

November 21, 2022

# Charanāmṛta



**The first Online Journal exclusively for the devotees of Śrī Guru**

**Greetings**

**Seeking the Guru**

**From the Dwarakamai**

**From ŚrīPāda Vallabha Sahāsrnāma**

**Dattatreya Tatva**

**On Yoga of Karma and Akarma**

**Thought for the Day**

**Until we meet again...**

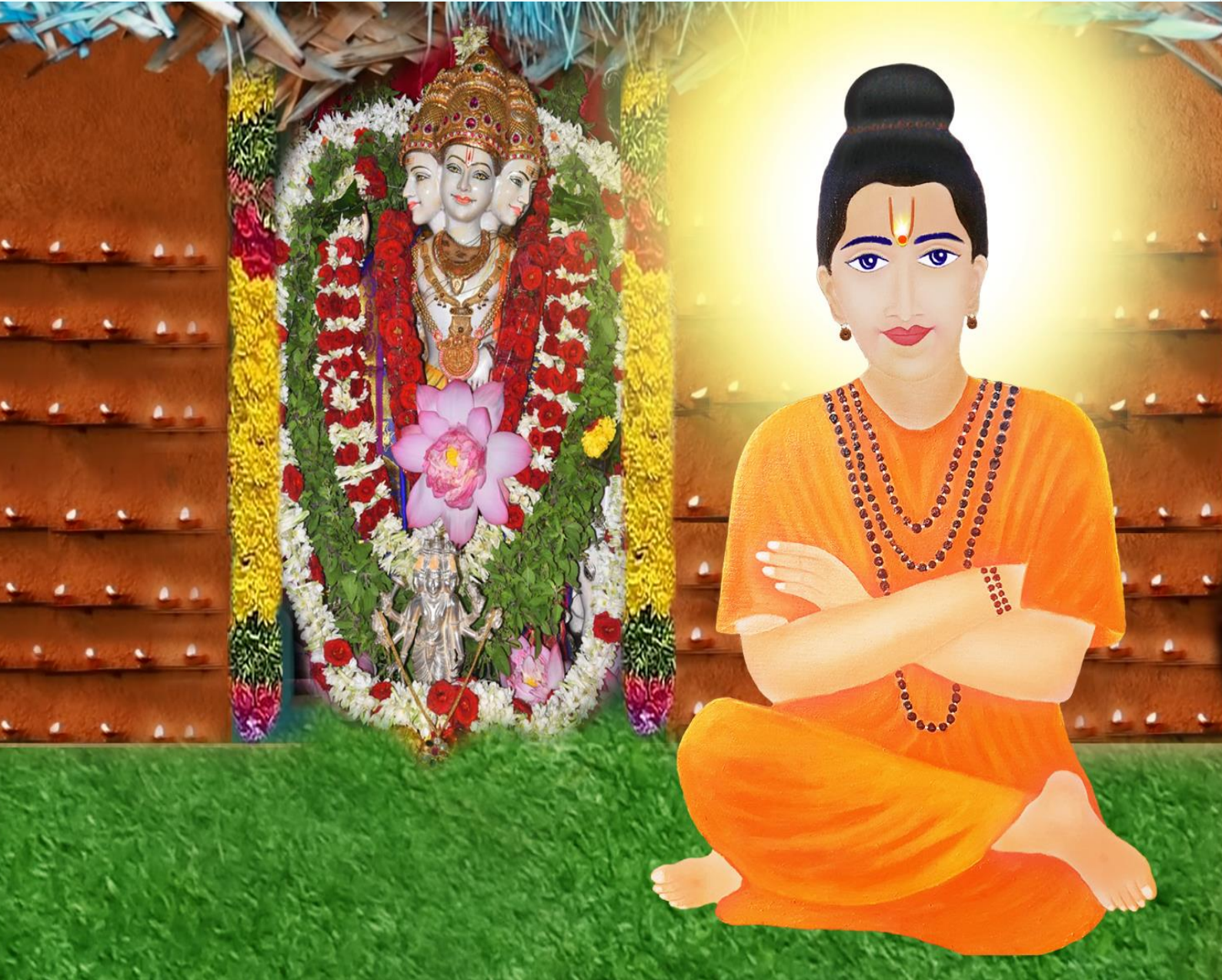
*Just an other vessel, as He ferries us towards the golden shores....*

*As we sail our way from the darkness of ignorance to Light...*

***svāgatam***



***Prostrations to Maha Ganapathi,  
Without His sanction, not a leaf stirs in this Cosmos!***



# Charanāmṛth



Episode 28: Nov' 2022

*Charanāmṛth* birthed itself as an online journal for devotees of the Guru Datta Parampara.

