

Charanāmrta

from  ŚrīPāda
ŚrīVallabha
bhakta Samājam



Svāgatam

Twentieth Edition of ‘Charanāmrutham’

‘Charanāmrutham’ is a result of ŚrīPāda Vallabha’s compassion, and love for all of us, His devotees.

Adi Guru’s teaching in the form of Tripura Rahasya, has been presented briefly in the past episodes; in the form of a concise commentary.

As we recall the wonderful pearls of wisdom from Lord Datta, we move a step forward on the long path to Freedom.

On the request of devotees’, the same have been consolidated and presented in this milestone edition.

Together, let’s prostrate to Maha Ganapathi, the Source and Inspirer of all auspiciousness; and recall and try to implement the ancient Teaching. Let’s together, try to shift our focus inwards and contemplate. We are all in this together.

Quoting our mission here again,

Our purpose on this earth is to primarily realise and abide in our Original Nature which is filled with love – nothing but Love and Light. Our experiences can be made worthwhile if only, we understand our purpose here. Realizing our True Nature links us back to the Source. This is the Sail back home ~ to His shore of love and light.

This as a platform is just another boat, ferrying us across the waters, to His Shore of Light.







From the Ancient Scriptures

~ Tripura Rahasya ~

Adi Guru Dattatreya instructed the sacred Truth to Parasurama and thus liberated him. Dattatreya further instructed Parasurama to communicate the sacred lesson, to Haritayana (who later sought Parasurama to learn the Highest Truth from him). Haritayana received the lesson from Parasurama who had also conveyed to him Sri Dattatreya's words that Haritayana would compose the received lesson, for the welfare of mankind.

Thus Haritayana compiled the Sacred Truth under the name, 'Tripura Rahasya' to stay on for eternity. Tripura Rahasya begins with the sacred syllable 'Aum' and ends with 'Śrī tripuraivi hrīm' (Meaning: Tripura is this 'shabdha' only. The shabdha 'hrīm' is the syllable or beeja mantra, for Goddess.) 'Aum' as we all know is the sacred syllable denoting the Highest Being – the Paramatman. hrīm' denotes the Divine Goddess Energy.

The contents of this ancient Text (which is highly revered, equal to Vedas) are thus enclosed within these two syllables. Haritayana was an ardent devotee, a worshipper of Devi Meenakshi at Madurai. He commences recounting the Truth he had learnt, saying, "The mahatwam of Sri Tripura teaches the way to Transcendence.

I shall now discourse on wisdom, which is unique because one will be permanently freed from misery by hearing it. No other course will impress the mind so much as this one on Wisdom, which was once taught by the Primordial Master (Adi Guru) Dattatreya to Parasurama." Haritayana recalls how Parasurama commenced with sky high praises to Dattatreya. "That expanse of grace called Siva, here incarnate as my





Guru, is indeed gracious to me. In the company of the Guru, even the Creator of the Universe looks smaller; for the Guru's greatness is much larger and endless. Does not the God of Death verily merge into the Self, if only one's Guru is pleased with one? That Supreme Being is gracious indeed, just in so much as is my Guru, for reasons unknown to me."

Haritayana goes on to tell what Tripura is. It might literally mean the three townships or cities or places. But here, it is a direct reference to the three states of existence – the state of sleep, dream, and wakefulness (Jagrat, Svapna and Sushupti). The undercurrent of consciousness in all of them, remaining unaffected, is metaphorically called the Tripura.

Tripura is addressed in the 'feminine' sense as it is possible only for the motherly love to be compared to that pristine state of love, divine and pure, which encompasses the whole Creation, in its embrace.

This Divine motherly love is unconditional, boundless. The underlying consciousness (which pervades all beings at all times) is pure 'beingness' or presence. It just exists, as is the reverberation from the Primordial syllable, Aum. This is itself the Truth! This is the ultimate Wisdom and this is state of highest joy, undiluted (bliss or Ananda). This is also the experience of pure love, the highest nectar of Divine love.

Hence, Tripura is referred to as the Mother Goddess.

Dattatreya addresses him, 'Bhargava, Blessed is the one whose mind is inclined thus, towards learning Truth and discerning on the ways of the life. When a man sinking in the waters of the ocean, finds a boat for rescue – such is the sacred Truth which saves the sinking devotee from the dangerous deep waters of ignorance and delusion. It is certainly due to the meritorious deeds from the past, that the devoted mind takes up to 'atma - vichara' (discerning right from wrong; the permanent from transient).

Dattatreya says that the Devi (Goddess) Tripura, present at the core of the living being





is Herself the Truth and Consciousness. The devotee who is sinking in ignorance is literally crawling towards the jaws of death.

Faith is like a fond mother who can never fail to save her trusting son from dangerous situations. There is no doubt about it. But the devotee ought to place his faith in such worthy hands, says He. Only a Guru turns worthy to be trusted and such a Guru, out of His immense compassion will swiftly rescue the unswerving devotees from the jaws of death. Guru reveals Himself as the Divine Mother present at the core of the being. This Light reveals itself as Consciousness. And the foremost quality required for a devotee to receive the Truth, He says, is 'sharaddha' (absolute faith). That is why it is said 'out of His immense compassion will swiftly rescue the unswerving devotees from the jaws of death.'

There are two vital points to note here.

One is the mention of 'unswerving' devotees. Unswerving means that which is constant, steadfast, unchanging or never growing weaker or smaller. Faith should be thus constant and steadfast, for a devotee to receive the lesson from the Guru.

Next is the reference to 'jaws of death'. Here death suggests the state of being doomed or drowned in ignorance. When man begins to think that the world is real and there is nothing beyond the world; and that he is an individual, confined to his body and intelligence, and thus confining himself within the bubble of ego. That he is different from another and such false beliefs take over him. Hence, there arises the fear of loss, disappointments leading to anger, ferocity to win and prove his position; sorrow otherwise. Thus the miseries that are bound to befall him are endless. To save oneself from these dangerous waters of the ocean called 'maya', - Shraddha is a prerequisite.

Thus Dattatreya commences instructing the Truth to Parasurama, which was later recounted to Harithayana, who has recorded it for the benefit of mankind.

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“The man without discrimination is like a frog in a well; just as the frog in a well does not know anything either of good or of bad and so dies in his ignorance in the well itself. In the same way men with their source in Brahmananda, in vain realise the Truth, are bound to perish while living and die again, only to be reborn in ignorance.

In vain is the life of the man, whose existence is akin to the frog in the well” says Lord Datta to Parasurama. As long as a man is content in experiencing his pleasures and pains, wallowing deep in the pools of ignorance, he will never know the grandeur of the world beyond his limited existence. Like a frog in a well, might never know of the beauty of Nature that is beyond the well.

