Chapter 02

H. H. Ţembesvāmī : Life, Date & Works

(pp. 42-66)
Chapter 02

H. H. Čembesvāmī : Life, Date & Works

Here below the life sketch of H.H. Čembesvāmī is given:¹

H. H. Čembesvāmī was born in the village of Māṇagāon near Sāvantavādī, a princely state in Końkaṇa of southern Maharashtra, in a traditional family of Mahārāṣṭrīyan Kahrāḍe Brahmin of the Atri clan belonging to Āśvalāyana branch of the Rgveda,² devoted to Lord Dāttatreya. His grandfather Haribhataji used to recite Śrī Gurucaritra regularly.

His father Gaṇeśabhataji³ Čembe was a devotee of Dattatreya, spending long periods, sometimes many years, in the village of Gaṇagāpur at the temple of the Lord Dattātreya in the state Karnataka. His mother Ramābāi also used to spend her time in religious performances like recitation, reading holy books, hospitality, etc.

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¹ The life sketch follows Gurumūrti Charitra of H.H. Yogānanda Sarasvatī original in Marathi translated in Gujarati by Arunodaya Jani and the Gurulīmṛta of Raṅga Avadhūta.
² जाति कहाडे नियमनी महाराष्ट्राभ्राष्ट्राण।
गोत्र अति ऋग्वेद ने सूत्र आक्लामन।। गु. ली. १०६/८५।।
³ तेषु माणग्राम आ ना एमां संदेह।
अत्रिक्षिषिमात्वा त्यां बसे गणेशभट्ट सुदेह।। गु. ली. १०६/४१।।
Chapter 02

After a particularly long stay in Gāṇagāpura, Lord Dattatreya appeared in a dream and instructed Shri Ganesh Bhataji to return to Managaon and attend to the duties of a householder, promising to incarnate as their son. After his return from Gaṇagapur Vāsudeva was born on the 5th day of the dark fortnight of the month of Śrāvana of VS 1910 (i.e. 13/08/1854 AD) at 04:45pm.  

He is not any other but Lord Dattātreya Himself.

His childhood: In those days modern civilization had not touched the coast of India. Life was simple, easy, pretty and calm. Vāsudeva. At the age 5 His grandfather starts to teach Him the science of pronunciation (Śikṣā), grammar (Aṣṭādhyāyī of Pāṇini), astrology, prosody, etymology (Niruktam). Vāsudeva learns it by heart by hearing once only. Vāsudeva was initiated with the scared thread at the age of 08. Vāsudeva strictly follows the rules of celibacy from the day when he was initiated. He starts daily rituals ordained by the scriptures like bathing and performing twilight rite thrice day. He begs alms and takes only begged food. He learns the study of Rgveda from Viṣṇubhaṭṭa Ukiḍave. He was an Ekpāṭhī (means whatever he

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4 ओगणीससो दश नकी श्रवण मासोतम।
कृषिपश रविवार ने पदभ्य तिथि सत्तम॥
जतो चढी छब्बीस त्यां सूयोदशी तेम
रमामाते देवदण्डान प्रस्वे सुपुञ्ज एम॥ गु. ली. १०६/७९-८०॥

5 एवा पुष्यग्राममा देवे कुलमो तेम।
ढिंजसदने अंशावतार तेवा तिम्मूर्ति एम॥ गु. ली. १०६/३९॥
Chapter 02

hears or read once, memorized it). He has learnt 10 scriptures (Grantha) at the age of 12 so becomes a Daśagranthī. He learns only 15 verses and starts lecture on Purāṇas so people were astonished. He always used to read the holy book of Datta Cult named Śrī Gurucaritra in Marāthī. He follows strictly the rules ordained in Śrī Gurucaritra so he receives the occult power of the formulas. He saves the people by his occult power.

At the age of 15 He starts to teach the sciences to those who come to Him to learn. Some of them learn Vedas and others learn the scriptures. At that time he was entitled with the name ‘Śāstrībuvā’ (a Vedic scholar).

