

Atri is of [Sanskrit](#) origin and it is used largely in the [Indian](#) language. **The name means '[prosperous](#)'.**

<http://www.babynamespedia.com/meaning/Atri>

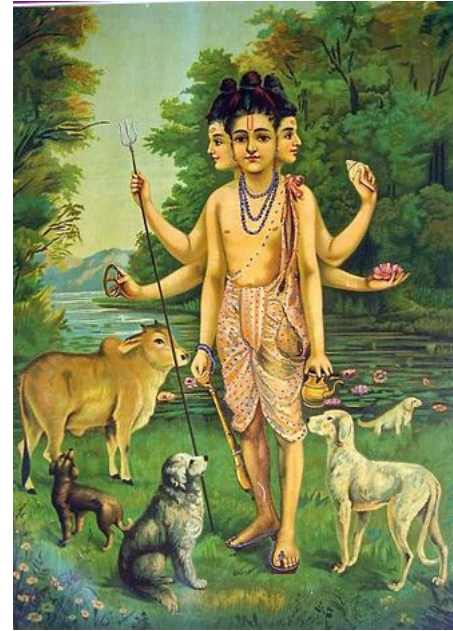
Dattatreya

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Dattatreya (Sanskrit: दत्तात्रेय, Dattātrēya) or **Sri Datta** (Tamil: ஸ்ரீ தத்தாத்ரேயர், Malayalam: ശ്രീ ദത്താത്രേയൻ, Kannada: ಶ್ರೀ ದತ್ತಾತ್ರೇಯ ಸ್ವಾಮಿ , Telugu: శ్రీ దత్తాత్రేయ స్వామి, Marathi: श्री दत्तात्रेय, Gujarati: શ્રી દત્તાત્રેય, Hindi: श्री दत्तात्रेय, Sinhala: ශ්‍රී දත්තාත්‍රේය) is a Hindu deity encompassing the trinity of Brahma, Vishnu and Shiva, collectively known as Trimurti. The name Dattatreya can be divided into two words - "Datta" (meaning given) and "Atreya" referring to the sage Atri, his physical father.

Various Hindu sects worship him differently. In the Nath tradition, Dattatreya is recognized as an Avatar or incarnation of Shiva and as the Adi-Guru (First Teacher) of the Adinath Sampradaya of the Nathas. Although Dattatreya was at first a "Lord of Yoga" exhibiting distinctly Tantric traits,^{[1][2]} he was adapted and assimilated into the more devotional (Sanskrit: bhakti) Vaishnavite cults; while still worshiped by millions of Hindus, he is approached more as a benevolent god than as a teacher of the highest essence of Indian thought. However, spiritual seekers pray to this Supreme Teacher for knowledge of the Absolute Truth. Dattatreya is credited as the author of the *Tripura Rahasya* given to Parasurama, a treatise on Advaita Vedanta. He is specially worshipped on his birthday, Datta Jayanti.

Dattatreya



Dattatreya painting by Raja Ravi Verma

Affiliation Avatar of Trimurti

Mantra

Hari om tatsat jai Gurudatt

Digambara Digambara Shree Paad
Vallabha Digambara

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Life

Birth

Dattatreya was born to the sage Atri, who had been promised by Parameshvara (the Almighty), that He, Parameshvara, would be incarnated as his son.^[3] Some Hindu sects familiar with the trinity also attribute Dattatreya's incarnation as of all the three- Vishnu, Shiva and Brahma, indirectly meaning to be all powerful and above all. This is just one of the many legends related to the birth of Lord Dattatreya.^[4] Others suggest a more mystical origin of Dattatreya. Some of the sources claim that he was born in Kashmir jungles near the sacred Amarnath.

The same concept is echoed in an episode in the Dattatreya Purana. When Lord Dattatreya, the combined incarnation of the Trinity, was a child of five years, many old sages spotted His greatness and started insisting that He show them the path of Yoga. The child Datta wanted to test them. He disappeared into a pond and remained there for one hundred years. Some of the sages waited for Him on the banks of the pond while the infant Datta was in a state of complete Samadhi for one hundred years. Even after coming out of the pond he continued to test the sages. Dattatreya, who was 105 years old then, brought out His Yogic energy through His Brahma Randhra (an astral orifice found in the center of the skull, through which Yogis can leave the body), and gave it the form of a woman. Because the energy came out from Him, He was its natural owner. He declared her to be His consort. In order to test the sages, she drank wine and started dancing.

She was born as a youthful woman. Seeing her drink wine, some of the sages called her Madhumati. Others called her 'Nadee' because looking at her dance which resembled the dancing movements of a flooded river. Still others realized that she was none other than the Yogic Energy of Lord and prayed to Him. Some others went away.

Then Lord Dattatreya came out of Samadhi. She now appeared as an ascetic. Lord Dattatreya named her as Anagha. Those who called her as Madhumati and Nadee had identified her as one who possessed sin. But in reality she was sinless. Therefore Dattatreya had named her as Anagha (Sinless, Pure). Those who had recognized her to be the energy of Dattatreya, obtained the true vision of the Lord and could transcend all sorrows. In other words, because of her their sorrows (Agha or sin and sorrow) disappeared. This was another

reason why Dattatreya named her as Anagha (one who removes sorrows).

Etymologically, the word Agha means that which comes to the experience of the doer (kartaaram anghaati iti agham. Aghi gataw). He who thinks that he is the doer, will experience pain and pleasure. According to vedantic view, even the worldly pleasure, is in fact pain. Thus, one who thinks oneself to be the doer is always suffering. That energy which removes the feeling of doership is Anagha.

