. शान्तेव हु कैसल्यामाची इत्यं निगठेत।
शान्तस्य पुष्पसहैत्तके यथाप्रार्थं वृक्षम् ॥ - सर्वं तृणं=तसिम=तसा तंग्रन्ध ।
128. तत्त्वात्मानिषिद्धत्या शां वं संपार्थेत्वम्।
शात्मात्मात्मात्मस्ये शां सिद्धते नावधे ॥ पुरुषार्थं ॥

127. Ṣaṇṭe vahu kāśalaṁmati ītuṁ nighaṭte.
Ṣaṇṭasa pusthaṁ-haṭṭakame yathā-pratam vṛkṣam ॥ - sarvaṁ tṛṇam = tasim = tasa tamgrha ।
128. tattvātmatānivaśīkṣate śaṁ śaṁ saṃpaṛṣṭaṁ.
śaṭmatātmatātmataye śaṁ saṁśiddhaṁ na-vedha ॥ puṛuṣārthaṁ ॥

127. शान्तेव हु कैसल्यामाची इत्यं निगठेत।
शान्तस्य पुष्पसहैत्तके यथाप्रार्थं वृक्षम् ॥ - सर्वं तृणं=तसिम=तसा तंग्रन्ध ।
128. तत्त्वात्मानिषिद्धत्या शां वं संपार्थेत्वम्।
शात्मात्मात्मात्मस्ये शां सिद्धते नावधे ॥ पुरुषार्थं ॥
The history of Datta Sampradāya is enriched by the ideal examples of Great Preceptors and Great Disciples. The kings like Yadu Alarka, Purusārāma, Ayu etc. are the disciples of God Dattātreya. Janārdanasvāmī, Nānātha, Dāsopanta, Nārāyanamahāraja Jalavānakara, Śrī Nārāyanasvāmī and Śrīvāsudevaśānanda are some of the prominent followers of Datta Sampradāya. Being the Gurusampradāya the Datta Sampradāya has close relations and affinities with other prominent religious traditions in India and Mahārāṣṭra like Vaishnavism, Saivism, Śāktism or Nātha Sampradāya, Mahānubhāva Sampradāya, Vārakarī Sampradāya, Samartha Sampradāya. These relations and affinities show the influence of Datta Sampradāya all over India and among the Hindus and Mohamedans too. The two great incarnations of God Dattātreya namely Śrīpāda Śrīvallabha and Śrī Prainhasarasvatī have consolidated the ethical and religious foundations of Indian Culture by reviving and restoring the philosophy of the Vedas and the Upaniṣads. To show respect and to keep memory of these two incarnations two days—Āsvina Vādyasvādaśi known as Gurudvādasi and Māgha Vādyapratipada known as Gurupratipada are celebrated at all the places connected with God Dattātreya.

Śrīvāsudevaśānanda has also given prime importance and the highest place to the service of Guru, in his life and philosophy. He holds that Niśkāma Karma and Bhakti result in the Grace of God. This Grace of God comes in the form of Guru who shows the right path (Sat-Śāstra) and right code of conduct (Sadācāra). Śrī Samkarasārya has also accepted the importance of Guru.
He says that without the service of Guru any means of liberation will not be useful.

The compassion and generosity of the Preceptor removes the obstacles in the path of spiritual progress of the disciple. He is freed from false knowledge, confusion and ignorance. God in the form of Guru gives the disciple the direct knowledge (vijñāna) which liberates him from the bondage.

Srivāsudevānanda says that along with the possession of the Godly virtues (Daivīsāmpat), devotion to and the worship of the preceptor is of utmost significance. Man should have faith in Guru as God and worship them as identical. Śrīvāna, Yamana and Nididyāsana are made easy by the Grace of Guru. Then one can understand and realise what is true and real. That liberates him from ignorance and bondage.