He never used any vehicle during his travelling. He has left the shoes as well as the Umbrella. Lord Dattātreya shows his form when Śāstrībuvā visited Narsobāvādī on the confluence of the river Kṛṣṇ and Veṇī first time. Śāstrībuvā has completed his study of Upaniṣdfs at that time Lord Dattātreya instruct Him to learn the Eightfold Yoga. He gets disturb and feeling unwell because he try to practice the yoga as per Dhore Śāstrī’s advice. So Lord Dattātreya instructs him to go to the Vāḍī. Though he was not feeling well He goes there because of the Lord’s order.

Vāsudeva has obtained the position of the sustainer of the people as well as erudite scholar of the time (Śāstrībuvā). He always ready to
Chapter 02

help righteous and giving lesson to the wicked. He has removed the misery, diseases as well as social problems of the people.

**Household life:** Lord Dattātreya instructed Śāstrībuvā to marry with the girl of Bābāji Pant Gauḍe of Sāvantavāḍī. She is suitable to become his wife and with good virtues. Lord Dattātreya adds that when Bābāji comes to him to give her daughter in marriage, he is not allowed to refuse the proposal of Bābāji. But Śāstrībuvā tries to convince the Lord as he does not want to marry. Lord Dattātreya strictly instruct him to start the household life. Śāstrībuvā who is always ready to follow Lord’s statement becomes ready to marry.

Śāstrībuvā marries to the daughter of Bābāji named Annapūrṇā. She is like a mother Pārvatī and with all the good qualities as her name indicates. She serves Him as a Lord. She never avoids the guests. Normally the women are happy with the ornaments but Annapūrṇā has only an ornament to serving her husband. Śāstrībuvā (Vāsudeva) used to take meal without salt she too, never take the salt. Lord Dattātreya observes her best behavior like mother Anasūyā and instruct her in dream to avoid the stay at her father’s place more than one day. She follows always His advice. Once she asks Śāstrībuvā to instruct the duties of the women. He describes her the duties of a women, a pregnant, the rites of purification of newly borne baby, the rules of Śauca, the steps of the beginning of study, the different types of marriages, the rules of begging alms for a monk, the conduct of the
chaste wife, etc. Annapūrṇā becomes idle for the women by following the path of the best of the chaste women and by following His instruction.

At the age of 24 He starts for Vāḍī Lord Dattātreya reveals His Original Form in front of Vāsudeva. He eulogizes the Lord. Lord addresses him as the best of the devotees and instructs him to stay at Māṇagāon for seven years. He add that in His returning someone will give Him Dattātreya’s Idol and other one will give the money to pay the first one. On the way it is happened as Lord has said. He established the temple in Māṇagāon and installed the idol in it. He always worship there.

Once Dattātreya reveals in his front and asks the promise to remove the misery, agony, diseases, social problems, etc. of those who comes to Vāsudeva. Lord Dāttatreyā shake-hand and asks the promise. Vāsudeva bows down to Him with eight limbs. Many people come there to visit Lord Dattātreya daily esp. on every Saturday more than five thousand people come there. Vāsudeva removes all the problems of the village people as well as the visitors. Once he offers him the flake rice. Lord gets angry on him so he eulogizes Him with the hymn of forgiving the faults. Here Lord gets angry to give the lesson to the devotee that one should offer the food as he or she eats.
Chapter 02

Śāstrībuvā gets up before sunrise. Then after bath, he used to perform twilight rite and then perform the worship of the temple idol. In the afternoon, some students used to come to take lessons in scriptures, grammar, poetry, etc. Some distressed persons seeking relief or some seeking fulfilment of desires or a few true seekers of Absolute used to come to Him. In the evening He performs worship Āratī, etc.

At that time, Lord Dāttreyā instructs Śāstrībuvā to render the Marathi Gurucaritra in Sanskrit. It is said that Śāstrībuvā composed it within two weeks. After the completion Lord informs Him that this book has two thousand verses (i.e. Dvisāhasrī, the problem of the present thesis). Śāstrībuvā calculates the verses which are less than 2008. This is the first major work of Śāstrībuvā. He confesses that he is just a medium to convey Lord’s words.