Travels

Dattatreya left home at an early age to wander naked in search of the Absolute. He seems to have spent most of his life wandering in the area between and including North Karnataka, through Maharashtra and Andhra Pradesh, and into Gujarat as far as the Narmada River. He attained realization at a town, now known as Ganagapura in Karnataka. The original footprints of Datta are believed to be located on the lonely peak at Girnar. The *Tripura-rahasya* refers to the disciple Parasurama finding Dattatreya meditating on Gandhamadana mountain.^[5] Lord Dattatreya did tapas for 12,000 years in mount girnar. Swami Vivekananda mentioned that for Hindus mount Girnar is considered holy as Dattatreya stayed there.^[6]

As an avatar

In *The Pathless Path to Immortality*, Shri Gurudev Mahendranath writes:

Shri Dattatreya was a dropout of an earlier age than the period when Veda and Tantra merged to become one simple cult. It was men like Dattatreya who helped to make this possible. Three of his close disciples were kings, one an Asura and the other two both belonging to the warrior caste. Dattatreya himself was regarded as an avatar of Maheshwara (Shiva) but later was claimed by Vaishnavites as the avatar of Vishnu. Not such a sectarian claim as it appears; Hindus regard Shiva and Vishnu as the same or as manifestations of the Absolute taking form.^[5]

Indeed, the *Dattatreya Upanisad*, which opens proclaiming Dattatreya's identity with Vishnu, ends with the mantra *Om Namah Shivaya*, identifying Datta with Shiva. In the last portion of the third chapter, Mahesvara (Shiva) alone is said to pervade reality and shine in every heart of man. He alone is in front, behind, to the left, to the right, below, above, everywhere the center. Finally, Mahesvara is identified with Dattatreya, depicting the latter as an Avatar of Shiva.

Guru Gobind Singh writes in the Dasam Granth that Dattatreya (Datt Muni, Datt Dev etc.) was an incarnation of Rudra (The Supreme Power). He has written the whole story of Dattatreya's life.

Appearance

The appearance of Shri Dattatreya in pictures varies according to traditional beliefs. The most commonly trusted form is the one described as below

मालाकमंडलुरधः करपद्मयुग्मे, मध्यस्थ पाणियुगुले डमरूत्रिशूले

यस्यस्त उर्ध्वकरयोः शुभशंखचक्रे वंदे ऽमत्रिवरदं भुजषट्कयुक्तम्

(I bow to the son of Atri, who has six hands and whose lowest two hands have maala and kamandalu, middle pair of hands hold damaru and trishool and top two hands have holy Shankh and Chakra) Other depictions,

however, show other weapons like 'Gada' in the hands of Dattatreya sometimes. <http://www.dallashanuman.org/emailimages/dec10/dattaAnagha.jpg>

The nectar of the honey-bee

Rigopoulos (1998: p.xii) conveys the motif of the "'honey bee" Yogin' (as an aside, the literary point of origin of this motif may be the *Nad-Bindu Upanishad* of the *Rig Veda*) common to nondual Dharmic Traditions and champions Dattatreya as the archetypal model of inclusionism and syncretism by implication:

Furthermore, the unfolding of the Dattātreya icon illustrates the development of Yoga as a synthetic and inclusive body of ideologies and practices. Although fundamentally a *jñāna-mūrti*, Dattātreya is a "honey bee" Yogin: one whose character and teachings are developed by gathering varieties of Yoga's flowers. For all religious groups whose propensity it is to include ideas, practices, and teaching from the ocean of traditions, Dattātreya is truly a paradigm.^[7]



A deity of Dattatreya along with four dogs and a cow

Dogs

Werness (2004: p. 138) ventures the semiology of the four dogs each of a different colour oft-depicted in Dattatreya iconography as holding the valence of the four Vedas:

Pre-Vedic Indian dogs were regarded as auspicious symbols, and later deities assumed dog forms, became associated with dogs, and were linked with the glory and fidelity of warriors. Four different-coloured dogs accompanied the Dattatreya, who represented the four Vedas...^[8]

There is other symbolism attachable here. Dogs also held the cultural significance of 'dog eaters' (Sanskrit: chandala), those who existed beyond the confines of Varnashrama Dharma. Dogs are both wild and tame, and symbols of fidelity and devotion (Sanskrit: bhakti).

Origins

Dattatreya is one of the oldest deities. The first reference of this deity is found in epics like Mahabharata^[9] and Ramayana. In Mahanubhav panth Dattatreya is worshipped as the Supreme Lord who wanders on the earth taking different forms. Even today He is believed to appear before *yogya purush*(men who have cleansed themselves and are worthy of *moksha*).

In the *Dattatreya Upanishad* which is a part of the Atharva Veda, he is described as being able to appear in the form of a child, madman, or demon in order to help his devotees achieve *moksha*, liberation from the bonds of worldly existence.^[10]

The single head for Dattatreya can be explained if one sees the Tantric traditions which prevailed in India about

1000 years back. It was Gorakshanath who changed/removed the aghori traditions and made the Nath sampradaya in the acceptable civil form of today. Dattatreya must have been a very powerful sage existing before this time and over the centuries sometime he was defined to the form of Dattatreya. The three heads have come definitely later in the last 900 years or so.^[11]

Avatars

According to the book "Shridattatreya Shodashavatar Charitanee" by Shri Vasudevananda Saraswati, Dattatreya is supposed to have taken 16 Avatars. The names and their birthdate (as per the Lunar calendar) are given in brackets.^[12]

1. Yogiraj (Kartik Shu.15)
2. Atrivarad (Kartik Kru.1)
3. Dattatreya (Kartik Kru.2)
4. Kaalaagnishaman (Maargashirsha Shu.14)
5. Yogijanvallah (Maargashirsha Shu.15)
6. Lilaavishambhar (Paush Shu.15)
7. Siddharaaj (Maagh Shu.15)
8. Dnyasaagar (Falgun Shu.10)
9. Vishambhar (Chaitra Shu.15)
10. Maayaamukta (Vaishaakh Shu.15)
11. Maayaamukta (Jyeshtha Shu.13)
12. Aadiguru (Aashaadh Shu.15)
13. Shivarup (Shraavan Shu.8)
14. Devdev (Bhaadrapad Shu.14)
15. Digambar (Aashwin Shu.15)
16. Krishnashyaamkamalnayan (Kartik Shu.12)

In the Dasopanta tradition, all 16 are worshiped and Dasopanta is considered as the 17th avatara.

In the Datta Sampradaya the first avatar is Shripad Shri Vallabh and the second is Narasimha Saraswati. Akkalkot Swami Samarth, Shri Vasudevanand Saraswati (Tembe Swami, Sawantwadi) Manik Prabhu, Krishna Saraswati, Shirdi Sai Baba (Shirdi, Maharashtra), Gajanan Maharaj (Shegaon) and Pujya Sri Ganapathi Sachchidananda Swamiji are also considered as avatars of Dattatreya.^[13]

The Upanishads Avadhutopanishad and Jaabaaldarshanopanishad mention that this philosophy was put forward by Dattatreya.