129. नेवा-प्लाकापोषा दुष्यनोधं गुढ़े विना।

130. बालव नायीन साधावीत्वरत्नमन्दुरः

131. वस्त्राणि परा महिष्यति देवे तथा कुन्षे।
In the Samashti, Sriváßudevánanda describes Guru as the God in human form. He is the symbol of Divine Trinity. His function is to give direction and guidance, to enlighten the blind soul, to save him from sin and evil, to lift him up from empirical bondage, and to enable him to attain mokṣa. He further says that one who has devotion for his Guru and considers him as Divine Trinity and serves with firm mind, with thought, speech and action becomes qualified for spiritual insight without delay. Therefore, the worship of Guru, the recitation of sacred mantra given by Guru, the meditation on the form of Guru are said to be the ways to realisation. The Guru as supreme reality and as supreme value has been accepted by all the saints belonging to different religious traditions in India. The Guru, though the term Guru stands for human form at the initial stages, becomes identical with Brahma and Atman.

132. किरुरीति विकुटीरीति पशुस्य विसिद्धिः। समस्तोऽहि ।
परमात्मा किरुरीतिः या समस्तम् पपाठुत्तान्। समस्तोऽहि ।
गुप्तस्य गुप्तिक्षुगूढ़ीनो मोहम्मरः। ।
133. गुप्तैया परं प्रल नयायुप्तमंगः॥
क्षेत्रेऽपि क्रमात्माविगुणार्थम्म तारणात्।
क्षेत्रार्थम्युस्मां गृहस्वात्तमो समायेतु॥ समस्तोऽहि ॥
134. निर्मलस्य निधे गुरो हरिक्रज्ञातत्त्वाना रिवरा।
पो वाचा पनास्नय च गुप्तस्य संस्कीर्तिः। तोः पिरातु॥
ईवानुपासस्य संस्कीर्ति नसिन्दे तया दीनक।।
क्षेत्रसमस्यपरं गरिता ष। एव्येक्षमोक्षः॥ समस्तोऽहि ॥
135. इङ्गाशुणूर् गुरोदेशात् गुप्ताशुणूर् गुरोऽर्ध।
संस्कृत गुरोपायं शीघ्रतः गुप्तः॥ गुप्तोत्तरा।
136. प्रज्ञानं परमात्मां ब्रह्म ब्रह्मद श्रावरातिः।
इंद्रासीन्व गुप्ताशुणूर्त्ता तारणात्त्वाभिक्षुः॥
एवं निम्मः तत्त्वाबं तत्त्वाभिक्षुः॥
हारामितः तत्त्वाबं तत्त्वाभिक्षुः॥
फळादिः॥

137. अध्यात्मिके ब्रह्माजुरे क्रमे निष्प्रस्पर्शम्।
The concept of 'Guru' signifies the notion of the most sacred and the holy person in the universe. According to Srivasudevananda the holy places (Tirthas) are conditioned by space and time, but the sacredness of a Sadguru in the life of a spiritual aspirant is of such a great magnitude and importance that the compassion and grace of this spiritual preceptor removes all empirical bondage. Therefore, to see, to remember or to serve one's own Sadguru, makes man truly happy and liberated. He calls Sadguru as Jñānātīrtha.

We have seen that the God Dattātreya is the Divine in the Preceptor's form, performing the eternal function of giving knowledge and liberation. He is rightly described as preceptor of the preceptors (Gurunām Guruḥ). He is glorified by the Vedas, meditated by the yogins and known to the spiritual insight.

Such Guru is not a person. Guru stands for the principle of Perfection and Bliss. Those, who give up attachment with wealth and illusion, realise the nature of a Guru as the witness

137. चतुर्दशायं तौये न दूसरं न भविष्यति।
स्मरणात्मानोज्ज्य सैन्याः शूलांतः॥
तौये नि चित्तेन्द्रास्मरिन्निमित्तम् यातः॥
िक्षक्षः तान्त्रिके कृत्रिया तत्वविद्या यतः॥
तौये न च चार्येन तार्क्यपरं च तार्क्यम्॥
समुपर्वतः भक्तीसम्यक्षरामि परमार्जयं॥
- स्मृतिपदार्थ ६७.५-६

138. प्रियत्वान्तः नित्यम् व्यापके अंतःकुमः॥
मोक्षेऽवरे, ब्रह्माःस्मां भक्तानां कल्याणप्य॥
- वृहत्सूक्तिः
of three states of consciousness—Jayati, Swapna and Sushupti, as the self, immanent in all objects as the eternal and immutable foundation of the empirical universe; which transcends the world of relativity and duality. They understand true nature (svarupa) of God and Guru. The intense devotion of and dedication to Sadguru removes all egoism and sense of difference and duality. Those, who surrender themselves at the feet of Lord are freed from all calamities, fear and sin.