Here, Datta compares mind to the well. As long as the thoughts are confined to the walls of ignorance, in vain is the hope for Light from beyond. To live in a state of constant fear of loss or sorrow or disappointment or anger, are itself the clutches, mankind binds himself to. To break free, one necessarily needs the grace of a Guru Avathar and with His guidance; one can get released from the bondage of ignorance. Man, who has his source in the Brahmananda – must strive to realise the experience.

Datta further asks, “The world has been in the coils of ignorance from time immemorial; how can there be discernment so long as ignorance lasts? Confounding dispassion (vairagya) with misery, and the pleasures of the world with happiness (sukha), a man suffers extremely while on the phase of earth; and returns back yet again (thus continuing in the cycle of births and deaths) while surrendering himself to ‘the darkness of ignorance’, which continues to bind him. Despite being afflicted by misery, he does not cease further indulgence in those poles of ‘sukha’ and ‘dhuka’.

Just as a jackass pursues a she-ass even if kicked a hundred times by her, so also is it with the man and the world. Again and again, he is caught in the perils of misery and happiness, one after another; again and again he lets himself fall pray to the conditions of the world. Oh Rama, at least you are blessed that you have transcended the state of limited human conditions and have thus saved yourself from further births.”





With these words, Lord Datta reminds Parasurama of the strength of the human bindings.

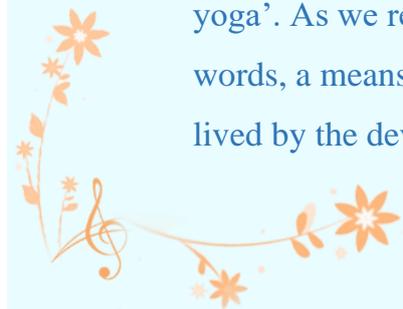
Happiness and sorrow, visit one after another, alternating, spares none. It is ignorance to feel happy at one condition and feel sad over another situation. Life's conditions come about as per the effects of karma and needs of the time. To feel happy or sad at the turn of events is again ignorance – says Lord Datta.

On this single point – Lord Dattatreya instructs Parasurama to contemplate on.

This is 'vichara'.

“Therefore O Rama, the Mahatmya of atma gnyana which is attained to vichara is first revealed to you. I was indeed anxious about you, but with vichara having deep-rooted within yourself, you are on the path of progress. As is a medical practitioner concerned over the delirious health of those who have come to him, I am concerned over the progress of My devotees. Ignorance is the overpowering disease. 'Vichara' is the first sign of improvement in a decaying health (which is the mind). If once vichara takes root, the highest good has, for all practical purposes, been reached in this life. As long as vichara is absent from a human being, so long is the tree of life barren and therefore useless. Vichara is the fruit with which you may attain your way to the highest Good.” Thus commences the instruction of Adi Guru Dattatreya to Parasurama as expounded in Tripura Rahasya.

In the last episode, the significance of 'satsang' and the need for it, was verily described as mentioned by Sree Guru Datta to Parasurama. Reading of sacred Texts like Sri Guru Charithra, or Sri Sai Satcharithra or Sripada Vallabha Charithramrtham, could as well be a 'satsang' – for the individual associates himself in the words of the Guru – during the reading of the sacred Text. The reader is in the company of Truth, during the reading. Reading of the sacred 'grandhi' could also be a means to 'gnyana yoga'. As we reflect on it and try to grasp the essence, it is an understanding; in other words, a means of letting our awareness bloom. When the grasped knowledge is being lived by the devotee, then he ascends on the path of yoga.





Adi Guru Datta instructs Parasurama beautifully with instances from characters who lived by. Citing the instance of Hemalekha who instructs her prince on 'atma-gnyana', advising him on the 'Eternal Truth' which is to be lived by and not to fall trap to the transitory illusions of the world. Grasping her words, the prince too who attains realization with the flowering of his consciousness, later instructs his father, the king on self realization and 'atma vichara' as the means to achieve it. Because of the beneficial preaching, the king becomes realised and with his noble association, the whole kingdom flowers, wisdom blooming in the townsmen.

Thus, Datta explains how a noble 'satsang' could change the course of the world.

Further, Datta instructs Parasurama on consciousness. "Parasurama! Just as you remain ever as pure consciousness apart from the body, so is the Lord, present as 'unbound consciousnesses apart from the universe.

There is nothing but consciousness in this Creation. Tell me of any place where there is no consciousness; indeed, there is none. It is consciousness which pervades the whole universe. Just as there can be no barriers in an ocean which is full with its waters; so also is this Creation, which is pervaded by the Pure Consciousness."

"Creation is like a city born of divine imagination. O Parasurama, you are aware of the mental creations of daydreamers which are full of people, life and work, similar to this. There are also doubts, tests, discussions and conclusions — all imaginations arising in the mind and subsiding there. Just as castles in the air are mental figments of men so also is this creation a mental figment of Isvara. Isvara is absolute Awareness, without any form.

Sri Tripura is Sakti (energy) and Witness of the whole. That Being is perfect all round and remains undivided." The words are simple, the highest lesson brought home to the seeker in the simplest terms.

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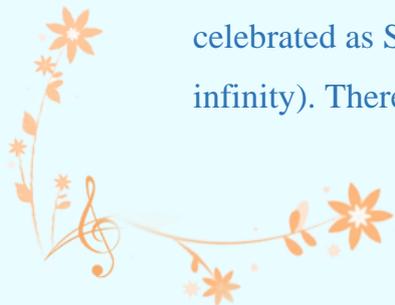


That which appears as the object of enjoyment is only the reflection of the subtle concept already in the subjective mind. The mind draws an image of beauty or something that confers pleasure (transient nature) in conformity with its own repeated conceptions. The repeatedly drawn image becomes clearer and clearer until it appears solidly as the object. An attraction springs up (and enslaves the mind) by constant mental associations. The mind, becoming restless, stirs up the senses and seeks the fulfilment of its desires in the object; a composed mind is not excited even at the sight of the object of pleasure. The reason for the infatuation is the often repeated mental picture.

Self-controlled yogis are not excited in such ways; because their wisdom helps them to differentiate between the 'transient' and the 'eternal'. That which is transient cannot confer any good. The pleasure it offers is only illusionary, binding one to the lower nature of the world. Whereas, that which confers permanence, the good it confers leads one to higher dimensions, away from the lower worldly nature. Citing the above important points, the princess advises the prince on the distinction between 'temporal' and 'eternal'; between 'pleasure' and 'goodness'.

On being advised the princess, the prince took to contemplation and attained wisdom which made him instruct the same to the king and queen, who in turn advised such knowledge to the ministers and chieftains; who on gaining such superior knowledge passed on the same to the townsmen. Thus, association of the wise, helps in transforming an ordinary land to a 'kingdom of wisdom'.

