

Dec 08, 2023

Charanāmṛth



The first Online Journal exclusively for the devotees of Śrī Guru

Greetings

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A Little Sanskrit

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



Aum Vighna-Adri-Hantrii

*Salutations to HIM Who can destroy mountains of obstacles
(another name of Ganesha)*



Charanāmṛth



Episode 42: December 08, 2023

svāgatam

Charanamrth greets all devotees and aspirants, on this auspicious Chitra Nakshatra.

From the ancient Scriptures it is gathered that the Datta Purana is very vast and expansive.

In the fifteenth century, it was comprised and presented with 'eight kandas' (divisions).

Each 'kanda' contained 64 'ashtakam' (sub-divisions).

Each 'ashtakam' had eight 'adhyayas' (chapters).

What is brought to us, in this timeline is not even 1/64th the content.

From the small portion that is available, here is a brief extract which shall help us contemplate on the wisdom imparted by Adi Guru Dattatreya.

This month's moon as it turns full, it marks the auspicious 'Datta Jayanthi'.

As Sripada Vallabha says, grace is accorded when Scriptures like Datta Purana are read.

This edition carries Datta's message from the ancient sacred Scripture.

Let's contemplate. We ought to turn on the path of Light. Since long we have slumbered in darkness of ignorance and snoring our way in miseries. It is time we wake up to Light – to the joy of being free – moksha – freedom from pain/sadness.

Let's sail our way to HIS shore of Light and Love...

Digambara Digambara Sripada Vallabha Digambara!



From the Dwarakamai

As recorded in Sri Sai SatChartita -

True knowledge of the Atman is to be desired the most and 'Dhyana' is essential for this. During Dhyana one merges with the Atman which leads to quietening of desire. Detach your mind from the object of the senses and shift your focus inwards. Meditate always. Meditate on My formless nature which is Sat-Chit-Ananda (True Wisdom, Consciousness and Bliss infinite). If you cannot visualize that, then follow the physical image of Mine. Bring My image from head to foot, in front of your mind's eye, day and night. When you thus shift your focus, the functions of your mind will unite and the distinction between the 'one who meditates', the 'act of meditation' and the 'object meditated upon' will vanish.

Sitting in this sacred Masjid, I never utter an untruth.

- Sainath Maharaj



A brief extract from Datta Purana - Karma Kanda

When Lord Datta was in Yoga Samadhi, a young 'yati' (young ascetic who had renounced the materials of the world) who was weary and lacking spiritual fortitude, remembered Datta with earnestness.

Datta Who is an embodiment of the Primordial Light; Who has taken form only to guide man to regain the glorious state of realization – which enables man to rest in contentment, glanced at the 'yati' with compassion.

The rays of brilliant Light which emanated from Dattatreya's eyes, were full of unbound love and endless compassion.

Datta's compassionate rays caused the 'yati' to go inward in a meditative state.

This meditative state at one level, caused boundless peace to reach all the 'kosha' (the energy bodies) of the 'yati' that drenched him in a state of peace.

On another level, he was able to converse with Adi Guru Dattatreya and receive His message in a meditative state.

Datta's message to the 'yati':

"Without 'gnyana' (Wisdom) there is no 'moksha' (liberation); without a Guru there is no 'gnyana'; without the 'anugraha' (grace) of Paramesvara, there is no Guru.

Bhikshaaka (spiritual mendicant), listen.

This tiredness of the soul, isn't going to help you on the path.

Leave aside this faint heartedness and rise in Faith.

Bhikshaaka, rise in spiritual valour!



That which is studied through texts is not 'moksha'.

That which is practised is not 'moksha'.

That which is described is not 'moksha'.

Aasthika! (Faithful one). I shall tell you further, listen with care.

The lesson I give now will grant you that which you are longing for.

From the misgivings of the mind, break free.

The many doubts which arise on the mental horizon, and the fear it creates, cause the man to be immersed in the ocean of ignorance. With its mighty tides of confusion, it can consume the man. Bhikshaaka! Will merely studying the Vedas and other great Scriptures grant you that superior state which liberates one from fear?

Rising above the many doubts of the mind and overcoming the waves of fear, one gets established in Faith. Such 'truthful faith' only can help him rise above the wild waters of 'samsara' (worldly existence). Such faith should be firmly established at the Feet of the Guru.

Moksha' is that which is experienced as a result of the blessings of the 'Guru'.

'Moksha' confers freedom from the principle of cause-effect of the world.

When the mind desires pleasure, it is wisdom to realize that pleasure is temporal and the root cause for all misery. Pleasure is always accompanied by pain. In their search for pleasure, beings foolishly invite pain.

Breaking free from swaying between pleasure and pain, itself is 'moksha'.