Once a gold smith come there and performs worship according to the Vedic precept. Vāsudeva stops him because only Brahmin is allowed to perform such veneration. But he continues and after some time he becomes miserable. Then he remembers the incident and made an idol of Lord Dattātreya and gifts it to Vāsudeva but He ignores him. Lord Dattātreya orders him to accept the idol and adds that he can keep this idol with him during the travelling.
In this way He passes seven years in His own village Māṇagāon. So Lord Dattātreya advices Him to go for the pilgrimage and adds that the people who comes to him during His travelling should be freed from their problems. One becomes free from ego by this type of benevolence. He replies he will definitely go. He thinks about the responsibly of the temple just then a person named Nārāyaṇa Ukiḍave comes there and request Him that whatsoever He orders he definitely follows. Vāsudeva entrusts him the responsibility of the temple.

He goes to His mother Ramā to get permission for pilgrimage. The mother becomes unconscious by hearing this. Vāsudeva convince her that this is not the matter of grieving. Then He tells the narration of Śukrācārya. He educates His mother the philosophy of the Vedānta interwoven in the narration of the 24 holy masters of Lord Dattātreya. He again asks the permission and adds that His two brothers will take care of her. The mother gives the permission. Now He approaches to Annapūrṇā to inform her about His pilgrimage. She requests Him to accompany Him in the pilgrimage and reminds him the statement of the scripture that a wife should live with her husband during the pilgrimage.

Śāstrībuvā (Vāsudeva) instruct His brothers to serve the mother. He goes to the temple and eulogizing that he is going as per His command. He starts for Narasobāvāḍī (as per the command of the
Chapter 02

Lord). When He was there in Māṇagāon, it shines like the heaven but now it looks like the funeral place. They come to Sāvantavāḍī where hundreds of people come to meet Him. One of them gets injured due to the crowd. Now He decides not to go in the town where the people know him. They comes Narasobāvāḍī where he meets Nārāyaṇa Svāmī and Govinda Yaṭīśvara. He lives there for a year. Annapūrṇā begets a illusion son but he dies after some time. Annapūrṇā asks the means for not recalling the misery because of the death of the son. He narrates the dialogue between the Gaṅgā and the Preceptor. The narration cuts off Annapūrṇā’s illusion for the Existence. She realised the Highest Bliss. They arrive at Gaṅgākheḍa. Annapūrṇā dies there.

Renunciation:

The death of His wife Annapūrṇā naturally opens His way to renunciation. He is now free to go ahead with the spiritual plans. He is frequently encouraged and privately helped by the Lord in this direction by bringing Him into contact with saintly soul who confirms his faith and zeal in the monastic ideas. Lord Dattātreya even in the lifetime of His wife has already encouraged Him with these ideals and has directed him as were to go Narasobāvāḍī.

Lord Dattātreya Himself in the form of Govinda Svāmī comes near him at the bank of the River Godāvarī. Vāsudeva requests Him to initiate. Govinda Svāmī initiates Him to renunciation. After the
initiation to Monkhood He was rename as Vāsudevānanda Sarasvatī. Govinda Svāmī instructs Him to receive Staff from Nārāyaṇa Svāmī of Ujjain.

Then He walks for Vāsīṃ village from Gaṅgākheḍa and then goes to Mahūragaḍha, the birth place of Lord Dattātreya. He worships and eulogizes Lord as well as His Parents Sage Atri and Mother Ansūyā. And then goes to pilgrimage of Mother Reṅkā. He eulogize Her with self made Hymn\(^6\).

Then He goes to Ujjain, approaches to Nārāyaṇa Svāmī, bows down and explains all the things. But He Nārāyaṇa Svāmī avoids his requests and says that His can not initiate any one without getting permission of his Holy Master Aniruddha Svāmī. Then Vāsudeva approaches to Aniruddha Svāmī in no time bows down to Him with 08 limbs and expressed the all. He instruct Nārāyaṇa Svāmī to initiate Him to Monkhood. Nārāyaṇa Svāmī initiates him at the age of 37 and then Vāsudeva becomes famous by the name Vāsudevānanda Sarasvatī. Though he is initiated to monkhood and renamed but he is very famous by His surname Ţembe or \textit{Svāmī Mahārāja}.