Thus, Lord Dattatreya advised Parasurama on distinction between the temporal and the eternal; that which offers temporary pleasure and that which confers one with permanent contentment. Careful and repeated contemplation on the same, helps one understand the distinction too and helps us from not running behind the objects of the senses. Rather, it helps one focus on the higher faculties of the mind which are capable of attuning to abide in the higher state of Consciousness. Thus aids in the transformation from individual consciousness to cosmic consciousness, which is celebrated as Sat Chit Ananda (Truth, Wisdom and Infinite Bliss or bliss born of infinity). Therefore, O Man, throw off delusion! Think of that consciousness which is





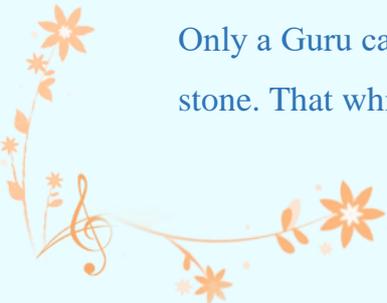
alone, illuminating all and pervading all. Be of clear vision. Dattatreya continued: Association with the Sages, Oh Rama, is thus the root cause of all that is auspicious and good. By association with a 'gnyani', all people gained gnyana (wisdom). Know then, that satsanga (association with the wise) is alone the root cause of salvation.

In the course of narration, Dattatreya conveys deep philosophies through means of light parables. There is an entire episode dedicated to 'Faith' where several parables are recounted to demonstrate the significance of Faith. One such is in the ashram of an enlightened sage named Kausika, where there were several men of faith, learning from their Master, the lessons on Truth. Karma came in as wild wind, in the form of another man who posed himself as a scholar. While the Guru was away from the ashram, the self-styled scholar entered and tried to lure the several devotees by his delightful words. Thus, karma was brought in to challenge the devotees. Among them, those who were blessed, who had strong faith in their own Guru, had by then learnt to discriminate. But those unfortunate ones, who were lacking in faith, strayed. They were lured by the words of the self-styled scholar. So much so, that they began to doubt their own Guru's words. They fell prey and danced to the tunes of the new scholar. Thus, there they failed. Their karma dragged them to steps behind, from progress. While those men of Faith, were elevated much ahead on the path to Truth.

When the Guru returned to the ashrama, only few remained, as precious stones in a casket. While most others faltering in faith, turned out to be but stones smeared with filth. Destiny seizes and holds only senseless people. Conforming to and following nature, destiny forms part of nature.

It takes a lot amount of rubbing and polishing to make a stone, shine like a gem. The layers of filth had to be removed. Only the Guru does to a soul, which veils itself with layers of ignorance. As ignorance is shredded, the soul shines – self illumined.

Only a Guru can transform a stone into a Diamond. His touch is like the philosopher's stone. That which comes in contact with the Guru glistens like gold.





Therefore, Oh Parasurama, “eschew high vanity and take refuge in Him. He will spontaneously take you to the Highest State. This is the first rung in the ladder to the pedestal of Bliss. Nothing else is worthwhile.”

Further, Datta instructs Parasurama on ‘shraddha’ – Absolute Faith. ‘A hundred storms may come, but you remain unperturbed’ is what is said. To remain untouched and staunch in Faith, requires total surrender unto the Guru. “Parasurama! One with whom God is graciously pleased is endowed with Mahavidya, the supreme knowledge by means of which his crossing of the Ocean of Maya is certain. Such a blessed one sees no difference between the Lord and his Guru. Be staunch in your faith. Be devoted to One Who is your Guru. He will soon enable you to succeed in your attempts to destroy the illusion.”

Dattatreya further states, “It is consciousness which pervades the whole universe. Just as there can be no barriers in an ocean which is full with its waters; so also is this Creation, which is pervaded by the Pure Consciousness.”

Expounding on Faith and greatness of faith, Dattatreya beautifully sums the lesson of oneness, which can be realized only with the grace of the Guru. And such a Guru Who is no different from the Supreme Himself, chooses the one with Faith.

Dattatreya stressed on the need for absolute faith unto the Guru. Further, Datta instructs Parasurama on ‘the need for dhyana’.

“The creative faculty in men belongs to something between the body and pure intelligence. [Note: Body being insentient cannot act of its own accord; nor can intellect do so without a tool.] Therefore. the mind operates apart from the gross body, in dreams; being intelligent it creates an environment as per its latent desires. This clearly indicates that the body is only a tool for a purpose and the agent is intelligence. Instruments are necessary for human agents because their capacities are limited and



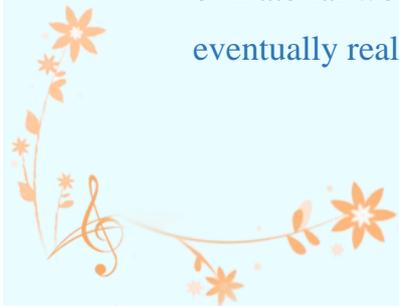
they are not self-contained. Whereas the Creator of the universe is perfect in Himself and creates the whole universe without any external aid. This leads to the important conclusion that God has nobody. To realize the Lord has ‘nirakara’ (formless), it is essential to do ‘dhyana’.”

In reality, the Lord or the Supreme Energy is devoid of body or any physical conditions. But to make us perceive that Supreme Power within the limitations of our level, HE assumes many forms and many names.

“He is pure intelligence and His consciousness is absolute and transcendental. Such is the consciousness-intelligence in purity, Absolute Being, the One Beyond all Genders. The Sole Sovereign, Parameswari (Transcendental Goddess), overwhelming the three states and hence called Tripura. Though She is the undivided whole, the universe manifests in all its variety in Her, being reflected as it were, in a self-luminous mirror. The reflection cannot be apart from the mirror. So are the jivatma, never apart from the Paramatma.

“Bodies are mere conceptions in the lower order of beings and they are not to the point in the case of God. Therefore, be wise, and worship the one pure, unblemished Transcendence. If unable to comprehend this pure state, one should worship God in the concrete form which is most agreeable to Him; in this way, too, one is sure to reach the goal, though gradually.” Thus goes the discourse, between two characters in the Scripture, playing the roles of Hemachuda and Hemalekha.

And Adi Guru Dattatreya stressed on the necessity of worship – to begin with, gross or material worship until one progress to do mental worship (manasika) and eventually realize the Formless One in the inner eye.





Sri Dattatreya further instructs Parasurama, the nature of the mind is to tilt outward. Because it is used to. Not merely that, it relies more on that which it sees externally. That way it feels safe and familiar. It tends to divert therein, its focus always on the external – which is untruth and temporary. But to attune the mind and shift its focus inward, is the duty of an earnest seeker or a devotee. Tilt the mind inwards. Redirect the attention to deep within you. As HE narrates this through the parable of the prince and princess, Hemalekha instructing Hemachuda, he retires to solitude and practises to shift his focus inwards.

Sri Guru Dattatreya says, “Oh Rama! That ‘ananda’ when you experience with the mind’s focus shifted inward, is inexpressible by verbal means. I tell you further, listen. One needs to be watchful always, consciously aware as to what does one think or do. In this state of awareness, there arises a means to identify oneself apart from the thought-process or action. So, who thinks and who performs the action?”