*ŚrīPāda Vallabha's* compassion has resulted in *Charanāmṛth*.

*This monthly journal is here to spread the message of Love and sing HIS inexhaustible Glory.*

*With Datta Jayanthi due in a couple of weeks, we shall take a pause and contemplate on the real meaning of 'Dattatreya' – the inner essence of HIS arrival! He has graced this earth with HIS complete potencies, in the form of a Master, embodying the Guru Tatwa and personifying Compassion... love and selflessness....*

*That does not mean, His avathar comes to a close once the physical form fades out from the physical timeline. Rather, HIS physical presence merely depicts a fraction of HIS magnificence. His Avathar is eternal and constant.*

*Let's share the joy of His Presence, His many playful sports, as HE leads us across the turbulent waters of this worldly life.*

*Let's try to unite in more ways than one.*

*We are here to celebrate HIS eternal Presence.*

*Let's shed our ego at the Guru's Feet.*

*Humility is indeed beautiful.*



## Seeking the Guru

*gurureva gatiḥ gurumeva bhaje  
guruṇaiva sahāsmi namo gurave |  
na guroḥ paramaṁ śiśurasmi guroḥ  
matirasti gurau mama pāhi guro //*

The guru is my sole refuge. I worship my guru and am always with my guru.

I offer sincere pranam to my guru. I know, there is none higher than the guru.

I always feel I am an innocent child of my Guru and my mind is always in Him.

O Gurudeva, do protect me!



## From the Dwarakamai



“Good or bad, pleasure or pain, as per destiny, come either like nectar or poison.  
Bear in mind that this pair of opposites comes naturally.  
Be neither happy nor miserable. Endure whatever comes.  
Allah is the Master and Protector.  
Always meditate upon Him. He takes every care.  
Surrender at His feet with body, mind, speech and wealth.  
If one remains constantly thinking of Him, one will realize His functioning.”

- **Sri Sainath Maharaj**

Chapter 34, Sri Sai Sat Charitha.



From ŚrīPāda ŚrīVallabha Sahāsrnāma

**Aum Swayam Prakasa himalingeswara ya namaha**

Meaning: Lord self-manifesting in the form of icy Linga at Amarnath

**Aum Yoga-mārga vighna vināśakā ya namaha**

Meaning: Lord, Who removes obstacles in the yogic path or journey of an aspirant.



## Reflecting on Dattatreya Tatvam

In Chapter 14 of Charithāmrutha, there is the following mention. "Saraswathi reveals to us the 'urdhva salilams' (waters of the upper strata) with the rays of Her inner knowledge. There is an inner meaning to the verses mentioned in Vedas."

A sample is also cited. The term 'cow' has an inner meaning 'wealth of tejas or knowledge'. Thus, when it is superficially conveyed that the sages prayed for a boon of horses with the face of a cow; the fact remains that they actually asked for an array of spiritual power driven by illumination (or wisdom).

Puranas are handed down to us, through the winds of time, by word of mouth or written record. It is possible that with time, the original essence has been replaced with words of a more gross (superficial) nature. Here is one simple instance for consideration.

Trimoorthi, Brahma, Vishnu and Maheshwara appeared at the hermitage of Sage Atri, seeking alms, asking for bhiksha from Mother Anasuya. They asked Mother Anasuya to let go off the veil. After which they would accept the bhiksha (food).





## **Antasāra - Inner Essence:**

Out of immense compassion, the Avadhootha (Who Himself is the Supreme Power, the powers of Creation, Sustenance and Destruction within Him), chose to gift Mother Anasuya the fruit of immortality. Because, she was of a spotless character, high in nobility and abundantly virtuous. She had no ill will towards any and was kind and compassionate towards all of Creation. Living beings experience weal and woe according to the principles of karma. Therefore, Mother Anasuya used to pray with a good intention that the results of great sins should affect people slightly and the results of small virtuous acts should multiply.