Avadhuta Gita

According to the International Nath Order of the Nath Sampradaya, the "Avadhuta Gita is a distillation of the sublime realization sung by Dattatreya and transcribed by two of his disciples, Swami and Kartika."^[14] Swami Vivekananda (1863–1902) held it in high esteem. Originally a work of seven chapters, some of the ideas in this

Gita are however common to both Shaivite and Buddhist Tantras, and Vaishnava Agamas.

Dattatreya traditions

Following are the various traditions of Dattatreya described in brief. The traditions are mainly from Gujarat, Maharashtra, Karnataka and Andhra Pradesh, and were first written in Gujarati, Marathi, Kannada and Telugu.^[15] Guru Gita by BAPU (prabhakar Motiwale, Indore)

Puranic tradition

The ancient disciples of Dattatreya have been described above. Among these, Karatavirya Sahasrajun is often seen as his favourite. The other ones are, traditionally, Alarka (alias Madalasa-garbharatna), King Aayu from Somavansha, King Yadu (son of Yayaati and Devayaani) of Yadavs (Krishna's dynasty) and Shri Parashurama alias Bhargava. There is one more by the name of Saankruti, who is mentioned in the *Avadhutopanishad* and *Jabalopanishad*.^[16]

Mahanubhav tradition

Mahanubhav Panth, propagated by Sri Chakradhar Swami, considers Dattatreya to be their Adi Guru (the original Guru). Sri Chakradhar Swami disclosed to His disciples that Dattatreya, like Him, was an incarnation of Supreme Lord, Parmeshwar. They worship Dattatreya as single headed with two arms. According to their belief, his avatar is *chaturyugi* i.e. it remains in all four yugas, viz. Satyug, Tretayug, Dwaparyug, Kaliyug. He still wanders in different bodies, like those of an avadhut, baagh (tiger), hunter, or sage. *Srimad Bhagwatam's* tenth volume mentions Dattatreya's discourse as given to king Yadu in the *tretayug*. On seeing Dattatreya disguised in *avadhut* form, king Yadu got instantly attracted towards Him and begged to bestow him with secrets to attain *Moksha*. Dattatreya Prabhu gave him *Brahmjnaan* and went away into the wilderness. The same was shared by Krishna with prince *Uddhav* in *dwaparyug* and is scripted in Eleventh Canto of the Srimad Bhagwatam. This story is associated with the origin of the nam, *Uddhav Geeta*, given by the Mahanubhav followers. Even today, many followers visit places in Maharashtra where Sri Dattatreya is believed to have gone. *Sri Datt jayanti* usually falls in December and that is time of the year Maharashtra attracts many disciples.^[17]

Shri Gurucharitra tradition

This tradition follows from Shripad Shrivallabha and Shri Narasimha Saraswati. Several very famous Datta-avatars are from this tradition. Such traditionally include Shri Janardanswami, Eknath, Dasopant, Niranjan Raghunath, Narayan Maharaj Jalwankar, Manik Prabhu, Swami Samarth, Sai Baba of Shirdi, Gajanan Maharaj of Shegoan, Shri Vasudevananda Saraswati et al. The disciples of Shri Narasimha Saraswati were Trivikrambharati from Kumasi, Sayamdev, Nagnath, Devrao Gangadhar and Saraswati Gangadhar from Kadaganchi. There are two major traditions started by Shri Swami Samarth of Akkalkot and Shri Vasudevananda Saraswati alias Tembe Swami, and they are described in their respective articles.^[18]

Sakalmat Sampradaya tradition

The meaning of *sakalmat* is that all faiths are accepted (*Sakala* means All and *mata* means opinion, but here we have to take the meaning as *faith*). This is a form of Datta-sampradaya which is called *Rajyogi* Shri Chaitanya Dev is the main worshipped god here and Here poor and rich are considered as the same. Thus all the materialistic items are viewed at par with *nothing*. The philosophy of this tradition is that there is no resistance

to any kind of religious faiths in the world. All faiths are believed to give the ultimate godliness to its followers. This tradition was started by Shri Manik Prabhu of Humanabad. Hindus, Muslims and people of all castes are allowed here. Shri Sadguru Manik Prabhu Maharaj was regarded as a Rajyogi. A true Rajyogi is the one who lives amidst people experiencing all worldly pleasures but stays aloof. He does not get entangled in materialistic things. In spite of being surrounded by all luxuries his mind is not over powered by them. Like a lotus leaf which stays in water but does not get wet.^[19]

[20]

Avadhut Panth tradition

The Avadhut panth or sect was started by Shri Pantmaharaj Balekundrikar of Balekundri near Belgaum. More information on the Avadhut philosophy and tradition is described in the article on Avadhut. The main disciples of this tradition are Govindaraoji, Gopalraoji, Shankarraoji, Vamanrao and Narasimharao. These are all called "Panta-bandhu"s ('Panta-brothers'). This sampradaya is spread across Balekundri, Daddi, Belgaum, Akol, Kochari, Nerali, Dharwad, Gokak and Hubali.^[15] Param puja BAPU ji maharaj in Chaitanya Ashram, shri Datta shakti pithh, Indore, Madhya Pradesh gives teaching of the awadhoot sect.

In Maharashtra



Lord Dattatreya from Devgad(deogad) , Newasa ,Ahmednagar

Ek Mukhi Dattatreya Temple at Vengurla is a very old Lord Dattatreya Temple, almost 800 years old. This Temple is located near Vengurla Town. The deity of this Temple was brought from Narsimavadi from the relatives of Gavaskar (Sunil Gavaskar). This deity is very beautiful.

A one headed with four hands Dattatreya is in another ancient temple situated at Kolhapur City. This Temple is in the premises of Lord Vithhala Temple near Mirajkar Tikatti. In Nashik at Talegaon (Anjeneri) Pujya Bhaumaharaj Swarge did his Gurumaharajs Rangavdhoot (Nareshwer) holy task of spreading message of paraspro dev bhavo & swase swase dattanamsmaratman all over Maharashtra.

Ek Mukhi Datta of Narayanpur pune is also a famous temple in the Pune region.

Narayanpur is situated at the bottom of the famous Purandar fort. Narayanpur is the village of Sant Changdev. It is also famous for Lord Datta's Temple. This temple is popular amongst the pilgrims and many people visit and pray during the season. A tree of "Audumbar" here is very old and is worshiped by pilgrims. There is also an old temple of Narayaneshwar. This temple and 3 sculptures in the temple are very pretty. These sculptures are said to be of 'Yadav' era. Narayanpur must be seen by both - the pilgrims as well as the nature lovers - because of 2 temples, "Lord Datta" and "Narayaneshwar", and the beauty of the Purandar valley.