The Self is realized as the Being away from the mind and the body (which does the thinking and the action). As one continues to practise this with effort, and attains a state of identification apart from the body or mind – in other words, in disconnecting from the action or the thought, one is able to realize the underlying stillness. As this realization dawns, one realises this underlying stillness as that which underlies the state of sleep, dream, wakefulness and still permeating to that state beyond the three – ‘Turya’.

Hence, first one ought to practise being aware of every thought that passes through the mind. That which stirs an action. With this conscious practise, one can disassociate oneself from the mind (thought process) and (its resultant) actions. This itself could serve as a means to realize the Truth beyond the three states.”

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Sri Dattatreya further instructs Parasurama, since the universe is only a projection from and in the mirror of consciousness, it's unreal nature can become clear only on investigation, and not otherwise. Truth can never change its nature, whereas untruth is always changing. See how changing the nature of the world is! Distinguish between the changeless truth and the changeful untruth and scrutinize the world comprised of these two factors, varying phenomena and changeless subjective consciousness, like the unchanging light of the mirror and the changing images in it. The world cannot stand investigation because of its changing unreal nature. Just as the owl is dazzled and blinded by bright sunlight, so the world parades in glory before ignorance and disappears before right analysis.

O Parasurama! Note how daydreams and hallucinations are clearly pictured in the mind even in the absence of any reality behind them. How does it happen?

The place of objects is taken up by the peculiar imaginative quality of the mind. When such imagination is deep, it takes shape as creation; consciousness is pure and unblemished in the absence of imagination. Time and space are the factors of division in the world; of these, space refers to the location of objects and time to the sequence of events. Time and space are themselves projected from consciousness. How then would they divide or destroy their own basis and still continue to be what they are? There is no consistency in the world regarding the existence or non existence of things. Their cognition is the only factor determining it.

Just as reflections have no substance in them, outside of the mirror, so also the things of the world have no substance in them outside of the cognizing factor, viz., Intelligence. The creation therefore is an image. It is not self-shining; and thus it is not self-aware, but becomes a fact on our perception of it. Therefore, I say that the universe is nothing but an image on our consciousness. Consciousness shines notwithstanding the formation of images on it; though impalpable, it is steadily fixed and does not falter. Just as the images in a mirror are not apart from the mirror, so also the creations of consciousness are not apart from it. The universe appears practical, material and perfect because the will determining its creation is perfect and





independent; whereas the human conceptions are more or less transitory according to the strength or the weakness of the will behind them.

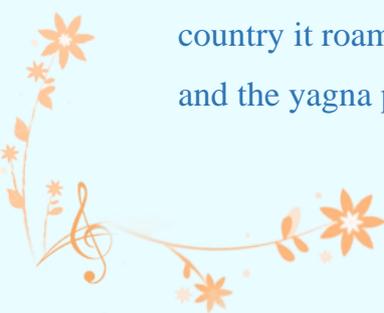
With the aid of that pure yoga, O Rama, observe the creation manifested by one's will like the hallucinations brought about by a magician. That which shines as 'Is', is Her Majesty the Absolute Consciousness!"

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It was learnt in the previous episode, how Lord Datta explains to Parasurama on the ever changing nature of the world which not real. Sri Dattatreya further instructs Parasurama, "The world becomes for one whatever one is accustomed to think it. The universe has repeatedly been taken to be real so that it now looks as if it were actually real. The remedy lies in a change of outlook. As is the physical body mistaken to be the 'atman' which is not."

When Parasurama is curious to know why it continues to appear real, despite the Guru telling it is unreal, Datta says "Listen, Rama! This illusion is very old, the deep-rooted ignorance which mistakes one thing for another. See how the true Self has been ignored and the foul physical body filled with bones and blood, is mistaken and identified falsely with the unblemished Self!"

Datta illustrates with a fine instance of the ruler of Sundara 'grama', a town known for its abundance. One day, a yagna was being arranged. Seeking wisdom, it was decided to offer a horse for the purpose. (During such times, when a horse is chosen for yagna, it would be allowed to roam wherever it pleases. A soldier or group of lieutenants, would follow the horse at a distance. The horse is a challenge to the kings in whose country it roams, so that battles are fought until the horse is successfully brought back and the yagna performed.) All the most valiant soldiers followed the horse with a





great army. As they were passing by the banks of Irrawada, the men ignored the great sage Gana who was seated there. Some of them were so full of pride, that their ignorance caused them to miss respecting the sage on the way. Witnessing this incident, one of the sage's disciples willed to teach a lesson to the soldiers puffed with the sense of pride. Hence, he caught the horse and fought the entire army. This news was conveyed to the King of Sundara grama, by name Susena. The wise king repented for the foolish arrogance of the soldiers and at once, called out to his brother Mahasena and asked him to seek pardon from the sage, for his army men's ignorance.

The wise king said, "Remember, pride before Sages will always be humbled. If enraged, they can reduce the world to ashes. The penance-doers are wonderfully powerful. Please seek their pardon and bring back the horse in time for sacrifice. Along with the horse, find the soldiers and other men who erred and bring them back too. Let us see that they do not commit such a blunder going forward."

Mahasena obeyed and immediately started on his errand. He arrived at Gana's hermitage and found the Sage seated peacefully like a rock, with his senses, mind and intellect under perfect control. The Sage, who was immersed in the Self, looked like a calm sea whose waves of thought had calmed down. Mahasena spontaneously fell prostrate with his eight limbs before the Sage. The sage's disciples were present then and the chief among them, a young man, greeted Mahasena and said that Sage Gana, was immersed in deep 'dhyana'. The young man asked Mahasena if there was anything that he could do for him. Mahasena was hesitant and said that he had come seeking a favour. The young man asked him to express what is requested so that he would try his best to fulfil it if it abides by Dharma. Mahasena was not aware of the yogic powers of this young man to whom he was conversing. Hence, he insisted that he would like to meet Sage Gana, and would wait till he comes out of his 'dyana'. The young man responded saying that it might take a very long period, even several months before he could stir out of his samadhi state.



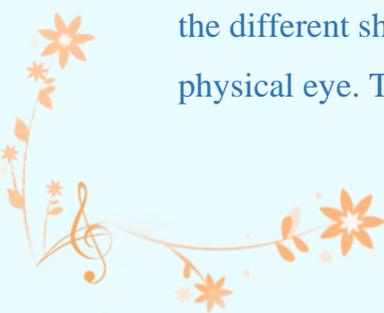


When Mahasena appeared despondent at the response, the young sage would say that physically it was not possible to disturb one 'kevala nirvikalpa Samadhi'; but by means of yoga, he would try as Mahasena was wanting to see the sage for a noble cause. Saying so, he sat down, withdrew his senses, having steadied the 'prana', he with his subtle body stirred the sage's mind and then withdrew himself. Stirred thus, sage Gnana came to his senses and when he opened his eyes found Mahasena standing in front of him. Realizing the happenings with his yogic powers, he beckoned the young man and said that disturbing a penance was a sin and never to commit such a blunder ever again. At the same time, causing an obstruction to a yagna was a greater sin, and hence asked his disciples to return the horse. The command of the sage was at once obeyed and the horse was sent back, along with the soldiers.

