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Charanāmṛta



The first Online Journal exclusively for the devotees of Śrī Guru

Greetings

Begins with the reminder of Gurur Navarathri

From the Dwarakamai

Raja Yoga of Datta Maharaj

Guru Bhakthi - How it leads to nishkamakarma

From Sripada Sahasranama

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

Lord Ganapathi

Holding 'ankusha' and 'pasa' in HIS hands,
 Symbolizing HIS eternal control over our awakening
 (It is a reminder that HE stirs the kundalini within us)

*May we invoke HIM as we ascend...
 as we move from limitations to Oneness!!*



Charanāmṛth



Episode 44: February 01 2024

svāgatam

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

Guru Navarathri is here, the nine days preceding Magha Shuddha Pratipada, the day when Narasimha Saraswathi chose to conceal His incarnation (by remaining in tapo Samadhi in Kadali Vana).

It is an ideal period for an 'asthika' or believer, aspirant or devotee, to commemorate his Guru's words.

That said, this edition inspires readers on the path of Bhakthi with an extract from Guru Charithra, simple contemplation of which waters the deep rooted bhakthi in the hearts of devout seekers.

Physical worship is not always feasible to all. What are the other ways?

Sripada Vallabha in His different names and forms stresses on 'manasika puja' or mental worship. This gradually leads ones on the path of yoga.

Quoting Dattatreya's words from Datta Purana,

'Manasika puja is infinite times more powerful than a physical drill of exerting oneself to worship the form of a Deity.'

As one wishes to evolve, transcending the physical confines, dhyana or yoga facilitates as a vehicle for helping one ascend to higher states of awareness.

And here's another boat, as we stride through the waters of samsara.

Let's sail our way to higher states of awareness, from division to unison...

from dvaitha to advaitha... from darkness to HIS shore of Light and Love...

Digambara Digambara Sripada Vallabha Digambara!



From the Dwarakamai

If any one speaks insultingly to another, then he has hurt Me only and pierced my heart.

He hurts Me immediately who speaks a volley of hard words to another; while I am immensely pleased for a long time if one bears an insult patiently.

- Sainath Maharaj, Verse: 174-175, Chap 44.



Raja Yoga of Sri Guru :: From ŚrīPāda Charithrāmṛutham

Adi Guru Dattatreya – Yoga Natha – The Lord of Yoga While His manifestation continues to happen on subtle realms, as stated in Sripada Charithamrutham itself, His manifestation on the earth plane, or on the physical plane is of undeniable significance, bringing about a change in the aeon – in the overall consciousness itself.

As He Himself says, it shall usher in the golden age (the Satya yuga). That said, Adi Guru's First and foremost manifestation as Sri Dattatreya is regarded as a 'Guru Avathar' and hence, it is endless. He is also said to be the Primordial Guru of 'Yoga'.

The Science of Yoga was originally founded or formulated by Adi Guru Dattatreya and several branches, one for disciple, one for focus on and control of breath, one for right postures, for self-restraint, for concentration (dharana) and finally for meditation (dhyana) and realization (Samadhi).

As a matter of fact, Dattatreya, our Adi Guru revealed to the world, thousands of years ago, the 'Science of Yoga'. In the later centuries, Patanjali, merely recoded the ancient knowledge and re-gifted to the world what it had forgotten, in a format called as 'Yoga sootras' from which 'ashtanga yoga' came to be popularly accepted. According to Lord Datta, Yama and Niyama are inclusively categorized as Dharmic standards for a way of living (which Patanjali has categorized as morality and cleanliness).



Asana is to be stable in our awareness of our physical body, while sustaining our awareness in a realm beyond it. In other words, right postures could facilitate the energy flow as one practises the forthcoming methods of breathing or dhyana.

Asana is not merely restricted to the physical postures, but has a deeper implication. It suggests perfect synchronisation with the inner balance to attune with the Universal Consciousness.

Pranayama is becoming conscious of the breath, tuning it into a steady-flow enabling the being to be better aware of the underlying consciousness.

Pratyahara is not merely to abstain oneself from sensory objects; but to overcome the objects of the senses (external entities) with the inner power or awareness. It teaches how to channelize the energy (which is otherwise spent in pursuit of external objects) towards inner awareness.

Dharana, is to facilitate the faculty of 'focus' which energises the being. When the attention is diverted from external factors (indulgence with the external conditions), it facilitates the awakening of the inner eye.