Manik Prabhu Maharaj



Ek Mukhi Datta at Narayanpur,Pune

There is a beautiful temple of Lord Dattatreya in Devgad (deogad) ^[21] of Ahmednagar district. Many people visit this temple to take blessings of Lord Dattatreya and Kisangiri Maharaj. For more information, you can visit Deogad.com (<http://www.deogad.com>)

There is an old temple of Shree Datta in Vakola, Mumbai which was built in the year 1924 at the behest of a North Indian Sadhu, who declared that the place is a gupt-sthana of Lord Datta. For more information please visit <http://www.shreegurudevdatamandirvakola.com/history.html>.

In Gujarat

Shri Vamanbua Vaidya from Baroda is from the tradition of Shri Kalavit Swami. His philosophical tradition has been furthered by Saswadkar, and Pattankar. The temple of Narasimha Saraswati in Baroda continues this tradition of Dattatreya devotion. The main Dattatreya devotees who spread the Datta-panth in Gujarat were Pandurang Maharaj of Nareshwar or Shri Rang Avadhut. Shri Rang Avadhut's Disciple was Shri Bal Avadhut Of Gamakshetra, Matar, Dist. Kheda, GUJARAT

Maharshi Punitachariji Maharaj is a devotee of Bhagvan Dattatreya who resides in Gujarat at the Girnar Sadhana Ashram, Junadadh. He claims to have experienced a divine vision of Bhagvan Dattatreya on 15 November 1975. He recommends spontaneous meditation (sahaj dhyana) and the mantra 'Hari om tatsat jai gurudatta' to his followers, the latter purportedly given by Bhagvan Dattatreya.^[22]

Gujarati bhajans like *Dattabavani* and the book *Gurulilamrut* written by Rang Avadhoot maharaaj at Nareshwar on Narmada are quite famous. Dr. H. S. Joshi has written the book *Origin and Development of Dattatreya Worship in India*.^[23]

In M.P and all western India PP Nana Maharaj Taranekar ji Indore, who was a grihastha, a house holder and Enlightened soul, spread the message of Dutta, useful to common man and family needs in these parts of India and abroad. The 'Karuna Tripadee' mandals all around reinforce the need for daily prayers of Dutta's message to all.

Shri Dattpith Sansthan Pathri

There is a beautiful temple of lord Dattatreya, amidst the serene and quiet natural surroundings of Vanki river, at the village Pathari, 7 km from Valsad city (dist valsad) Gujarat, and 3 km from the Dharampur road highway.

Param puja ansuyamataji hailing from maharastrian Brahmin family, along with her son and disciple gurudas swamiji walked the whole of India twice. They did “shri datt upasana” in the jungles for many years. Lord Dattatreya gave them darshan on being pleased with their “bhakti” and showed them this place and told them to build datt pith and to settle there.

This datt pith lies on a 7 acre land near Vanki river. It is called the “vishram sthala” as it is 700 km from Siddhikshetra Gangapur and 700 km from Pathri to Girnar (datt prabhu’s paduka). The inauguration and pran prathistha of the temple was done by the shankracharya of Larvir Peeth and the yagna was performed by the vidvan Brahmins of Gangapur. Website - <http://shridattpithsansthanpathri.wordpress.com>

In Andhra Pradesh

The first avatara of Dattatreya, Shri Shripad Shrivallabha, was from Pithapuram in Andhra Pradesh. According to an article by Prof. N. Venkatarao there are several connections of the Dattatreya tradition with others in Maharashtra. For example, Maatapur, or Mahur, which is now located in Maharashtra, was once part of the

Telangana region. The head of Mahur temple is called *Dattatreya Yogi*. An ancient Ek mukhi Dattatreya temple is spotted recently in Rameshwaram village, Mahabubnagar district. Here the Datta Prabhu Gives darshan as ekmukhi, which gives an idea that temple is of some Thousands of years old.

Around 1550 CE, Dattatreya Yogi taught the Dattatreya philosophy to his disciple Das Gosavi in Marathi. Das Gosavi then taught this philosophy to his two Telugu disciples Gopalbhatt and Sarvaved who studied and translated Das Gosavi's book of *Vedantavyavaharsangraha* into Telugu language. According to Prof. R. C. Dhere, Dattatreya Yogi and Das Gosavi are the original gurus in the Telugu Dattatreya tradition. Prof. Rao states that *Dattatreya Shatakamu* was written by Paramanandateertha who is equally important in his contributions to the Telugu tradition of Dattatreya. He was a proponent of Advaita philosophy and dedicated his two epics, *Anubhavadarpanamu* and *Shivadnyanamanjari* to Shri Dattatreya. His famous *Vivekachintamani* book was translated into Kannada by Nijashivagunayogi and Lingayat saint Shanatalingaswami translated this into Marathi.^[24]

References

- [^] Rigopoulos (1998), p. 77.
- [^] Harper & Brown (2002), p. 155.
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- [^] ^a ^b Mahendranath, Shri Gurudev. "The Pathless Path to Immortality: The Wisdom of Bhagavan Dattatreya" (<http://www.mahendranath.org/pathlesspath/pathlesspath.html>) in *The Scrolls of Mahendranath*, International Nath Order, 2002. Retrieved December 17, 2010.
- [^] Swami Vivekananda's Sketch of the life of Pavhari Baba (http://www.advaitaashrama.org/cw/volume_4/writings_prose/sketch_of_the_life_of_pavhari_baba.htm)
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9. ^ Vanaparva 115.12, Shantiparva 49.36-37, Anushasanparva 152.5 and 153.12
10. ^ Dattatreya Upanishad (<http://www.astrojyoti.com/DattaatreyaUpanishad.htm>)
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External links

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- Articles about Lord Datta (<http://www.hindujagruti.org/hinduism/knowledge/category/lord-datta>)
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Trimurti

From Wikipedia, the free encyclopedia

The **Trimūrti** (English: ‘three forms’; Sanskrit: त्रिमूर्ति: *trimūrti*), Tri Murati or Trimurati, is a concept in Hinduism "in which the cosmic functions of creation, maintenance, and destruction are personified by the forms of Brahma the creator, Vishnu the maintainer or preserver and Shiva the destroyer or transformer."^{[1][2]} These three gods have been called "the Hindu triad"^[3] or the "Great Trinity",^[4] often addressed as "Brahma-Vishnu-Maheshwara." They are different forms of the One person called the Supreme Being or Svayam Bhagavan/Lord Krishna/Parabrahman.