Like Sadguru, saints also play an important role in spiritual progress. A spiritual aspirant is given inspiration and guidance, courage and help by them. Obviously, the association with them (Satsanga) has been considered as the most valuable means in the spiritual sadhana. Srivashudevananda

139. शीर्षुरे मित्राकारा निरूपण, मन्यता सचिवालंकार कारण।
शक्ति विषयान्तर मानवा, हैसमानसा है नामकरणा।
सहानुभवते सर्वज्ञत्वका, सदुपुरुसप्राप्तिविविध कुषा।
वैकित्य भूतो धोर घोर जोइ, तारिते प्रचंडा हुआ।
वो गाय चाँद कर्ता करा, गति, में तंत्रा न विदितारी।
सदुपुरुषे खायेकारवे, सदुपुरुषे जन्तु हाके चारवे।
कथा सदुपुरुष वस्तुतामितार, महाकाली कारकी व्यथा।
तारिती मानायासी पाकिणा, हे मायाधिकारणा सूर्य नामिक।
- कृतयाशिशसह ५३, ५४, ५५

140. दुनिचि कृषिंसागर मायावया पु। दुधिन खेलू हरि प्रताप दु। पूर्वकस्य २६२।

141. cf. महतिसुधागत महतिसुधा गुणमुखालंकारा।
महतिसुधा सुधागता गम्या: गणवद्भमक्ष।
सम्भवे: पिता तत्त्वद्वये।
- नारायणसिद्धांतः २६-४०
says that one should always go to the saints and sit in their company. Even though they directly don't give initiation, what they say about life helps much in removing ignorance and agony.

According to him, the performance of daily and occasional duties purifies the mind. It results in Divine Grace in a form of Spiritual Preceptor who shows the way to wisdom. There is no conflict among the different ways of realisation namely—Karma, Bhakti, Yoga and Jñāna and there should be no quarrel regarding their priority and superiority. The spiritual progress depends on understanding their inter-relations and on their actual practice which is meant for developing the spirit of unity and harmony.
IV. ŚRĪVĀSUDEVĀNANDA SARASVATĪ : MAN AND MESSAGE :

As referred to in our first chapter Śrīvāsudevānanda belongs to the formative period of Renaissance. As a great sage and samnyāsin he occupies a prominent place with his self-luminous personality and thought in the galaxy of Modern Indian Thinkers. As referred to in our second chapter, throughout the life; he learnt himself and spread the message of the sacred texts like the Praṣṭhāṇyayī, which constitutes India’s religion and mysticism. His whole life is the story of dedication and devotion to God Dattātreya. He remained before others as an ideal Śādhaka, Siddha and Sadguru. What he said and did was the expression of the divine inspiration and guidance.

He continues the great tradition of Gaudapāda, Śamakāraçārya and Vidyāranya, to which belongs even God Śrī Dattātreya and the form of Śrī Nṛsinhasaraswati, who become spiritual preceptor for Śrīvāsudevānanda. All his works, present before us a versatile, creative genius, full of philosophic depth and mystical insight. Śrī Samkarāçārya and Śrī Nṛsinhasaraswati in Medieval India tried to restore the foundations of Vedic culture on the basis of Vedanta philosophy. Śrī Vivekānanda and Śrīvāsudevānanda have done the same great task in the history of Modern Indian Thought. India is indebted to such great samnyāsins who give us the synthesis of Karmayoga, Bhaktiyoga and Juñayoga. Their life and teachings contain the message of Love unto God and service unto Mankind.
As a devotee of Sri Dattātreya he lived on the glory and greatness of his beloved God. The spirit of his spiritual outlook is that it is particular sect or creed. The love for a part and form is a stepping stone to the realisation devoid of name and form. Like Sri Śaṅkarācārya, importance to all the five major religious traditions namely Vaiṣṇava, Saiva, Śaṅkta, Saura and Īșna; there is only one God appearing as many and one may spiritual pilgrimage by any way. Ultimately the same destiny. Thereby his theism incorporates of upaniṣadic absolutism.

Even the life and teachings of Sri Dattātreya, the spirit of unity and harmony inherent in him This God, who symbolises Unity in Trinity (Trīkaṇḍa) the preceptor of the preceptors (Guruṇa Jay), Tradition, fulfilling the eternal mission of being on the seekers of knowledge and liberation, as the third chapter, Sri Dattātreya has become the and respect, of worship and prayer in almost all trades and traditions all over India.