After the army left, Mahasena gratefully thanked the sage who asked his disciples to offer hospitality to Mahasena and then, resumed back to 'dhyana'. The young man offered food and water to Mahasena and took him for a stroll around. There was a very beautiful hill which caught the attention of Mahasena. It was enchanting and inviting. Seeing his wonder, the young man said that it was a beautiful hill born of yogic strength. At this, Mahasena was even more surprised. When Mahasena expressed his wish to enter the hill, the young yogi says, that it is only possible to those who can enter with their subtle body. Mahasena was confused with this statement.

The young man explains, "O King, this hill cannot be penetrated with the gross body that you possess. You will find it too dense. Now, leave your gross body behind; enter the hill with your mental sheath along with me. The king could not do it and asked, "Tell me, saint, how I am to throw off this body. If I do it forcibly, I shall die."

The young sage smiled and asked Mahasena to close his eyes and taught him about the different sheaths of the human system, most of which are not visible to the physical eye. Thus being instructed by the young sage, Mahasena was able to enter the



hill with his 'sukshma sarira'. Once he entered, he found a whole new world stir up to reality. As if a child was awakened from a long slumber. In the safe embrace of the saint, Mahasena felt light and wonderful.”

When Mahasena regained consciousness, he saw the whole world transformed around him. On enquiry, he realized that several long years have passed in the time of the world. Time or the Great 'Kaala' is the Lord of Transformation. If something could thus transform, then were they under the grasp of such illusion? The great sage explained, ““O King! The circuit of the hill is hardly two miles and a half and yet you have seen a universe within it. Is it real or false? Is it a dream or otherwise? What has passed as a day in that land, has counted for twelve thousand years here. Which is correct? Think, and tell me.

The wakeful universe appears so real to all only by force of habit. If the same be imagined vacuous it will melt away into the void. Do you not know this world to be the result of Brahma's desire? This looks real and permanent because the original desire is so powerful.”

Inscrutable are the ways of Maya, which veils the highest Realisation. It is as if they threw away the real gem in their hands, thinking it to be a mere pebble. Only those transcend Maya with whose devotion the Goddess of the Self is pleased; such can discern well and be at peace. The sage then explains the concept of Time and Space, to Mahasena. The reality of Time and Space is not what one presumes it to be. Only the grace of the Guru enables a 'sadhaka' to understand its real nature and be liberated from the bondage of 'maya'. To be liberated means to also be free from confines of time and space. To not be affected by what time or space reveals to the external eye. When one attains true liberation, by the grace of Guru, endowed with proper discernment and right-earnestness, they get established in transcendental Oneness and become absorbed. One learns true devotion to God after a meritorious life continued in several births, and then worships Him for a long time with intense devotion.



Dispassion for the pleasures of life arises in a devotee who gradually begins to long for knowledge of the truth and becomes absorbed in the search for it.

Datta instructed further, “Rama, Just as the dream creations are pictures moving on the mind screens, so also this world, including yourself, is the obverse of the picture depicted by pure intelligence and it is nothing more than an image in a mirror. See how you will feel after this conviction. Will you be elated by the accession of a dominion or depressed by the death of a relative in your dream? Realise that the Self is the self-contained mirror projecting and manifesting this world. The Self is pure unblemished consciousness. Do not be lethargic. Realize the truth of what I have just said and gain transcendental contentment.”

After careful contemplation, Mahasena questioned his companion sincerely. “Great and wise saint! You know this world and beyond. I do not believe that there is anything that you do not know. Please answer me now: How can you say that the whole is pure imagination? However much I may imagine, my imagination does not materialise. But you have created a universe by the force of your will. And yet, how do time and space differ in these creations? Please tell me.”

The saint explained. “Understand that the world you see around yourself is a result of Parabrahma’s will. Because HIS will has the power, it manifests at once. When you have a spotless heart (which has no evil), and you intend something for the good of all, it materializes at once. But when you operate from a point of ignorance and selfishness, the materialisation of the intent does not happen. Even when one with a pure heart tries to manifest, it is important that he does not apply his own thoughts or doubts to it, so as to disrupt the process.

With regard to time and space, understand it like this. You are not proficient in the affairs of the world, and therefore you are mystified. I shall now make it clear how these differences appear. The Sun helps all to see, but blinds the owls; water is the





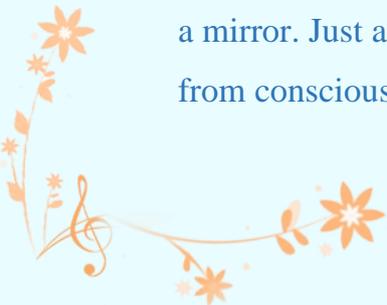
abode of fishes, but drowns man; fire burns a man, but is food to tittiri (a species of bird); fire is ordinarily put out by water, but it flourishes in the middle of the ocean at the time of dissolution. Similar discrepancies are evident elsewhere.

The relation between space and objects and between time and events is according to your estimate of them; there is no intrinsic relationship between them. (Having so far proved the objects and events to be only within, he proceeds to establish that there is no 'exterior' to the self).

What is designated as exterior by people, is simply the origin and prop of the universe, like the screen and its relation to the picture on it. There could be nothing external to that 'exterior' except it be one's own body. How can that be externalised from the 'exterior'? For example, when you say 'outside the hill' the hill is withdrawn from the space beyond; it is not included in it. But the body is seen in space just as a pot is seen. The body must therefore be external to the seer. What is visible lies within the range of illumination: if without, it cannot be seen. Therefore, the illumined objects must be within the vision of the illuminant.

Again the illuminant cannot be objectified; for who is the seer apart from it? And how can the illumination by which he sees be apart from him? He extends as time and space; they are infinite and perfect, being involved as the illuminant, illumination and the illumined. As regards within or without, everything is included in illumination. How then can anything be 'outer', unless it is like a peak on a mountain?

The whole universe is thus in the illumination which shines self-sufficient, by itself, everywhere, and at all times. Such illumination is Her Transcendental Majesty Tripura, the Supreme. She is called Brahma in the Vedas, Vishnu by the Vaisnavites, Siva by the Saivites, and Sakti by the Saktas. There is indeed nothing but She. She holds everything by Her prowess as a mirror does its images. She is the illuminant in relation to the illumined. The object is sunk in illumination like the image of a city in a mirror. Just as the city is not apart from the mirror, so also the universe is not apart from consciousness.





Just as the image is part and parcel of the clear, smooth, compact and one mirror, so also the universe is part and parcel of the perfect, solid and unitary consciousness, namely the Self. The world cannot be demonstrably ascertained. Space is simply void, serving for the location of materials. The universe is, always and all-through, a phenomenon in the Self.