It is innate (natural) that there are three primary levels in a human being - the Higher Self, the lower and the middle, human self. When an individual has plentiful noble virtues and operates from a point of nobility, it means, he or she allows the Higher Self to operate through them. Whereas when an individual allows his demoniac qualities to be expressed, anger, hatred, wildness and such lower instincts, then he or she is said to be operating from their demoniac nature, which is called the lower self.

When the individual allows his instincts to act according to situation - predominantly with the higher virtues and when the circumstance calls for it, allows his demoniac nature to rise, then he cannot be called as one with higher qualities. For one to receive the grace of the Divine, it is certain that one ought to be operating from one's higher self (in other words, to allow the Higher Self within you to operate).



The higher self is indeed the Divine self-intrinsic within every human being. Mother Anasuya was indeed an epitome of goodness and nobility. She had all the prerequisites, required for one to ascend to higher states of consciousness. Ignorance was the wall that remained to be demolished. Ignorance is referred to as 'the veil' or the 'cover' that cloaks the self. The Avadhootha Who appeared at the doorstep, wanted Mother Anasuya to 'remove the veil'. That cloak which veils the consciousness had to be removed. The cloak here is not the outer dress, as it is generally mentioned. The cloak is a direct reference to the 'maya' which veils the inner vision.


'Datta' literally means the 'One' Who gets adopted. 'One' Who allows Himself to be adopted - Datta gives Himself to the one who devotedly remembers or calls Him (Masmarthugami).

'Athreya' means 'the son of Atri', Who takes root as wisdom in their hearts and transfers them into Atri. The name 'Atri' denotes the exalted state of an aspirant, the one who has walked past the 'three' and not affected by the 'three'.

The 'three' being, the three Gunas (Rajo, Tama and Satva), the three states of human consciousness (dream, wakefulness and sleep); the miseries arising from the three conditions (vasana, agnyana and karma); the blockages in the three energy centres (the Brahma Grandhi, Vishnu Grandhi and Rudra Grandhi).

The one who has surpassed the above three is Atri.






When the Rudra Grandhi (the third of the Grandhi from down) is unlocked, one is said to have attained the state of Atri. Rudra Grandhi is the third grandhi at the Ajna Chakra. When that is cleared, it enables the 'soma' or 'amruthavarsha' to drench down the energy body. This means, as the Rudra Grandhi is unlocked, the active mind comes to rest. There are no thoughts on the forefront and that state is experienced as superior bliss. In this superior state of existence, there is neither fear, nor any sorrow or doubt or apprehension. When the active mind is at rest, the density seems decreased. There is a lightness which the being experiences and the 'ananda' is undoubtedly realised. The transgressing of the three grandhis, could thus raise the consciousness of man from being limited to that of a mere mortal to realising the Universal oneness; and unleashing his inherent potentials.

The One who is not influenced by the 'three' and rises above the three is 'Atri'.

To reach the state of 'Atri', one has to attain the state of 'Anasuya' which means the quality of selflessness and compassion, spotless and pure.

'Compassion' is the chief quality that makes a man, a real human being. Envy is the outcome of dissatisfaction, leading to hatred. In the absence of hatred, one can love others unconditionally. When there is no room for envy, the mind is able to get to the state of compassion. The more we grow in compassion, the less is the danger of succumbing to the six vices. The three miseries will be nullified; the mind becomes calm, which eventually leads to the liberation from bondage -the state of 'jeevanmukthi'. As the 'sadhaka' experiences bliss with his Rudra grandhi unlocked, his baser instincts, (Rajas and tamas) dissolve into the higher virtue (satva). The strength of the Supreme Being, Datta in the form of pure bliss, descends to the aspirant only in the state of 'Shuddha Satva'.





This is the inner essence behind the grosser meaning of Durvasa and Chandra depositing their attributes (Rajo and Tamo guna) in Datta Who is sattvic in nature.

Datta gives Himself, descends upon the devotee as an inner energy, or power.

Datta then makes the devotee a powerful centre of guiding energy for the welfare and prosperity of the whole universe. Thus, on reaching the highest states of consciousness, the 'sadhaka' takes a spiritual rebirth. Thus is born the inner child or inner Light, which is Shuddha Satwa. And thus, the devotee is transformed into a vessel, where he or she is able to hold the abundant grace, in the form of abundant light or goodness, in the form of abundant light or goodness, and the light is invariably shared with all of creation.