Śrīvāsadevananda inherits and exemplifies Jīvamukta, signified by Sri Dattātreya as Āvavatsa characteristic features of a Jīvamukta, namely Sarvatsmabhāva are clearly expressed in his teachings. The comprehensiveness and unitary e
spiritual expression and experience are unique in their nature. Only the sages like Rāmakṛṣṇa Parāmahānsa and Śrīvāsudevānanda can say with authenticity and authority that God is one, though pathways to God are many.

The philosophy of Śrīvāsudevānanda in all its essentials includes the consideration and acceptance of the four-fold scheme of human life namely i) Varnasatustaya ii) Āśrama-satustaya, iii) Sadhanacatustaya and iv) Purusarthacatustaya. The salient feature of his analysis is that he has presented his message by discussing the problem of human values on the background of the stages of the human development. His illuminating discussion of karma, Bhakti, Yoga and Jnana is not an abstract analysis of intellectual concepts meant for theoretical satisfaction. It is meant for the spiritual development of the children (Kumāra), of the young (Yuvā), of the old (Vṛddhā) and of women (Strī). No other thinker has given so much attention to the spiritual progress of the women, who contribute the conservation of human values as a mother and as a housewife (Gṛhini). Indian tradition has attributed sacred status to the women by saying that even 145 gods are pleased where the women are respected. Datta Sampradāya attaches much importance to pativrataśharna and Sati Anasūya—the mother of God Śri Dattātreya is respected by the Indians as an ideal pativrata.

145. यत नार्यस्मा पूज्यमेव रथस्ते तष्ठ धाति। — मद्यपुरुषः
For Srivasudevānanda the performance of duty is of self-purification. The self-purification is the devotion. The devotion leads to the knowledge of non-duality, or atman and brahman which culminates in liberation.

But this journey from the bondage to freedom is completed not by accepting the path of escalaism and pūjā like Śrī Jñānēśvara, he attaches great importance to a disinterested service to society. He interprets varṇa-dharma not in terms of caste-distinctions but in terms of merit and performance. According to him it is the onus of utilising human energies for the best of the society where everyone individual contributes his share for the benefit of the society. The fulfillment of one's own individual social duties, is according to Śrīvasudevānanda, the way of the Divine.

India's Spiritual Heritage is built up by the great and saintly mystics and the philosophers, who have steered away from the path of the śāstras of the it甸 Vaishnavas and Adiśekhaṇḍhas. In Śrīvasudevānanda we find an ideal combination of divine virtues who lived his life in serving the society, duty and divinity as a householder, as a man of renunciation.

146. अधी तपातानी जव्नी भर्ता क्षेत्रमारः। सर्वः।
केतेन्द्र: प्रवेशेन सदियन्तः। स्वर्गम परमः। वसुराज ६.५.१।
स्वामीपक्षणिकुखः युग्मपि पापसः।।
संसारिः वात्सलयः ते देव्या संयोजनान्नवः न हु। वसुराज ७.२.
तत: सर्वत्र: इन्द्रा। स्वामिश्रुवारानं शीरा।
पुषच्छ सह वेस नायकः। तोपाजानी।। - हरे दया
as an ardent devotee, as a great Yogi and as the Jīvanmukta, who gave inspiration and guidance to the different types of followers namely Arthārthī, Arta, Jñāsu and Jñāni. With his example and precept he tried for the revival and restoration of the culture of the Vedas and the Upanisads. His life, personality and teachings will remain as a landmark in the glorious tradition of Datta Saṃpradāya and in the great tradition of the Philosophy of Advaita. As many have praised, in him, people find Śrī Pāttātreya reborn, who removes the darkness of ignorance, spreads the light of eternal knowledge and shows to the Mankind the Pathway to Perfection.

147. जितेन्द्रचन्द्रायंपरिपरितः परे प्रलोचि ।
ग्यौ महत्तमाक्षिन्योः विश्वविद्या ।
सदा समुखमण्डलः द्वेषालम्नाने वृण्ड वृण्डः ।
pद्रश्यस्तवस्तवलोक्यां जयति वाहुदेवी यति ॥

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