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Evolution

The Puranic period saw the rise of post-Vedic religion and the evolution of what R. C. Majumdar calls "synthetic Hinduism."^[5]

This period had no homogeneity, and included orthodox Brahmanism in the form of remnants of older Vedic faith traditions, along with different sectarian religions, notably Shaivism, Vaishnavism, and Shaktism that were within the orthodox fold yet still formed distinct entities.^[6] One of the important traits of this period is a spirit of harmony between orthodox and sectarian forms.^[7] Regarding this spirit of reconciliation, R. C. Majumdar says that:

Its most notable expression is to be found in the theological conception of the Trimūrti, i.e., the manifestation of the supreme God in three forms of Brahmā, Viṣṇu, and Śiva... But the attempt

Trimurti	
 <div>The Hindu Trinity</div>	
Devanagari	त्रिमूर्ति
Sanskrit Transliteration	trimūrti
Affiliation	Deva
Consort	Tridevi

cannot be regarded as a great success, for Brahmā not that of Śiva or Viṣṇu, and the different sects often co-manifestations of their own sectarian god, whom the



An art depiction of the Trimurti at the Hoysaleswara temple in Halebidu.

Maurice Winternitz notes that there are very few places in Indian literature where the Trimurti is mentioned.^[9] The identification of Vishnu, Shiva, and Brahma as one being is strongly emphasized in the *Kūrma Purāṇa*, where in 1.6 Brahman is worshipped as Trimurti; 1.9 especially inculcates the unity of the three gods, and 1.26 relates to the same theme.^[10]

Historian A. L. Basham explains the background of the Trimurti as follows, noting Western interest in the idea of trinity:

Early western students of Hinduism were impressed by the parallel between the Hindu trinity and that of Christianity. In fact the parallel is not very close, and the Hindu trinity, unlike the Holy Trinity of Christianity, never really "caught on". All Hindu trinitarianism tended to favor one god of the three; thus, from the context it is clear that Kālidāsa's hymn to the Trimūrti is really addressed to Brahmā, here looked on as the high god. The Trimūrti was in fact an artificial growth, and had little real influence.^[11]



Trimurti, painting from Andhra Pradesh

Freda Matchett characterizes the Trimurti system as one of "several frameworks into which various divine figures can be fitted at different levels."^[12]

The concept of Trimurti is also present in the Maitri Upanishad, where the three gods are explained as three of his supreme forms.^[13]

Views within Hinduism

Sauram

The Saura sect that worships Surya as the supreme person of godhead and saguna brahman doesn't accept the Trimurti as they believe Surya is God. Earlier forms of the Trimurti sometimes included Surya instead of Brahma, or as a fourth above the Trimurti, of whom the other three are manifestations; Surya is Brahma in the morning, Vishnu in the afternoon and Shiva in the evening. Surya was also a member of the original Vedic Trimurti, which included Agni and Vayu. Some Sauras worship either Vishnu or Shiva as manifestations of Surya, others worship the Trimurti as a manifestation of Surya, and others exclusively worship Surya alone.

Vaishnavism

Vaishnavism generally does not accept the Trimurti concept. For example, the Dvaita school holds Vishnu alone to be the supreme God, with Shiva subordinate, and interprets the Puranas differently. For example, Vijayindra Tīrtha, a Dvaita scholar interprets the 18 puranas differently. He interprets the Vaishnavite puranas as satvic and Shaivite puranas as tamasic and that only satvic puranas are considered to be authoritative.^[14]

Unlike most other Vaishnavite schools such as those of Ramanuja, Madhva and Chaitanya, Swaminarayan, guru of the Hindu Swaminarayan sects (including BAPS), did not differentiate between Vishnu and Shiva; Swaminarayan notably differs from practically all Vaishnavite schools in holding that Vishnu and Shiva are different aspects of the same God.^[15] (see also verses 47 and 84 of Shikshapatri, a key scripture to all followers of the Swaminarayan faith.)^{[16][17]} Moreover, Swaminarayan followed a Smarta approach (see more detail on the Smarta view below) by instructing his followers to venerate all five deities of the Panchayatana puja with equal reverence.^[18]



Vishnu with Lakshmi, on the serpent Ananta Shesha, as Brahma emerges from a lotus risen from Vishnu's navel.

Shaivism

Shaivites hold that, according to Shaiva Agama, Lord Shiva performs five actions - creation, preservation, dissolution, concealing grace, and revealing grace. Respectively, these first three actions are associated with Shiva as Sadyojata (akin to Brahma), Vamadeva (akin to Vishnu) and Aghora (akin to Rudra). Thus, Brahma, Vishnu and Rudra are not deities different from Shiva, but rather are forms of Shiva. As Brahma/Sadyojata, Shiva creates. As Vishnu/Vamadeva, Shiva preserves. As Rudra/Aghora, he dissolves. This stands in contrast to the idea that Shiva is the "God of destruction." To Shaivites, Shiva is God and performs all actions, of which destruction is only but one. Ergo, the Trimurti is a form of Shiva Himself for Shaivas. Shaivites believe that Lord Shiva is the Supreme, who assumes various critical roles and assumes appropriate names and forms, and also stands transcending all these.^[19]

Smartism

Smartism is a denomination of Hinduism that places emphasis on a group of five deities rather than just a single deity.^[20] The "worship of the five forms" (pañcāyatana pūjā) system, which was popularized by the ninth-century philosopher Śaṅkarācārya among orthodox Brahmins of the Smārta tradition, invokes the five deities Ganesha, Vishnu, Shiva, Devī and Sūrya.^{[21][22]} Śaṅkarācārya later added Kumara (Muruga/Subrahmanya/Karttikeya) to these five, making six total. This reformed system was promoted by Śaṅkarācārya primarily to unite the principal deities of the six major sects on an equal status.^[23] The monistic philosophy preached by Śaṅkarācārya made it possible to choose one of these as a preferred principal deity and at the same time worship the other four deities as different forms of the same all-pervading Brahman.