The question then arises how consciousness, being void, is dense at the same time. Just as a mirror, though, dense and impenetrable, contains the image, so also pure consciousness is dense and impenetrable and yet displays the universe by virtue of its self-sufficiency. Just as the mirror remains unaffected by the passage of different images and yet continues to reflect as clearly as before, so also the one consciousness illumines the waking and dream states which can be verified by proper meditation. Though unperturbed, unblemished, thick, dense and single, the absolute consciousness being self-sufficient manifests within itself what looks ‘exterior’, just like a mirror reflecting space as external to itself. This is the first step in creation; it is called ignorance or darkness. Starting as an infinitesimal fraction of the whole, it manifests as though external to its origin, and is a property of the ego-sense. The alienation is on account of the latent tendencies to be manifested later. Because of its non-identity with the original consciousness, it is now simple, insentient energy.”

Lord Datta further adds, “What is absolute consciousness goes under the name of Maya just before creation, and is later called Avidya (or ignorance) with the manifestation of the ego.” That consciousness which illumines the ‘exterior’ is called Sivattva, whereas the individual feeling as ‘I’ is Sakti-tattva. When the awareness of the ‘exterior’, combined with the ‘I’, encompasses the entire imagined space as ‘I’, it is called Sada-Siva-tattva. The cognition ‘you’ and ‘I’ is the essence of any kind of creation; such cognition is the manifestation of transcendental consciousness; there cannot be any difference (just as there is no difference in space, bounded by a pot or not bounded by it). As for your willpower, it is overpowered by the Creator’s; when that impediment (Maya’s veiling) is surmounted by the methods already mentioned,





your will-power will also become effective. Time, space, gross creations, etc., appear in it according to the imagery of the agent.

A certain period is only one day according to my calculation, whereas it is twelve thousand years according to Brahma. Similarly, also, imagine a hill within you, and also time in a subtle sense. Then contemplate a whole creation in them; they will endure as long as your concentration endures — even to eternity for all practical purposes, if your willpower be strong enough.

Therefore I say that this world is a mere figment of imagination. O King! It shines in the manifest conscious Self within. Therefore what looks like the external world is really an image on the screen of the mind. Consciousness is thus the screen and the image, and so yogis are enabled to see long distances of space and realise long intervals of time. They can traverse all distance in a moment and can perceive everything as readily as a gooseberry in the hollow of one's palm.

Lord Datta further added, “Therefore recognise the fact that the world is simply an image on the mirror of consciousness and cultivate the contemplation of ‘I am’, abide as pure being and thus give up this delusion of the reality of the world. Bhargava, that the universe is only a mental image, just as firm as one's willpower, and no more. It is not independent of the Self. Investigate the matter yourself, and your delusion will gradually lose hold of you and pass off.

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Parasurama asked Guru Datta, “Lord, Your words are like sparks from a flame illuminating my ignorant mind. As I reflect on your words, more questions bother me. While You say that the state of Samadhi is unique and common for all; the destination being the same, the experience from it being the same for all, why then is there the difference; like one is always alert in their quest for Truth, one is loathsome, one is





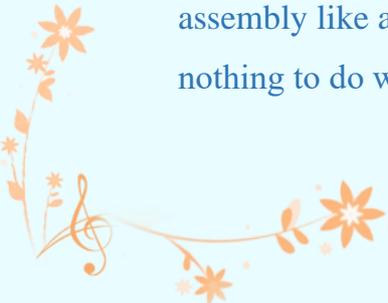
looking out for worldly pleasures, and someone else is thirsty for the inner bliss; One is aware and another is longing for the state of Samadhi; while another is totally ignorant.

“How can there be such differences in their lives when there can be no difference in the state of liberation common to all? Or are there grades in knowledge and liberation? Kindly enlighten me on these points, because I am eager to learn the truth from You.”

To this Datta was pleased and responded, “Rama! You are indeed fit to reach that goal because you have now turned towards the right way of investigation. This is due to the grace of God which puts you in the right way of investigation. Who can attain anything worthy, without divine grace? As one is able to focus inwards, shifting the mind internally, one is evident of Divine grace. You have rightly understood the nature of consciousness but have not realised it. A knowledge of the property of a thing without actual experience of the thing itself is as useless as no knowledge. True experience of the Self is the unawareness of even ‘I am’.

Can the world persist after such unawareness? Second-hand knowledge is no better than the recollection of a dream. Just as the accession of treasure in a dream is useless, so also is second-hand knowledge.

I shall illustrate it with a very ancient story. There was formerly an extremely virtuous king ruling over Videha. He was Janaka by name, very wise and conversant with both this world and beyond. Once, he worshipped with sacrificial rites the Goddess, inhering as the Self. Several learned and wisemen were invited for the same. It so happened that almost at the same time, Varuna, the Deity of Waters, too held a similar worship, to which none of the wisemen showed up, for they believed they would feel fulfilled, in witnessing the worship done by Janaka. This angered Varuni, Varuna’s son who hastened to the court and addressed the gathering of wisemen with haughty words. ‘I do not find a single individual here who will be an ornament to a great assembly like a swan to a lovely lake of lotuses. May God bless you! I shall have nothing to do with this multitude of fools.’ The assembly was stunned.





One of them voiced out that Varuni proved his words before he stepped out. On being challenged thus, he said that he would debate with them, and if they failed, they would be sunk into the waters. Thus the debate began and several were the wise, noble men who were sunk into the waters. Of them was one Kahoela. His son, Ashtavakara who heard the happenings at the court, hastened. Debating with Varuni, and winning over the same, he made Varuni revive all those who were sunk into the waters. Just then, an aesthetic maiden dressed like a hermit, with matted hair appeared with the glow of great effulgence. The whole lot in the assembly who had felt abashed looked up to her with great respect.

She approached Ashtavakara and asked him, “It is indeed wise that you have debated Varuni and won over him, reviving all those who were thrown into the sea by Varuni. I want to ask of you a short question, to which please give a straight answer, explicit and unreserved. What is that condition reaching which there will be all-round immortality; knowing which all doubts and uncertainties will disappear; and established in which all desires will vanish? If you have realised that unbounded state, please tell me directly.”

Ashtavakara responded, “Of course. I know it. It is the ‘transcendence’. That which is Truth and that alone which is immortal. On realising it, one becomes immortal; there is no place for doubts and uncertainties, as there is none at the sight of a reflection in a mirror; there is no more reason for ignorance as at the sight of innumerable reflected images; and there will be no more room for desire, because transcendence is then experienced. It is also unknowable because there is no one to know it, besides itself. Ascetic! I have now told you the truth as contained in the scriptures.”