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\(^6\) He follows the tradition established by Ādi Śaṅkarācārya to compose his own eulogies and prayers in honour of the gods and goddesses, holy places and the holy rivers he visited during his journey to all over India.
Chapter 02

He then goes to Sārangpura. His fame spreads all around the town. He established a temple and install an Idol of Lord of Lord Dattātreya in Sārangpura. Then He thinks to start for Kāśī. On the way He crossed a dense forest which is difficult to pass within two days He passes it within few minute. He arrives at Jalavaṇa and teaches Vedas, Prosody, etc. to those come to Him.

He leaves Jalavaṇa and arrives at Gokul-Mathura on the bank of river Yamunā. He goes Kurukṣetra. He arrives at Haridwar. There He meets Rājrājeśvara Mahārāja - Śaṅkarācārya of Śāradāpīṭha of that time. He forces Ēṁbesāmī to pass the monsoon-stay over there. He passes his monsoon-stay at Haridwar. Then He goes to Badarinātha. He arrives Brahmavarta.

At that time there was a conference on the Sripures of the king of Āryāvrta. There Sakharam Țilu won and establishes that the Vedas are yielded from Lord under the guidance of Vāsudevānanda Sarasvatī. He then goes to Amaleśvara, Omkāreśvara, Cikhaladā and then to Anasūyā Āśrama. Then He visits all the places Of Saurāṣṭra. After visiting Dakor (Gujarat) he goes to Mahatpura (Madhya Pradesh). He teaches Khecari Mudrā to an elite disciple Yogānanda Sarasvatī (Gāndā Mahārāja), and ordered him to go to the city of Braruch (Gujarat) for pracising the Yoga.

He goes to Vāḍī and then to Gāṇagāpura on the bank of river Amarajā. He meditates upon Lord. Lord reveals Himself and instructs
Chapter 02

Vāsudevānanda Sarasvatī not to live there. So He Goes to Narasī village. The Idol of the Lord falls from the palanquin. He eulogizes Him with the Karuṇātripadī Which become well-known as a prayer later on.

Then He goes to Brahmāvarta and composes, the Śrīgurusmhitā, a verse wise translation in Sanskrit of Gurucaritm (Marathi). Then he goes to Prayāga and then to Kāśī where he meets Svayamprakāśa Svāmī in the Tāraka Mṭha. He goes for Paṅcakośī Yātrā.

He comes to Baḍvāyā in Gujarat on the bank of river Narmadā. He stays there during monsoon stay there. There He performs many miracles so people believe Him none but Lord Dttātreya Himself.

He obeys the order of the Lord and goes to Nṛsimhavāḍī. Then He goes Karnataka, Kiṣkindhā, Pampā Lake and then to Rāmeśvara. On the way He stays at Mt. Śaiśācala for 03 days and composes Kumāraśikṣā. Then he visits Śṛṅgerī where Śaṅkarācārya felicities Him. Then he comes to Neror and then to the river Kṛṣṇā. He eulogizes river Kṛṣṇā with his own composition.
Chapter 02

Then he stays at Pavani for His monsoon stays. During that time lord Dattatreya instruct Nārāyaṇa Ukiève (at Nṛsimhavāḍī) to perform Dattayāga by reciting the Gurucaritra (i.e. Dvisāhasrī). 

Then He comes Pandhalpur. Then he travels to Hāvnūra, Gokarna, Kuravapura, Nāganā and Calisgāv. He travels all over India and spread the paths of Knowledge, Action and Devotion interwoven with devotion in Lord Dattatreya. He has given ample literature not only to the Dutt cult but to all.

After His initiation H. H. Ē̄mbesvāmī has travelled all over India but during Monsoon stay (Cāturmāsa). He stays at a place. Here below the places of His Monsoon are mentioned:

(01) At Ujjain on the bank of river Kṣiprā in 1891 AD.
(02) At Brahmāvarta on the bank of river Gaṅgā in 1892 AD.
(03) At Haridwar on the bank of river Gaṅgā in 1893AD.
(04) Unknown place in Mt. Himalaya 1894AD.
(05) Unknown place in Mt. Himalaya 1895AD.
(06) At Haridwar on the bank of river Gaṅgā in 1896AD.
(07) At Petlad on the bank of river Mahi in 1897AD.
(08) At Tilakwada on the bank of river Narmadā in 1898AD.
(09) At Dwarika on the western sea-shore in 1899AD.
(10) At Cikhaladā on the bank of river Narmadā in 1900AD.