Shiva temple, the main shrine of 9th century Prambanan temple dedicated to Trimurti, a UNESCO World Heritage Site and the largest Hindu temple in Indonesia

See also

- Harihara
- Tridevi
- Trinity
- Triple deities

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Lingodbhava murti

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External links

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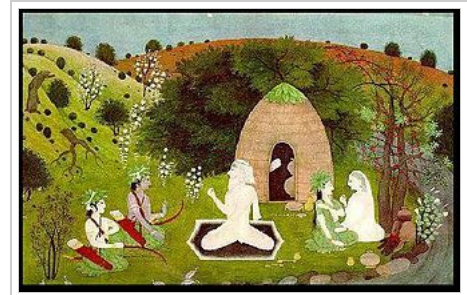
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Atri

From Wikipedia, the free encyclopedia

In Hinduism, **Atri** (Sanskrit: अत्रि) or **Attri** is a legendary bard and scholar and was one of 9 Prajapatis, and a son of Brahma, said to be ancestor of some Brahmin, Prajapatis, kshatriya and Vaishya communities who adopt Atri as their gotra. Atri is the Saptarishis (Seven Great Sages Rishi) in the seventh, i.e. the present Manvantara.^{[1][note 1]}

Atri Gotra originates in the lineage of Brahmarshi Atri and Anasuya Devi (Without-Spite). Anasuya is the daughter of Kardama Prajapati. Brahmarshi Atri is the seer in the fifth Mandala (chapter) of the Rigveda. Atri, also called The Devour-er represents the power of detachment. He is also the Manasa Putra and was born from the mind of Lord Brahma (from his eyes) to assist Lord Brahma in the act of creation. When the sons of Brahma were destroyed by a curse of Shiva, Atri was born again from the flames of a sacrifice performed by Brahma.^[2] His wife in both manifestations was Anasuya. She bore him three sons, Datta, Durvasas, and Soma, in his first life, and a son Aryaman (Nobility), and a daughter, Amala (Purity), in the second. Soma, Datta and Durvasa, are the incarnations of the Divine Trinity Brahma, Vishnu, and Rudra (Shiva) respectively. The Trinity channeled their full creative potential through Brahmarshi Atri when they granted boons to his wife Devi Anasuya for helping the Sun to rise in the East every day.^[3]



Rama visiting Atri's hermitage. As Atri talks to Rama and his brother Lakshman, Anusuya talks with his wife Sita.

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Brahmarshi Atri

Atri Gotra is from the lineage of Brahmarshi Atri and Anasuya Devi. Brahmarshi Atri is the seer of the fifth mandala (book) of the *Rigveda*. He had many sons, including Datta, Durvasa who are the incarnations of the Divine Trinity Vishnu, Lord shiva respectively. The trimurti channeled through Brahmarsi Atri when they granted boons to his wife Devi Anusuya for helping the Sun to rise in the east everyday. Soma is called Chandratreya or Chandratre, and Durvasa is Krishnatreya or Krishnatre. Somatreya (Chandra) established the Someshwara Jyotirlinga, used to overcome all kinds of passion. Dattatreya, as the incarnation of Vishnu, has the power to cause any species to continue.

A Sapta Rishi

He is among the Sapta Rishi Mandala (seven luminous or eternal sages in the sky) symbolized by the Great Bear (or "Ursa Major" in Latin) and the seven stars around it, named Megrez in Arabic (the root of the tail).^[4] The star is also considered as δ (Delta) or the 4th star in the Great Bear constellation. *Saptarshi*, among several meanings, are described as "The seven solar rays" (*Sapta-rishayaha*) by the Rishi Yaska. Collectively, they are also called *Pitarah*, the Fathers.^[5] In China, the star Megrez is known as Kwan, and Tien Kuen, or Heavenly Authority.^[6]

Atri, who was born from Brahma's eyes and the *Vishnu-Dharma*, is said to rule the other stars of the Great Bear identifying Kratu with the star α Dubhe; Pulaha with β Merak; Pulastya with γ Phecda; Atri with δ Megrez; Angiras ϵ Alioth; Vasishtha with ζ Mizar; Bhrigu with η Alkaid. According to the Puranic stories, Brahma went into deep meditation for several thousands of years, at the termination of which a drop of water fell from his eyes which took the form of the sage, Atri.^[7]

Prominence of the δ Megrez-Atri is signified by its position in the constellation rather than the magnitude of brightness. In that it can be observed that δ of the Great Bear, or Big Dipper, is the central star having on both sides three stars each. Symbolically, it holds both sides together by providing the point of focus.

Seer of Rig Veda

He is the seer of the fifth Mandala (Book 5) of the Rigveda. Atri had many sons and disciples who have also contributed in the compilation of the Rig Veda and other Vedic texts. Mandala 5 comprises 87 hymns, mainly to Agni and Indra, but also to the Visvedevas ("all the gods"), the Maruts, the twin-deity Mitra-Varuna and the Asvins. Two hymns each are dedicated to Ushas (the dawn) and to Savitr. Most hymns in this book are attributed to the Atri clan composers. Philological and linguistic evidence indicate that the Rigveda was composed in the north-western region of the Indian subcontinent, most likely between c. 1500–1200 BCE,^[8]^[9]^[10] though a wider approximation of c. 1700–1100 BCE has also been given.^[11]^[12]^[note 2]

Atri Shastra and Agama

In the Vaishnava tradition, Agamas attributed to sage Atri are found in two main schools Pancharatra and Vaikhanasas.^[15] Originally Vikhanasa sage passed on the knowledge *Vaikhanasa-kalpa –sutra*^[16] to nine disciples in the First Manvantara to Atri, Bhrigu, Marichi, Kashyapa, Vasishta, Pulaha, Pulasthya, Krathu and Angiras. Only those of Bhrigu, Marichi, Kashyapa and Atri are extant today. The four rishis are said to have received the esoteric knowledge of Vishnu from the first Vikahansa, i.e., the older Brahma in the Svayambhuva Manvanthara. Thus, those sages Atri, Bhrigu, Marichi, Kashyapa, are considered the propagators of vaikhānasa śāstra.^[17]

Atri is credited with four works spread over 88,000 verses composed in anustup chhandas: *Purvatantra*; *Atreyatantra*; *Vishnutantra*; and, *Uttaratantra*. However, in *ānanda saṃhitā*, written by the sage Marichi, he attributes to Atri: *pūrvatantra*, *viṣṇutantra*, *uttaratantra* and *mahātantra*. Vatavarana Shastra, attributed to Atri, deals with clouds, their categorization and characteristics, 12 different kinds of rain, 64 types of lightning, 33 types of thunderbolts, etc.^[18] The Bhrgu, Atri and Marichi *Samhitas* go into different aspects of architecture of Vaikhanasa Vishnu temples, while other fragments cover *Chitra karma* or painting of pictures of deities. In Charaka Samhita, Atri occupies an important position as a preceptor in the dissemination of the discipline of Ayurveda.^[19]

His life

Atri Maharishi is one of the ten sons of Creator Brahma and first of the Saptha Rishis, created by just the will of the Almighty and therefore designated as a Maanasa-putras. There were ten of these. Atri's wife is Anasuya or Anusiya devi, a daughter of Kardama Prajapati and an embodiment of chastity.