Dhyana is to let the being rest in undivided awareness – leaving all mental and emotional residues behind. Finally, the state of Samadhi is the realization of oneness with Universal consciousness. It is the state of rest, totally devoid of fear or anxiety. It is the supreme state of existence which is pure peace and joy. It is absolute contentment.

The experience of this state itself is the Truth, Wisdom and Bliss – Sat chit Ananda.

When we briefly look through the branches of ashtanga yoga, it suggests the importance of self restraint, discipline and morality being the foremost of virtues before a seeker can transform himself to a yogi. The basic codes of conduct are stressed and repeatedly stressed in all our Scriptures.



Learned or not, a practitioner of yoga or not, it is vital, one is morally clean, free from vices such as lust, anger, hatred or jealousy. This itself is the first step to Samadhi.

There is a small mention in Sri Datta Purana, when a group of ascetics approach Adi Guru Dattatreya and request Him to explain as to why are some noble, good and seeking Truth; while some are following wrong ways and adharmic traditions.

Dattatreya says with a smile -

Ishvaranugrahad eva pumsam advaita-vasana

This is also the opening line of Avadhoota Gita.

It means – Only with the Lord’s grace or blessings, one will be blessed with the tendency to walk the path of Advaita (Non duality, which is also regarded as the Truth or pathway to wisdom).



Yoga, in Shankaracharya's words

According to Shankaracharya, every yogic practise done physically (with the physical vehicle) is intrinsically related and has its subsequent effect on the 'pranic' level.

He also says that it isn't yoga, if the subtle body of the individual, along with the mind and prana is unaffected. In other words, it is yoga only when the individual consciousness is led to realizing its union with the Universal consciousness.

Shankaracharya also says - To view them only as physical or mental exercises is to miss their deeper meaning and higher application.

In his work titled, "Aparokshanubhuti", he defines 'aasana' as resting in Parabrahma. Aasana is not merely a physical posture, but attuning our field of consciousness to rest in the Supreme - which simply means, in a higher state of awareness.



Guru Bhakthi - From Sri Guru Charithra

The finest of examples where a devout seeker exhibits his complete faith and absolute surrender to his Guru:

While on His way to the 'Sangama' (on the banks of Rivers Amaraja and Bheema) everyday Sri Guru Narasimha Saraswathi would pass by the fields of a farmer who would halt his tilling on seeing Sri Guru pass by and come running to salute Him.

The farmer was absolutely devoted to the Guru. Thought he had not received any upadesh nor any initiation from Him, he had since long taken Sri Narasimha Saraswathi to be his Guru and had surrendered himself to Him.

One day, as was the routine he came running to prostrate from a distance, as had always been his practise, when he saw Sri Narasimha Saraswathi pass by, on His way to the Sangama. That day, he was surprised to see Sri Guru pause. Eager, he went running forward. Sri Guru asked him, "What is it that you have in your fields, dear lad?"

The farmer replied with reverence, "For most of the part it is maize and the remaining is paddy.

Guru Deva, the earth there (in his fields) shall be blessed, if You step in once" the man was earnest.

Narasimha Saraswathi at once went towards his fields and walked in, gazing at the fine crop. They just had a few weeks to turn ripe.

"The pods are beginning to break. Within a month, they should be ready for harvest" the farmer humbly presented.



Sri Guru: “And what do you intend to do with these”

Farmer: “You are my Guru. Your word is my command. As You say, so shall it be done.”

Sri Guru: “Only if you agree to abide by My words, I can give you My bidding.”

Farmer: “Guru is Himself the Tri-murthi, Brahma, Vishnu and Maheshwara.

When such is the fact, how can I even hesitate to do Your bidding? Just give me Your command. I am waiting in Your service”.

Sri Guru: “Alright. Then harvest the crops at once”.

Saying so, Sri Narasimha Saraswathi walked quickly back to the path leading to the Sangama. The farmer did not hesitate, did not doubt. True to his word, he abided by the word of the Guru without the least hesitation. Though the fact was that there was more time for the crops to turn ripe and a logical intellect would have stood against harvesting them at that time, the simple devotee held his faith in his Guru, higher.

Nothing else mattered than the word of the Guru.

The Guru has pronounced. So shall it be!