\textsuperscript{7} even in present time this tradition is followed by the followers of the devotees of the Dattātreya.
Chapter 02

(11) At Mahatpura on the bank of river Kṣiprā in 1901AD.
(12) At Brahmāvarta on the bank of river Gaṅgā in 1902 AD.
(13) At Brahmāvarta on the bank of river Gaṅgā in 1903 AD.
(14) At Brahmāvarta on the bank of river Gaṅgā in 1904 AD.
(15) At Narasi on the bank of river Kayādhū in 1905 AD.
(16) At Badavāyā on the bank of river Narmadā in 1906 D.
(17) At Taṅjāvara on the bank of river Kāverī in 1907 AD.
(18) At Muktyālā on the bank of river Kṛṣṇā in 1908 AD.
(19) At Pavani on the bank of river Vaingaṅgā in 19089 AD.
(20) At Hāvnura on the bank of river Tuṅgabhadrā in 1910 AD.
(21) At Kuravpura on the bank of river Kṛṣṇā in 1911 AD.
(22) At Cikhaladā on the bank of river Narmadā in 1912 AD.
(23) Garuḍeśvara on the bank of river Narmadā in 1913 AD.

H. H. Ṭembesvāmī arrives at Garuḍeśvara. Garuḍeśvara is a mythological place. Garuḍa performed penance at this place to obtain Śiva’s grace.

He lives there pleasantly up to His Nirvāṇa. Many people comes to meet Him daily. Even many saints also visit Him. Svāmī Brahmānanda, Adhipati of Śrṅgerī Māṭha has came to visit him specially from Nelur.

Within a month of his arrival, he declared to he would not be going anywhere hereafter. The isolated temple soon grew into a place of
Chapter 02

pilgrimage as hundred of devotees of He started pouring in from all over India. The devotees constructe some shelters with kitchen and other bare amenities and organized daily activities. On any day, there would be hundreds of persons to be fed. The things proceeded smoothly. Many a time He used to order preparation of a particular cuisine in anticipation of the guests who usually arrived at noon. Each day some miracle or the other was witnessed. People of all religions and castes came to seek relief from their problems. He helped everyone without disturbing his faith.

One of His devotees brings beautiful idol of Lord Dattātreya to give Him. After observing that idol Lord Dattātreya orders H. H. Ānyaṃbāvāmī to install the idol. He, the follower of the instruction of Lord Dattātreya installs the idol. He instructs the steps of Veneration to all. The veneration is performed daily hundreds of people come to visit the temple and to meet him. The atmosphere of the place is like a heaven on the earth. Unfortunately His became ill and calls his elite disciple Yogānand Sarasvatī (Gāṇḍā Mahārāja) and says there is no confidence in the body. He asks Gāṇḍā Mahārāja to send the idol to Vāḍī. But at that time Lord Dattātreya instruct Him to instruct the people to built the temple because Lord Himself wants to live there.

His becomes one with the Supreme Reality on the Dark fortnight of the Jyeṣṭa, Śaka 1836 (i.e. 23rd June 1914 AD). From that day He is living there in the form of Lord Dattātreya
Chapter 02

Works of H. H. Ṭembesvāmī:

H. H. Ṭembesvāmī has composed many treatises on Datta cult. He has composed all to propagate the importance of the Knowledge, Action and Devotion. He has composed many books and translation works as well as Hymns (Stotras). Most of the works are written during his Monsoon-stay. He has used His pen in both language viz. Sanskrit as well as Marāṭhi. His Sanskrit works are as under:

(01) द्विसहस्री (Dvisāhasrī): This book is a problem of the present thesis. The book is written in1889 when He was householder in Managāon. The work Dvisāhasrī, also famous by the name Śrīgurucaritam incorporates the complete history of Lord Dattātreya and His two incarnations viz. Śrīpāda Śrīvallabha and Nṛsimhā Sarasvatī. As the name Dvisāhasrī indicates, it means a composition of 2000 verses but it contains 2207 (Śrīgurustuti=112 + 2008 of Dvisāhasrī + 87 of the two Rahasyas) verses in 23 chapters including 01 Śrīgurustutih and 02 Rahasyas (as the appendices).