'Mithya-gnyana' (false wisdom) which causes the cycle of births, has to be shunned at first. Next, 'ragam' (attachments) which are considered bondage to the world and its objects, have to be necessarily rejected.



Vedas proclaim 'nAnyā panthā ayanāya vidyathe' (Meaning: Excepting this, there is no other way.) There is no other way except this 'realization' which also confers 'moksha'.

Whichever path one may follow, the goal remains one alone (moksha). Time and again it is told, realize the oneness and break the difference. This realization graces one with liberation. To assume that one being is different from the other being is the root cause for 'avidya' (ignorance). False knowledge makes man think that one is superior and another inferior, and thereby develops false pride. Know all this to be nothing other than 'avidya'. This false knowledge will not let one progress."

The embodiment of Compassion, Sri Guru Datta thus conveyed to the mendicant who became a vessel, unable to hold the expanse of His compassion. Datta further instructs him, "Bhikshaaka! Stay attentive.

Without Paramesvara's grace, one cannot read Sacred Scriptures. At the same time, mere reading will not confer 'moksha'.

The inner essence of the Scripture reaches the earnest one, through the 'Guru'.

Without the Guru's grace, how can 'moksha' be realized!

Only a 'sat Guru' can lead His chosen one to 'moksha'.

For one to be able to receive such a true Guru's grace, the effects of 'karma' need to be nullified. 'smarana' (remembrance) of the Guru's Name itself paves way to nullify one's load of karma. Constant remembrance of the Guru causes the waves of confusion to be nulled.

When doubts cease to exist, it paves way for 'vignyana' (wisdom); driving out 'mithya-gnyana' (false knowledge).



Like the rising sun over the horizon, 'wisdom' drives out the darkness of false knowledge and makes way for 'moksha'.

As long as one entertains ownership of actions, he is creating a web of illusion around him, that distances him further from 'Truth'. This idea of man has to be discarded. To presume his own self to be superior is 'ahankara'. This ego is major obstacle to moksha; it only drags one deeper into false knowledge.

When one sees 'Shiva' in all other beings around, as much as in his self, he breaks the walls of false knowledge; thus, making way for the 'Sun' (here, wisdom or light) to rise. When thoughts totally cease to be, the 'jiva' realizes his self to be 'Shiva'. This is the destination.

That which is not 'you', you think it to be yourself. Because of the identification of the false you, ego is born and takes deep rooting, leading one to destruction. This false identification causes one to limit itself with likes and dislikes; giving rise to 'raagam' (attachments) which is the sole cause for bondage. This is mine; that is not mine – this itself is the cause for destruction. The root cause for this false knowledge is the false identification.

That which is not the 'one', the jiva thinks it to be oneself. This false identification leads to narrowness of awareness. With the grace of a 'Sat Guru' when awareness expands, the soul breaks free from the limitations of false knowledge. With the expansion of awareness, jiva realizes Shiva within himself.



‘Shantham Sivam Advaita’ is the proclamation of the Upanishad.

There is peace, where there is realization;

Realization is possible when oneness is realised. Without one, there is not another.

Realization of oneness is wisdom. Wisdom causes ‘peace’.

This is the Truth; this is all that is!

Aasthika! (Faithful one). Listen. With the grace of a Guru, one is blessed with the faculty to ‘discern’. Use this blessing to understand what is ‘false knowledge’. On discerning the false identification, awareness expands. When the ‘false knowledge’ is uprooted, wisdom shines by itself. No other method is necessary.

All that is seen is the Atman. Atman pervades all around. There is nothing that is devoid of atman. When such is the Truth, where is the difference amongst the ‘jiva’ though they be in many different forms, with different ‘kosha’ (sheaths or energy bodies). All that is, is Atman itself. When such is the Truth, where is the difference between the ‘jivatman’ and ‘paramatman’.

This is the ‘parama satyam’ – the Supreme Truth. This is the only Truth. This ‘Truth’ is all that is!

Anything beyond this is untruth and that itself is the false knowledge causing darkness (ignorance). With the grace of the Guru alone, one can uproot this false knowledge.

Without ‘Guru anugraha’ (grace of the Guru) there is no ‘gnyana’ (wisdom).

Without ‘gnyana’, there is no ‘moksha’ (liberation).”

This wonderful lesson on Truth, descended as a message from Lord Datta to the young ‘yati’ in his meditative state.



Need of the Hour : To break free Parayana – Our first step

It is a certain possibility that human beings can birth within themselves a Divine energy or Higher Consciousness. This energy that is birthed connects us to the Cosmic Intelligence or that Source Power that's spread across the cosmos.

As one becomes aware of this higher cosmic wisdom within us, it takes us beyond the petty ego-mind or individuality which is entirely gross and illusionary in nature. It is the breaking free of physical confines.

For which mankind has to allow himself to liberate from the clutches of the materialistic nature which dominates the human mind. By this, one allows his/her own awareness to expand which gradually relieves one from the confines of the material world.