This is the inner essence as expounded in several ancient Scriptures.

Thus, a devotee can birth Dattatreya within himself, as he or she grows in compassion (enhancing the satvic qualities, totally dissolving the other attributes) and with the constant practise of 'dhyān' or other methods, unlock the blockages in their energy centres.

Datta is indeed the Light, Who glows in the inner consciousness. He is that Light in the energy body, glowing steadily. As one rises in consciousness or ascends on the energetic pathway, unlocking each energy centre, the Light is realised bright and brighter.

Brightest at the Sahasrara.

In fact, HE is the embodiment of all Deities in Creation.

HE represents the eternal and live cosmic power, inherent within human consciousness.

**Digambara Digambara ŚrīPāda Vallabha Digambara**



## Selflessness

Anasuya-amba did great penance by praying to that Paramjyoti to look at each living being with ambrosial glances and shower grace on them. Living beings experience weal and woe according to the principles of karma. Therefore, Mother Anasuya used to pray with a noble and selfless intention that the results of great sins should affect people mildly and the results of small virtuous acts should give bountiful results.

– Chapter 11, Charithramrutham.

Vishnu Datta and His wife of this Datta Puraana **are selfless and pure souls who do not know what selfishness is.**

**I instructed the Deities of Time to make them My parents.**

In this kali yuga they have come as Appalaraja Sarma and Sumathi Maharani.

- Chapter 13, Charithamrutham



## Nishkāmakarman

### Meaning: Selflessness and non-doership

Let's pause to contemplate on this. How can one perform action and yet be away from it? At the same time, the action being of a thoughtful nature – more oriented towards yielding good to the world at large (or outside the individual self).

Nishkām-akarma means to operate from one's Higher Self.

To do an action in benevolence, with the only intention of offering benevolence to others. In such case, the action will not have any expectations.

It will be the absence of expectation – of reward or gain.

Only then, the sense of being the doer is negated.


Recalling Baba's words as stated in Sat Charitha,

“Give food to the hungry first and then eat yourself. Remember this well.

All beings experience the same hunger. Know that this is the 'kindness' I preach.”

This kindness does not know bounds. It is beyond the boundaries of the 'I', 'mine', 'myself', 'my family' and such illusionary conditions. When your thought is directed towards the good of ('outside the self') others, and when the action follows the thought, that becomes 'akarma'.





Mother Anasuya was the epitome of that Infinite Light which intrinsically is of the nature of benevolence and selflessness. The Light knows no boundaries.

It is a sign of being in perfect alignment with the Inner Self. In the intensity of this perfect alignment, the Divine Energy manifests itself.

Thus, Datta manifested 'through' Anasuya. His manifestation was for the world. But He chose to manifest through her.

By understanding the broader sense of the aforementioned truth, it is understood as to why Sripada Vallabha quotes – “My manifestation continues to happen in the higher realms.” On a subtler level, HIS energy manifests itself through selfless souls.

The Adi Guru Avatar – Dattatreya represents the eternal and live cosmic power, inherent within human consciousness.

To make His descendance perceivable to human eyes, He chose to incarnate physically. But with all certainty that does not limit HIS 'coming' to a mere avathar concept. To merely consider Him as an incarnation, reflects our limited perception.

More on Karma Yoga... and Akarma.. in the coming edition...



## Thought for the Day

Let's remind ourselves to be more **selfless**.



When a good or noble deed is done  
- without any expectation of reward/return,  
- without entitling the 'ego' of doership,  
it is called '**akarma**'.

Sumathi Maharani did a plenty of 'akarma'.  
Hence, I descended through Her. - Sripada Srivallabha

Where there is Selflessness - there descends Datta Energy.  
One Selfless prayer a day, will do. Let's think lesser of our own wants.  
'If there can be any good to the collective...' - Let's take a pause.  
When collective souls turn selfless - a massive shift of higher energy makes  
us realise Dattareya's presence.

***Let's usher in Datta's Energy.  
Let's try to be more selfless.***





## punar darshanāya

*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>

*Jai Guru Datta Digambara*

*Jai Sainatha Digambara*

*Digambara Digambara ŚrīPāda Vallabha Digambara*