It is said that His auto-commentary on this book was written after ten years chapters 01-09 along with the Śrīgurustutih in 1899 AD at Prabhāsapātaṇa (Gujarat) and the rest 10-23 along with the 02 Rahasyas during His Monsoon-stay at Dvārikā. It is important to note that he writes the auto-commentary without having the text. The commentary of each chapter starts with the introductory stanza which explains the theme of the chapter. It is concise form of the
Chapter 02

Gurucaritam (Marāthī) of Sarasvatī Gaṅgādhara. It comprises of 6471 verses (called Ovi) in 51 chapters. The work Dvisāhasrī depicts all the matter of 6471 verses in just 2008 verses in 23 chapters.

It is said that Lord Dattātreya has ordered him to compose a work. He wrote it and then Dattātreya says him in His dream that the work will become famous by name Dvisāharī. Ṭembesvāmī could not understand what He wants to say, then he count the verses including the Uvāca. They are 2008.

(02) दत्तपुराणम् (Dattapurāṇam) : The Purāṇa comprises of 3500 verses in 08 Aṣṭka, each one contains 08 Chapters (means total 64 chapters). The matter of surprise is that Ṭembesvāmī gives the total number of the syllable at the end of the text. The section of Knowledge comprises of 02 (01-02) Aṣṭka (i.e. 16 chapters), The section of Devotion comprises of 04 (03-06) Aṣṭka (i.e. 32 chapters) and the section of Action comprises of 02 (07-08) Aṣṭka (i.e. 08 chapters).

The work Dattapurāṇam is composed in 1892 AD during His Monsoon-stay at Brahmadeśa (Uttarapraśa). He wrote auto-commentary on the work which gives the easy rendering of the difficult verses or a word. The commentary of each chapter starts with the introductory stanza which describes the whole of the plot of the chapter. Basically Dattapurāṇ, the Purāṇa of the Datta cult contains the narratives of the Divine sports of Lord Dattātreya. But it is nicely interwoven with the philosophies like Vedānta, Yoga, etc.
Chapter 02

(03) त्रिशति गुरुचरित्र (Triśatigurucarittra): This work is written in 1901 AD during Ṭembesvāmī’s Monsoon-stay at Mahatpura (Madhya Pradeśa). The poem contains 309 verses but it is divided in three Śatakakāvyas so it is called Triśati (the poem, containing 03 poems of hundred verses) The first one contains 100 verses, second 102 and third 107. They describe briefly the life and the lesson of Lord Dattātreya, and his two incarnations Viz. Śrīpāda Śrīvallabha and Nṛsi mhasarasvatī. The language of the poem is quite difficult.

(04) समश्लोकी गुरुचरित्र (Samaślokī Gurucaritra): This translation work is written in 1902 AD during Ṭembesvāmī’s Monsoon-stay in Brahmāvarta (Uttara Pradeśa) where He stays for long time after taking renunciation. This book is translation in Sanskrit of Gurucaritam (Marāthī) of Sarasvatī Gaṅgādhara. It comprises of 6471 verses (called Ovi) in 51 chapters. Samaślokī Gurucaritra is also famous by the name Gurusamhītā because the original work Gurucaritam is respected as the Vedas by the devotees of the duttacult. He wrote it’s summery (i.e. Curnīkā) too in 1907 during His Monsoon-stay at Tuṅjavara (Tamil Nadu).

(05) Śrīdattacampu As its name indicates this poem is a mixed of prose and poetry. The work as is written during his Monsoon stay Narasī (Maharashtra) 1905AD. The book is divided in 03 chapters called Stambaka. The book comprises of 355 verses mixed with the
prose text. The teaching of Lord Dattatrey to Alark, Nahuşa, etc. is explained in the book.

(06) **Kumāraśikṣā** It is composed during the Monsoon stay at Hampi (Karnataka) in 1907AD. It comprises of 104 verses. It discusses the importance of the path of the Action.