His Main Role in Mahabharata

He had a close connection with Mahabharata. Drona was the head of the Kaurava army after Bhishma's fall. Dronacharya fought ferociously. The wounded and the dead soldiers were in the thousands. Their cry of pain rent the skies. Blood flowed on the battlefield. Dead bodies piled up and provided the food for the birds of prey. In this carnage which went beyond all human estimation, Drona stood like a mad hero of demonic proportion.

Sage Atri was very worried because if Drona continued this he would cause destruction and human misery beyond proportions, Atri and Gautama came to the battlefield along with five of their companions. It was at this time Yudhishtira had shouted at the instance of Sri Krishna saying that Ashwathama was killed so as to discourage Drona from fighting any longer, which is widely regarded as one of the most cowardly acts in the entire Mahabharata. This put Drona off completely. He lost all hope in his life. He became mad with anger. This sent danger signal all around.

Sage Atri felt sad for him and talked to him in a friendly manner, consoling him, *Dear friend, all along you have done everything against Dharma. This war you are engaged in is the best proof. It is enough and stop it. Stop this carnage. You are a good man. This act is not in tune with your status. You are a scholar of Vedanta par excellence. You have been a Brahman and you have to practise dharma. This cruel act does not befit you.* Give up your weapons, fix your mind in our glorious *Sanathana Dharma*. I am sorry, you have wielded the most terrible Brahmastra on the innocent soldiers! Put an end to your meaningless killing.'

When Atri said that, Dronacharya decided to give up his arms and stop killing. He drove away his anger, jealousy, and sense of revenge and his heart became pure. He sat in a yogic posture and started to meditate amidst the cries of pain, killing, flow of blood on the battlefield. He concentrated on Lord Vishnu and closed his eyes and never opened them again until he left his body and started his journey towards the lord. Hence Sage Atri's kind nature helped save him.

Trinity test of Anasuya

Once trinity decided to test the chastity of Anasuya. They came to Anasuyaa's house as Brahmins and request for food with the condition that she has to serve it nude. Anasuyaa without any hesitation agreed to that. In turn she used her pativrita shakti to convert the Brahmins into child and offered them food without any dress. Trinity could revert to their original form only after she did herself on the request of gods. Trinity blessed them with

three sons being sons: Dattatreya, Chandraatri and Krishnaatri or Durvasa.

Rama, the son of Dasaratha, visited Atri Maharishi's Ashram during his fourteen years of stay in the forest. It was Atri who showed the way to Dandakaranya forest to Rama, after showering his hospitality on him.

Atri Maharishi is considered to be one of the great discoverers of sacred Mantras of Hinduism. In his family line there were a few other seers of mantras namely: Shaavaashva, Avishtir, and Purvaatithi. There were also other great Rishis in that line: Mudgala, Uddaalaki, Shaakalaayani, Chaandogya, etc.

Atri-samhita and Atri-smriti are two works attributed to Atri.

Till the present day, a number of Brahmin families have this sage's name at the head of their lineage, which indicates that he or his descendants tutored that whole lineage.

Sons of Atri

Durvasa

In Hinduism, Durvasa rishi is an ancient sage, son of Atri and Anasuya. He is supposed to be an incarnation of Shiva. He is supposed to be the only rishi whose penance goes up whenever he curses somebody. He is known for his short temper. Maledictions or curses he gave in his rage (known as Shapa) ruined many lives. Hence, wherever he went, he received great reverence from humans and Gods alike. For example, in Abhigyāna Shakuntala, written by Kalidasa, he curses the maiden Shakuntala that her lover will forget her. It became true.

The confrontation of sage Durvasa with Ambarisha is a very famous story in Shrimad Bhagavatam. Ambarish was a great devotee of Vishnu and adhered firmly to the truth. He performed a Yagnya with such great devotional fervour that Lord Narayan was pleased to bless him with Sudarshana Chakra (Sudarshana meaning "good looking") and which manifested as a wheel of prosperity, peace and security to his kingdom. Once, Ambarisha performed the Dvadasi Vrata, which required that the king must start a fast on Ekadashi and break it at the start of Dvadasi and feed all the people. As the moment of breaking the fast was drawing near, the mighty sage Durvasa arrived and was received with all honours by Ambarish. Durvasa agreed to the king's request to be his honoured guest, and asked the king to wait until he finished his bath in the river and returned. As the auspicious moment approached when the king had to break his fast to fulfill the vow of the vratha, Durvasa did not turn up. On the advice of the sage Vasishtha, the king broke his fast by taking a Tulasi leaf with water, and waited for the arrival of sage Durvasa to offer him food.

Durvasa felt that Ambarisha had violated the respect due to a guest by breaking his fast before the guest had taken his meal, and in his rage created a demon to kill Ambarisha, out of a strand of his hair. Lord Narayan's Sudarshana intervened, destroyed the demon and started chasing Durvasa himself. Durvasa went to Brahma and Shiva for protection. Both pleaded their inability to save him. He went to Lord Narayan himself, who said that he could do nothing as he was bound by the blemishless devotion of Ambarisha and suggested that the sage should seek the king's pardon. Durvasa went to Ambarisha, who prayed to Lord Vishnu to recall the Sudarsana and save Durvasa.



A Bhagavata Purana manuscript page depicting the story of Atri and Anasuya meeting the Trimurti (PhP 4.1.21-25). (Paper, late 18th century, Jaipur).