The hermit responded, “Indeed you have wonderfully explained. But I draw your attention to that part of your answer where you admitted its unknowability for want of a knower outside of consciousness; and also that its knowledge confers immortality and perfection. How are these two statements to be reconciled? Either admit that consciousness is unknowable, is not known to you, and thus conclude its nonexistence; or say that it is, and that you know it — and therefore it is not unknowable. You evidently speak from second-hand knowledge, gathered from the



scriptures. Clearly, you have not realised it and so your knowledge is not personal. You seem to have a personal knowledge of the images but not of the mirror. How can that be?”

To this, Ashtavakara felt abashed and hung his head in shame. He responded to her with humility, “Great Hermit! I assure you that I have not told a deliberate lie. But I cannot find the answer to your question. I submit to you as your disciple. Pray tell me how the two scriptural statements are to be reconciled.”

The hermit went on to say, “Ashtavakara, noble one among disciples. Kindly listen. Of all the people now assembled here, no one has experienced Reality, except the king and myself. It is not a subject for discussion. There are many who being ignorant of this sublime truth, live in a state of delusion. Dry polemics will not help one to Reality, for it is well guarded on all sides. The most brilliant logic can only approach it but never attain it. It can be realised only by service to one’s Guru and the grace of God.

This Consciousness transcends the three states (sleep, dream, wake) and is the base. It is like Light, which needs no external illumination. It is self-illuminated and illumines others as well. If you infer its eternal light, then closely investigate whether the light is of itself or not. Everybody fails in this investigation however learned and proficient he may be, because his mind is not bent inward but restlessly moves outward. As long as thoughts crop up, so long has the turning inward of the mind not been accomplished.

As long as the mind is not inward, so long the Self cannot be realised. Turning inward means to break free from external happenings and effects. The Supreme state is realised after thoughts are eliminated and investigation ceases. Recapitulate your state after you break off from it, and then you will know all and the significance of its being knowable and unknowable at the same time. Thus, realising the unknow-able, one abides in immortality for ever and ever.” The hermit added, “Please approach the king, he will guide you further.”





Saying thus, the hermit disappeared in the blink of an eyelid. The whole court was stunned. Ashtavakara was awakened. Thus explained, Lord Datta to Parasurama.

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Parasurama asked Guru Datta, “Lord, What happened further? What explanation did Ashtavakara receive when he approached the king to be elucidated on the subject related to that which was told by the Yogini.”

Lord Dattatreya, the Primordial Master, detailed.

“Ashtavakara approached the ruler of Videha to clear his doubts. Janaka went on to explain, Listen oh Rama, to the most sacred Truth! Abstract Intelligence can thus be made manifest by eliminating from it all that can be known. It cannot be known as such and such, for it is the supporter of one and all. This, being the Self of the seeker, is not cognisable. Investigate your true Self in the aforesaid manner. [Note: There is no other agent to know the Self nor light by which to know it.]

You are not the body, nor the senses, nor the mind, because they are all transient. The body is composed of food, so how can you be the body? For the sense of ‘I’ (ego) surpasses the body, the senses and the mind, at the time of the cognition of objects. The Self always flashes as ‘I’ due to its self-luminosity.

The body and such things do not. The contention may be made that the eternal flash of the Self as ‘I’ is not apparent at the time of the perception of objects. If ‘I’ did not shine forth at the time, the objects would not be perceived, just as they are invisible in the absence of light. Why is not the flash apparent? Perceptibility is always associated with insentient matter. Who else could see the self-luminosity of the Self? It cannot shine in absolute singleness and purity.

However, it is there as ‘i’. ‘I’ is NOT of the body. There is the continuity of ‘I’ in deep slumber and in samadhi. Otherwise after sleep a man would get up as somebody else. The contention is possible that in deep sleep and samadhi, the Self remains





unqualified and therefore is not identical with the limited consciousness of the ego 'I' in the wakeful state.

The answer is as follows: 'I', is of two kinds — qualified and unqualified.

Qualification implies limitations whereas its absence implies its unlimited nature. 'I' is associated with limitations in dream and wakeful states, and it is free from them in deep slumber and samadhi states. In that case is the 'I' in samadhi or sleep associated with threefold division of subject, object and their relation? No! Being pure and single, it is unblemished and persists as 'I-I', and nothing else. The same is Perfection.

Whereas Her Majesty the Absolute Intelligence is ever resplendent as 'I', therefore She is all and ever-knowing. You are She, in the abstract. Realise it yourself by turning your sight inward. You are only pure abstract Consciousness. Realise it without delay. The mental eye is meant, to realise this Supreme Truth. To say that the sight is turned inward is appropriate because perception is possible only when the sight is turned towards the object. The sight must be turned away from other objects and fixed on a particular object in order to see it. Otherwise that object will not be perceived in entirety. The fact that the sight is not fixed on it is the same as not seeing it. Similarly is it with hearing, touch, etc. 32. The same applies to the mind in its sensations of pain and pleasure, which are not felt if the mind is otherwise engaged.

The other perceptions require the two conditions, namely, elimination of other objects and concentration on the one. But Self-realisation differs from them in that it requires only one condition: elimination of all perceptions. Even the learned are perplexed on this point. External perceptions of the mind are dependent on two conditions.

The first is elimination of other perceptions and the second is fixation on the particular item of perception. If the mind is simply turned away from other perceptions, the mind is in an indifferent state, with the absence of any kind of perception. Consciousness is the Self; distinct from the mind. If a man wants to pick out one particular image among a series of images passing in front of him, as reflections on a mirror, he must turn his attention away from the rest of the pictures and fix it on that particular one. If on the other hand, he wants to see the space reflected, it is enough that he turns away





his attention from the pictures and the space manifests without any attention on his part, for, space is immanent everywhere and is already reflected there.

However it has remained unnoticed because the interspatial images dominated the scene. Space being the supporter of all and immanent in all, becomes manifest if only the attention is diverted from the panorama. In the same way, consciousness is the supporter of all and is immanent in all and always remains perfect like space, pervading the mind also. Diversion of attention from other items is all that is necessary for Self-realisation. Or do you say that the Self-illuminant can ever be absent from any nook or corner?

Consciousness of the Self becomes manifest by mere diversion of attention from things or thoughts. Realisation of Self requires absolute purity only and no concentration of mind. For this reason, the Self is said to be unknowable (meaning not objectively knowable). Therefore it was also said that the sole necessity for Self-realisation is purity of mind. The only impurity of the mind is thought. To make it thought-free is to keep it pure. It must now be clear to you why purity of mind is insisted upon for Realisation of Self. All the injunctions in the scriptures are directed towards this end alone. For instance, unselfish action, devotion and dispassion have no other purpose in view. Because transcendental consciousness, is manifest only in the stain-free mind.

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Parasuama asked Dattatreya, "Lord what is this state of Samadhi which You have just described. Does it grace us even while involving in active wakeful state? If so, it is permanent or a fleeting state of Samadhi? How to identify this fleeting state and make that as my permanent state of Disposition?"