Hurriedly he went to the owner of the land and sought for papers to sign the documents, saying he was planning to have them harvested at once. Though the owner was doubtful, the man pledged to bear the loss if incurred. Seeing which, the landlord had no problems in signing the contract and allowing the farmer to do as he wished.

At once, calling for the labourers to help him harvest, he got to work. When the news reached his family, his wife was aghast. She almost hurried to the spot and tried to knock sense to him, asking why he was dancing attendance to some sage’s words, and spoiling the entire crop which had a few weeks times to ripen. She even tried to cry and stop him do his madly act, as she termed it. The man was wild with her, that he hurled her with stones, considering her an impediment on his way to obeying the Guru’s command. Helpless, she too had to give up.



A few friends of his hurried and seeking the landlord's help and tried in several methods to stop him from spoiling the entire crop that was rich for harvest. But all their pleas fell on deaf ears.

The farmer was intent on doing what he was bid. In a short while, the entire stretch of crops were harvested and piled aside. Sri Guru returned from the Sangama and paused by. The farmer with folded hands, neared Sri Guru. "Alas, what have you done? I merely said for a zest and you reaped them all when they were not ripe yet."

The farmer replied with absolute faith, "The Guru's word is the Supreme law for me." Sri Guru said, "If such is your faith, so shall be the result." And He went His way to the mutt. The farmer too set back to transporting the harvested crop.

A few weeks passed. All of a sudden there was a downpour of extreme rain, most unlikely in the given season. The crops of all neighbouring farmers' were all destroyed. When the untimely rains halted and the weather calmed down, people were stepping out in the sunshine. The farmer was surprised to see new shoots popping up in his harvested ground. The purport of the Guru's word was understood then.

In reality, it is the result of firm Faith in the Guru's word. The reward was excellent. Not only did he become a dear disciple of Sri Narasimha Saraswathi, the whole town had learnt a lesson from his faith; for, his crops had given one hundred times more yield than it had ever produced.



The farmer had offered them all to Sri Guru, in humble devotion.

“What have I to do with these? They are the fruit of your sowing” said the Guru.

The farmer then wisely distributed the excess amongst the village folk, and more to those who were utterly devastated of having lost their stock of reaps for the year; after paying the landlord, he took the little back home.

This Guru Bhakthi is also synonymous with ‘akarma’, where the ego is not entertained, neither is there an expectation. It rises from boundless love for the Guru.

Hence, it is unconditional and pure; selfless and generous.

Here the doer ship is negated, thus becoming ‘nishkamakarma’ in itself.

Jai Sairam

Digambara Datta Digambara Sripada Vallabha Digambara

Digambara Datta Digambara Narasimha Saraswathi Digambara



A Little Sanskrit

Shankaracharya's Yogataravali 25.26,

vicchinna samkalpa vikalpa mūle

(Uproot the source of thought and all imagination)

niḥśeṣa nirmūlita karmajāle

(Completely uproot the ties of karma)

nirantarābhyāsa nitāntabhadrā

(Permanent practise of the same, leads to the permanent state of auspiciousness)

sā jrimbhate yogini yoganidrā

(As the yogi's awareness unfolds in the state of Yoga nidhra)

viśrantim āsādyā turīya talpe viśvādyavasthā tritīyoparisthe

(With the mind at rest, attaining that state of rest of turya – which is beyond the 3)

samvinmayīm kām api sarvakālam

(To be - perpetually in that supreme state of Consciousness)

nidrām sakhe nirviśa nirvikalpām

(Dear One, through yoga nidhra come to the abode of 'nirvikalpa' / samadhi).



From Sripāda Vallabha Sahāsrānāma

Aum aneka laksha-varsha-ayur-roopa bālakā ya namaḥ

Meaning: I greet/praise HIM with my consciousness, negating the limited 'me',
The Young One Whose age is several lakhs of years

Aum mrtyu-darpa nāsaka ya namaḥ

Meaning: To HIM Who defeats the fear of death,
I greet or praise HIM with my consciousness, negating the limited 'me'.



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!

Closing this note with one of the most wonderful verses illustrating the essence of
universal harmony and wellbeing.

sarve bhavantu sukhinaḥ sarve santu nirāmayāḥ|

sarve bhadraṇi paśyantū mā kaścidduḥkhabhāg bhavet||

May all be fine; May all be free from infirmities;
May all see good; May none partake suffering.

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