In Mahābhārata, during the exile of the Pandavas, Durvasa turns up with several disciples at the place where the Pandavas were staying. During this period, the Pandavas obtained their food by means of the Akshaya Patra, which would become exhausted for the day once Draupadi finished her meal. When Durvasa arrived there was no food left to serve him, and the Pandavas were very anxious as to what would be their fate if they failed to feed such a venerable sage. While Durvasa and his disciples were away at the banks of the river bathing, Draupadi prayed to Lord Krishna for help. As always, they were once again saved by Him, who visited them, and partook of the lone grain of rice that remained in the Akshaya Patra and announced that He was satisfied by the meal. This satiated the hunger of Durvasa and all his disciples too, as the satisfaction of Lord Krishna meant the satiation of the hunger of the whole Universe. The sage and his disciples then left, blessing the Pandavas.

But on the other hand he was also famous for his boons if he grew happy with someone. An example in this context would be the boon he gave to Kunti, wife of Pandu and mother of the mighty Pandavas which enabled her to call or invoke any god of her choice. It was by the use of this mantra which Durvasa gave her that she was able to call the following gods:

Surya—he blessed her with a son named Karna. Dharma—he blessed her with a son named Yudhisthira, eldest of the Pandavas. Vayu—he blessed her with a son named Bhima, the mightiest of all Pandavas. Indra—he blessed her with a son named Arjuna, the great archer and Ashwini Gods—they blessed Madri (Pandu's second wife) with twins named Nakula and Sahadeva.

Dattatreya

Dattatreya (Sanskrit: दत्तात्रेय) is considered by Hindus to be God who is an incarnation of Supreme Lord Vishnu . The word Datta means "Given", Datta is called so because the divine trinity have "given" themselves in the form of a son to the sage couple Atri and Anasuya. He is the son of Atri, hence the name "Atreya."

In the Nath tradition, Dattatreya is recognized as an Avatar or incarnation of the Lord Siva and as the Adi-Guru (First Teacher) of the Adinath Sampradaya of the Nathas. Although Dattatreya is also "Lord of Yoga" exhibiting distinctly Tantric & devotional service; while still worshiped by millions of Hindus, he is approached more as a benevolent god & teacher of devotional service to Siva as a teacher of the highest essence of Indian thought & only then as a teacher of Tantra & Tantric.

See also

- Atri clan
- Abhyasa
- Bhartrihari

Notes

- ↑ In addition, many others use surnames linked with the place of their origin, for example Jhunjhunwala, Kedia, Varshney, Vishnoi, Gindodiya, Kalothia, Dokania, Lohia etc. Mahanirvana Tantra, translated by Arthur Avalon, (Sir John Woodroffe), 1913, Introduction and Preface. The Rishi are seers who

know, and by their knowledge are the makers of shastra and "see" all mantras. The word comes from the root rish Rishati-prapnoti sarvvang mantrang jnanena pashyati sangsaraparangva, etc. The seven great Rishi or saptarshi of the first manvantara are **Marichi, Atri, Angiras, Pulaha, Kratu, Pulastya,**

and Vashishtha. In other manvantara there are other *sapta-rshi*. In the present manvantara the seven are **Kashyapa, Atri, Vashishtha, Vishvamitra, Gautama, Jamadagni, Bharadvaja.** To the Rishi the Vedas were revealed. Vyasa taught the Rigveda so revealed to Paila, the Yajurveda to Vaishampayana, the Samaveda to Jaimini, Atharvaveda to Samantu, and Itihasa and Purana to Suta. The three chief classes of Rishi are the Brah-marshi, born of the mind of Brahma, the Devarshi of lower rank, and Rajarshi or Kings who became Rishis through their knowledge and austerities, such as Janaka, Ritaparna, etc. The Shrutarshi are makers of Shastras, as Sushruta. The Kandarshi are of the Karmakanda, such as Jaimini.

2. ^ It is certain that the hymns post-date Indo-Iranian separation of ca. 2000 BCE and probably that of the Indo-Aryan Mitanni documents of c. 1400 BC. The oldest mention of Rigveda in other sources dates from 600 BCE, and the oldest available text from 1,200 CE. Philological estimates tend to date the bulk of the text to the second half of the second millennium:

- Max Müller: "the hymns men of the Rig-Veda are said to date from 1500 B.C."^[13]
- Thomas Oberlies (*Die Religion des Rgveda*, 1998, p. 158) based on 'cumulative evidence' sets wide range of 1700–1100.^[11] Oberlies (1998:155) gives an estimate of 1100 BCE for the youngest hymns in book 10.^[14]
- The EIEC (s.v. Indo-Iranian languages, p. 306) gives 1500–1000.
- Flood and Witzel both mention c.1500-1200 BCE.^{[8][9]}
- Anthony mentions c.1500-1300.^[10]

Some writers out of the mainstream claim to trace astronomical references in the Rigveda, dating it to as early as 4000 BC, a date corresponding to the Neolithic late Mehrgarh culture; summarized by Klaus Klostermaier in a 1998 presentation (http://web.archive.org/web/20110815231734/http://content.iskcon.org/icj/6_1/6_1klostermaier.html)

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5. ^ Popular Hindu Astronomy, p. 161
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8. ^ ^a ^b Flood 1996, p. 37.

9. ^{a b} Witzel 1995, p. 4.
10. ^{a b} Anthony 2007, p. 454.
11. ^{a b} Oberlies 1998 p. 158
12. ^a Lucas F. Johnston, Whitney Bauman (2014). *Science and Religion: One Planet, Many Possibilities*. Routledge. p. 179.
13. ^a ('Veda and Vedanta'), 7th lecture in *India: What Can It Teach Us: A Course of Lectures Delivered Before the University of Cambridge*, World Treasures of the Library of Congress Beginnings by Irene U. Chambers, Michael S. Roth.
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18. ^a Chinmaya Mission Publication, 2006; Hinduism: Frequently Asked Questions, 21; ISBN 1-880687-38-0
19. ^a *Early history of Jammu reglion*, by Raj Kumar; pub. 2010; Young Art Press, Delhi; ISBN 978-81-7835-768-3.

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External links

- <http://santeknath.org/guru%20parampara.html>
- Practical and scientific articles about Lord Dattatreya (<http://www.hindujagruti.org/hinduism/knowledge/category/lord-datta>)
- Information on Shri Dattatreya – Datta Guru (<http://www.shreeswami.org/about-shri-dattatreya-datta-guru-dattavtar.htm>)
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