Lord Datta expounded as told by Janaka. "There are instances when this state of Samadhi might suddenly be visited upon, during intense moments of pleasure or pain. When one hears a joyful news or an unexpected sudden loss of a loved one, may create such moments of raptures that stills the mind. The result is Samadhi.





But these are short lived like the noon cloud. They are momentary and the being does not even know it. There are also intervals of Samadhi, namely the interim period between the waking, dream and sleep states. Why dilate on these intervals? Why depend on that which is transient, when the door to Eternity is wide open! One can attain the permanent state of Samadhi well aware, even in the state of active wakefulness.

As a first step, one needs a Guru to grace one with 'gnyana'. With that gnyana, one has to win over the inner vices and logics of the mind at play. Knowledge granted by a Guru generates wisdom by the eradication of ignorance and objective knowledge.

A true devotee who abides by the words of the Guru never longs for the pleasure of the world. Such an aspirant is not touched by the honours of the world. Guru bestows His treasure on such a sincere one. As without dispassion for the things of the world, atma-gnyana is in vain. With the rising of the sun, can darkness ever linger on? So is it with 'gnyana' and the bindings to the material world.

Dispassion for the pleasures of life arises in a devotee who gradually begins to long for knowledge of the truth and becomes absorbed in the search for it. The Guru graces His devotee who submits with humility and purity of heart, mind and action. Thus the aspirant is blessed with the experience of the transcendental state.

The primary cause of all suffering is in one's own mind. The fear that develops, the expectations that are looked forward to, the disappointments therein, the outlook of failure or success if any, both tied to two poles of happiness and sorrow. Neither of them are true. Neither of it is permanent. The aspirant too should take steps to turn away from the temporal things of the world; the pleasure or pain of the senses and such material bindings. After this, is the Contemplation and then the 'dhyana'.

Eventually with the grace of the Guru, one attains Nirvikalpa Samadhi. This is the state of undiluted Oneness; the absolute Truth, the changeless Self. In other words, Para Tatvam!" Thus explained Lord Datta to Parasurama, the words of the ruler, Janaka to Ashtavakara.





Adi Guru Dattatreya sums up, the state of Samadhi. “Rama, know for yourself - that which is indescribable is the Truth. Truth can only be realized. It cannot be explained. It can be comprehended by the sincere one. It is eternal! It is undefinable, unchangeable, and unconditioned. For the yogi who has realized the state of Samadhi, anything of the world is short of sweetness. Dhyana is only one; it goes by the names of savikalpa samadhi and of nirvikalpa samadhi, according to its stages of development.

On resolving to keep the mind still for a particular duration of time and continuing on the trail of the resolve – is the way to it. Contemplation with a series of breaks is dhyana; the same without break is savikalpa samadhi; stillness of mind without contemplation and break is nirvikalpa samadhi.

Dhyana maturing and ending in nirvikalpa samadhi, the inmost Self is realised. As one gradually observes the stages of pranayama (control of breath), practises it more and more so that the kundalini is aroused to go up and open the sushumna nadi. The former, before entering samadhi, resolves to avoid all thought of the non-self, succeeds gradually in avoiding extraneous thoughts, then contemplates the absence of all thoughts and then, released from contemplation as well, he is left as a residual being. The other, with great effort makes the vital air enter the sushumna; owing to the effort there is fatigue. However, having entered the sushumna the fatigue vanishes; he feels refreshed like a man relieved of a heavy burden. Then his mind remains as if stupefied. Both these classes of sadhakas experience Bliss like that of deep sleep in their own time.

When the thinking process stops – the yogi realises himself to be the knower or the witness of this is pure knowledge without any modes; such is the Supreme Knowledge (Para Samvit). This is full of Bliss and therefore the highest goal (purushartha). This state is one of solid Bliss.





Rama, recall My words more. This is 'smaranam'. Recall the lesson therein. This is 'sravanam'. Let not the mind fall for the sights you see on the way. This birth by itself a part of the journey. All that comes across on the path, let not they bother so much that you think about it. Once you start focussing on all the wayward things of the world, the mind originates. And from there, the ego, the illusion – which is the root cause for all ignorance. This springs further to anger, arrogance, hatred, desires, anxiety, sorrow and eventually misery. Hence, Rama, be alert. Let your mind not rest on objects of the world. Let you not be disturbed by that which is visible externally. Abide by the Self. Put your thoughts to rest. When the mind ceases to be, bliss is realised as the inborn preciousness. Nothing else can stand in comparison to the experience of 'paramananda'. This is the original state of the Being.

Having fallen from the original state, you have stooped too low to believe the original to be True. I am here to lead you and all others like you, back to Truth. Back to the experience of 'paramananda'. To you and all others I say.

Rama! Listen. How long will you waddle in ignorance? Wake up and your fellow travellers from slumber. Wake up to the joy of being. Realise your inherent nature which shines splendorous like the sun on a clear sky. Wipe away all other thoughts which cloud your vision of the Self. This is the Truth. This is the Lesson. This is the Secret that is never concealed. This is the Secret beyond the three states of visibility. Everything is as clear, and visible. What veils your vision, oh Rama?

Remove that which veils the vision. Then there is Light. All that has appeared vague in the darkness, comes to clear view, in stark clarity. Nothing else remains veiled; everything is perceived. This is the lifting of the veil. This is the rebirth for which sages wait for thousands of years.



Oh Rama! I tell you, it happens in a split second. It takes not even a fraction of a second for the veil to fall off. As the veil of darkness falls off, Truth is realised by itself. There is no need for the lesson, nor the teaching. The lesson has always been to help you identify this ignorance. How can Truth be taught! It is by itself. It is your true nature. Therefore, understand the 'unreal' and learn to distinguish the temporal and the eternal. This itself will lead you beyond the three states of sleep, wakefulness and dream.

The One Who can lead you beyond the three states, is the Ruler of Tripura. That is the ever-shining Light, beyond name, beyond form, beyond gender. Identify this eternal Light within you and make your birth worthwhile.” Śrī tripuraivi hrīm Thus Adi Guru Dattatreya expounded the highest lesson to Parasurama. Tripura Rahasya ends with -
Śrī tripuraivi hrīm

Meaning: The shabdha 'hrīm' is the syllable or beeja mantra, for Goddess. Tripura is this shabdha Only. There is nothing beyond this Shabdha.





Punardarśanāya

punar darshanāya

punar harshanāya

Śrī Guru kripā varshanāya

Until we meet again, in a peaceful manner (on a note of contentment) Let us all be showered with Sri Guru's blessings!

With Sri Guru's blessings, the next episode will be available at the link for the next Chithra nakshatra @

<https://sripadavallabhabhakthasamaj.org/journals/charanamrth.php>

Jaya Guru Datta Digambara

Sree Sainatha Digambara

Digambara Digambara ŚrīPāda Vallabha Digambara

Digambara Digambara Śrī Narasimha Sarasvathi

Digambara Digambara Digambara Śrī Swami Samartha Digambara