For this it is necessary to shift one's focus inward.

Hence, to transcend one's mind of material nature, yoga or dhyana are advised as an efficient tool.

As a first step on the long road unto liberation, it can be a 'sath-sangha' or reading of Scriptures (especially the Charithra of Datta Guru Parampara) which helps one gently walk the path, with the Guru at the help, leading with HIS wisdom as the Guiding Light. Datta's voice pierces through time.

Time itself appears illusory in the presence of the Guru.

To live in HIS presence or experience HIS presence, reading HIS chartihra is the best easiest way ahead.



And how does one read His Charithra?

Are there any conditions?

Well, to liberate oneself, one need not necessarily bind oneself to conditions yet again. To read the Guru's Charithra in your own place, no rules or regulations are required. No restrictions whatsoever to remember the Guru nath.

Why is it suggested to do a 'sapthaha parayana'?

The human mind as it is, lethargic by nature tends to put off and is mostly convenient with the easiest route. Unfortunately, the pace at which it is allowed will only appear like an endless journey extending through several lifetimes.

That which can be read in 30 days, when read in 7 days, reaps more benefit.

How?

Because, the time duration spent on the Charithra or in the company of the Guru, while reading the Charithra, is longer each day, when it is done in 7 days.

Hence, the impact on one's self is wonderful. At times, the gross mind is able to perceive the visible change. Whereas, most times, the energy bodies which get cleansed is an inevitable effect, most often unnoticed.

How does one read the Guru's Charitra?

Read it in a calm manner, wherever you may be. Coordination of vocal or the voice as such is not really required.

The mind has to imbibe that which is read. A silent reading could help too.

Better still, when it is read with the heart – meaning, allowing one's whole to be absorbed in that which is read. It is taking in the Charithra with your 'pancha bhutha'.

That way, not only the elements in your body are cleansed, it also has an effect on the immediate surrounding.



Reminder from Charithamruth Cleansing the Pancha-bhutha In and Out

It is time we turn our way back to Light – away from darkness, away from hate...

Recalling from Charithamrth:

As recorded in Chapter 48,

ŚrīPāda has stated that, “benefits of this and the other would be gained by those who worship Him and that no one should be hated in this Creation, and when we hate any one, such hatred will also ultimately reach Him only.”

As long as we hold on to hatred against anyone or have a grudge against someone who might have done some harm to us, big or small;
it is a block in our own pathway.

Be it the person who has caused us pain, or anyone who might have harmed,
let us remember ŚrīPāda’s word and for His sake, let us forgive him and move on.

Every bit of hatred or anger is a blockage in our emotional body.

By this we are allowing our emotional body and mental body to be cleared of blocks.

Every grudge we hold on to, is a blockage in our own energy channel.

Hence, as a first step, let us learn to forgive them. Let them continue to harm
let us just chant Digambara Digambara Sripada Vallabha Digambara and move on...



*“Whoever it may be, if he sincerely chants My Name
'ŚrīPāda Vallabha Digambaraa! Datta Digambaraa'
I will be easily accessible and confer auspicious developments.”*

- Sripada Vallabha

His Name has the power to heal our body, our mind and our emotions.

We understand or not, by merely calling out to HIM – uttering HIS Name with faith and love, we are allowing HIM to heal our energetic body and physical/biological body.

What better cure can there be, for the sickness of the mind or body,
than chanting HIS Name!!!!

Digambara Datta Digambara Sripada Vallabha Digambara



From Sripāda Vallabha Sahāsrnāma

Aum ṇandā dheepā anthar dhivishtha Devā ya namaḥ

Meaning: I greet/praise/pay respects with my consciousness to HIM
The Lord of all sages, Who sat amidst the 'nanda deepa'

Aum paramāmrutha sāgarā ya namaḥ

Meaning: To HIM Who is the Source of boundless Divine nectar
I greet or praise HIM with my consciousness, negating the limited 'me'.



A Little Sanskrit



*Na Jaanaami Shabdham Na Jaanaami Ca-Artham |
Na Jaanaami Padyam Na Jaanaami Gadyam | |
chit-Ekaa asyaa Hrdi Dyota-Te Me |
Mukhaan-Nihsarante Girash-Ca-API Citram ||*

na Jaanaami Shabdham – I don't know words

ca-artham – meaning (Neither I know words nor their meaning)

padyam – poetry

gadyam – prose (Neither poetry, nor prose, I know)

chit-Ekaa – Consciousness

hrdi Dyota-Te Me - Within my heart, I see the Effulgence of Your face

mukhaan-Nihsarante – Pouring out from my mouth

girash-Ca-API – nevertheless

chitram – various words are pouring out

Digambara Datta Digambara Sripada Vallabha Digambara!



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