(07) **Yuvāśikṣā**: It is compose during his Monsoon stay at Muktyālā (Andhra Pradesh) in 1908 AD. It comprises of 101 verses. It describes the path of Devotion and the depth of the devotion.

(08) **Vṛddhaśikṣā**: It is a composition of only 70 verses but it discusses very important topic of the form of the Lord Dattātreya according to the different Upaniṣds. It is composes during his Monsoon stay at Muktyālā (Andhra Pradesh) in 1908 AD.

**His Marathi books:**

(01) **Laghuvāsudevamanansāra**: it is composed during the Monsoon stay at Brahmāvrta 1903AD.

(02) **Dattilāmṛtābdhisāra**: it is divided in to 10 chapters. Each of the chapter contains 100 verses so the total number of the 1000verses. It is composed during His Monsoon stay at Petlad (Madhya Pradesh) in 1897AD.
Chapter 02

(03) Striśkṣa: It is composed during His stay at Muktyālā (Andhra Pradesh) in 1908.

(04) Māghamāhātmya: it composed during the Monsoon stay at Cikhalada in 1900AD.

(05) Śrīdattamāhātmya: it is a translated work. He translates His own text Dattpurāṇam during his Monsoon stay at Mahatpura in 1901AD.

H. H. Ṭembesvāmī has composed many eulogies hymns or prayer in honour of Lord Dattātreya listed alphabetically.

||Śrīdattācāryastotra||

(01) अद्वैतमालामन्त्रः।
(08) नरसिंहवादिकार्णनम्।
(02) अद्वैतं दत्तात्रेयवर्मस्तोत्रम्।
(09) पद्यम्।
(03) आयुरानकृतदत्तात्रेयस्तोत्रं चम्पुस्याम।
(10) पद्यम्।
(04) औदुमबर-पादुकास्तोत्रम्।
(11) पद्यम्।
(05) दक्षार्दिदत्तात्रेयाण्योक्तस्तनामस्तो त्रम्।
(12) बालशिष्यः।
(06) दत्तस्तवस्तोत्रम्।
(13) प्रार्थनास्तोत्रम्।
(07) नक्षत्रमालिकास्तोत्रम्।
(14) श्रीदत्तासुरप्रस्सर्कम्।
(08) श्रीदत्तप्रार्थनातारावली।
(09) श्रीदत्तस्तोत्रम्।
H. H. Ṭembesvāmī has composed many eulogies hymns or prayer in honor of Lord Dattātreya. Following the tradition established by Ādi Śaṅkarācārya to compose his own eulogies and prayers in honour of the gods and goddesses, holy places and the holy rivers he visited during his journey to all over India. H. H. Ṭembesvāmī has also composed the eulogies and the prayers in honour of other gods, goddesses, holy rivers and holy places.

It is said that this tradition of composing prayers eulogies prayers rather devotional songs is continued by H. H. Ranga Avadhūta.
Mahārāja (Nareśvara) (though in Gujarati language) such devotional sons are published by Avadhuta Prakashan Trust, Nareshwar.

श्रीगणेशस्तोत्राणि।

(37) गीतिपूर्वकम् श्रीगणपतिस्तोत्रम्।
(39) समन-त्रक्ष श्रीगणपतिस्तोत्रम्।
(38) श्रीविनायकस्तोत्रम्।
(40) श्रीगणपतिस्तोत्रम्।

पञ्चायतनमाहात्म्यानि।

(41) गणेशस्य।
(44) शक्ररस्य।
(42) विष्णु:।
(45) सूर्यस्य।
(43) शक्ते:।

श्रीशक्ररस्तोत्राणि।

(46) अमरेश्वरस्तोत्रम्।
(53) शक्ररापराधस्तोत्रम्।
(47) अनादिकलपःशरस्तोत्रम्।
(54) श्रीकाशीविश्वेश्वरस्तोत्रम्।
(48) दुर्धर्थारम्शरस्तोत्रम्।
(55) श्रीनागनाथस्तोत्रम्।
(49) प्रार्थनास्तोत्रम्।
(56) श्रीशक्ररस्तोत्रम्।
(50) मृत्युज्ञयमान्त्रभिन्नस्तोत्रम्।
(57) सदाशिवेन्द्रस्तोत्रम्।
(51) विश्वेश्वरादिस्तुति:।
(58) शवप्रसादद्वर्णनम्।
(52) शक्ररस्तोत्रम्।
विष्णुस्तोत्राणि।

(५९) गद्यपद्यात्मकं रामकृष्णचरितम्। (६६) श्रीनृसिंहस्तोत्रम्।
(६०) दशावतारस्तोत्रफलम्। (६७) श्रीनृसिंहस्तोत्रम्।(०२)
(६१) दशावतारस्तोत्रम्। (६८) श्रीनृसिंहाष्टकम्।
(६२) पद्यात्मकश्रीरामस्तोत्रम्। (६९) श्रीमुरलीधरगोपालाष्टकम्।
(६३) पशुरामस्तोत्रम्। (७०) श्रीरामस्तोत्रम्।
(६४) लक्ष्मीनारायणस्तोत्रम्। (७१) श्रीवृक्षेश्वरस्तोत्रम्।
(६५) श्रीकेशवराजाष्टकम्। (७२) श्रीवृक्षेश्वरस्तोत्रम्।

देवीस्तोत्राणि।

(७३) अनंतवास्तोत्रम्। (७६) श्रीअत्मवृण्यास्तोत्रम्।
(७४) तुलनापुरवासिश्वरस्तोत्रम्। (७७) श्रीदेवीस्तोत्रम्।
(७५) रेणुकास्तोत्रम्।

श्रीसरस्वतीस्तोत्राणि।

(७८) सरस्वतीस्तोत्रम्। (८०) श्रीसरस्वतीस्तोत्रम्।
(७९) सरस्वतीस्तोत्रम्।
नदीस्तोत्राणि

(८१) करतोयानदीस्तोत्रम्।
(८२) कुण्डापञ्जग्नायस्तोत्रम्।
(८३) गंगास्तोत्रम्।
(८४) गोदावरीस्तोत्रम्।
(८५) घटप्रभास्तुति:।
(८६) चन्द्रभागास्तुतित्रिकम्।
(८७) ज्ञानतीर्थस्तोत्रपदी।
(८८) तारविस्तोत्रम्।
(८९) तुयन्द्रभ्रास्तुति:।
(९०) पदयोग्यात्रिकम्।
(९१) बहुदानदीस्तुति:।
(९२) मन्त्रगर्भनर्मदस्तोत्रम्
(९३) मलापहास्तुति:।

तीर्थस्तोत्राणि।

(९४) यमुनास्तोत्रम्।
(९५) विश्वामित्रस्तुतिः।
(९६) वेदग्नास्तुति:।
(९७) हिरण्यकेशीस्तुतिः।
(९८) श्रीकृष्णपञ्चकस्तोत्रम्।
(९९) श्रीकृष्णालेणीस्तोत्रम्।
(१००) श्रीकृष्णाचकामकम्।
(१०१) श्रीकार्प्रातिकम्।
(१०२) श्रीगोदावरीस्तोत्रम्।
(१०३) श्रीतुयन्द्रस्तोत्रम्।
(१०४) श्रीवेण्यास्तोत्रम्।
(१०५) श्रीचेत्रवतीस्तोत्रम्।
(१०६) सरस्वतीनदीस्तोत्रम्।

(१०७) अरुणाचलस्तुतिः।
(१०८) कालहस्तीस्तुतिः।
(१०९) काबेरीस्तुतिः।
(११०) चिदम्बरस्तुतिः।
(१११) धन्यवाड़काश्माहातम्य।
(११२) नृसिंहवाड़काश्युक्ताद्वैतस्तोत्रम्।
(११३) पश्चिमतीर्थस्तुतिः।
The above given list exhibits the fact that the modern Sanskrit literature of 19\textsuperscript{th} - 20\textsuperscript{th} centuries enjoyed the unparalleled erudition of H.H. Œmbesvāmī (1854 to 1914 A.D.). Who in his life-span of just sixty years contributed considerably a lot. His constant travelling and religious practices alongwith spiritual progress did not create any hurdle in his literary activities. Therefore world of Sanskrit students and scholars will always remember him with the words, “Salutations to your holy feet, O, Œmbesvāmī Vasudevananda Sarasvati.”