

April 23, 2024

Charanāmṛta



The first Online Journal exclusively for the devotees of Śrī Guru

Greetings

From the Dwarakamai

Tripura Rahasya, continued...

Yadu, receiving Lesson from Adi Guru Dattatreya

A Little Sanskrit

From Sripada Sahasranama

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



*Remembering Lord Hanuman, on this auspicious Chitra Nakshatra
The Lord of Vayu, externally; and the Lord of Prana, internally...*

aum Maha Ganapathy namah





Charanāmṛthā



Episode 47: April 23, 2024

svāgatam

Greetings on this auspicious Chitra Nakshatra.

It is said that the positioning of the planet Mars governs several factors in an individual's life. If the positioning is not fine, it results in many afflictions. Of course, the positioning of the planets at the time of birth, is always in consonance with the deeds performed in the previous life. Planet Mars presides over the star Chitra.

Any noble activity done on the star Chitra, enhances the positive effects from Planet Mars, thus alleviating the ill effects from Planet Mars.

To enable people to reduce their burden and enhance positive effects, the Mother of Compassion, Śrīpāda Vallabha chose to incarnate in Chitra star.

This way, HE is reminding us to resort to noble thoughts and deeds, worship and such positive deeds to enhance our own well being; and to grant all auspicious results unto us.

So, every Chithra Nakshatra, let us strive to remember Him, His words from charithamrtha, and do our part, so as to be eligible to receive His grace. Whatever we do is for our good.

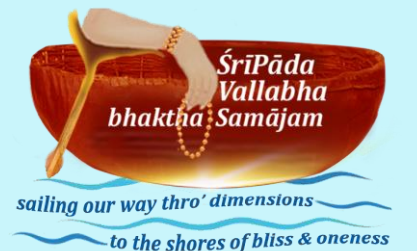
Nevertheless, we ought to acknowledge and remain grateful unto HIM Who incarnated solely for our well being.

Sripada Rajam Saranam Prapadhye!

Let's celebrate His presence!

Let's follow His words, now and forever.

Digambara Digambara Sripada Vallabha Digambara!



From the Dwarakamai

*Satisfying the hunger of this dog is the same as giving me appeasement. Bear this in mind.
All beings experience the same hunger. Know that this is the 'kindness' I preach.
Give food to the hungry first and then eat yourself. Remember this well.
He who feeds those distressed by hunger really serve me with food.
Know this and regard it as an axiomatic truth.*

- Sainath Maharaj



From the Ancient Scriptures

~ Tripura Rahasya ~

“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.



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.

(to be continued...)



An understanding – The 24 Guru, explained to Yadu Rajah

There was once a poor man who had surrendered whole heartedly to Dattatreya.

Living in utter poverty, he rendered his duties with contentment and with constant remembrance of the name of Lord Datta. If he managed to earn only two hands hand full of parched rice, for a day; and if he encountered another hungry being, he parted with one hand full of the parched rice generously without hesitation, with love.

Thus was his selfless nature which earned him the special grace of Dattatreya. One evening around the hour of sunset, when he was walking by, a strange woman clad in rag cloths accosted him and sought alms. This poor man himself had nothing. He walked few steps past her. Then it occurred to him, “Adi Shakthi is manifest all over; intrinsic within every manifest being. Let me spare some from the little I have. I came with nothing, I shall go with nothing.” Thinking thus, he retraced his steps and offered whatever he had with him. The poor woman blessed him, “Henceforth may only goodness grace your way.”

Bowing to her, he walked past. When he wondered at her strange blessing, he at once had darshan of Dattatreya. Datta smiled and blessed him, “I am the One present in all. I am the One Who gives. I am the One Who receives. As per dictates of fate, you have to come back to earth again. But I shall grace you with a kingdom for this spotless devotion. In that birth, I shall Myself offer gnyana bodhana and uplift you to mukthi.”

With these words Datta Maharaj disappeared. The poor man was thrilled with joy. Yet, he wondered at the strange play of destiny. Datta Who is ‘trikala vedhi’ with neither past, nor present, nor future, plays around. Yet for mankind, this burdensome travel of coming and going.” In his next birth, he was born in a royal kingdom with the name Yadu and took over the throne. Nevertheless, his devotion to Dattatreya had only amplified in this birth.



He continued to render his duties dispassionately and with the constant remembrance of Lord's Name. Pleased with his single pointed devotion, Datta Maharaj graced him with 'darshanam' on one Aswayuja Purnima under a Krishnamalaka (variety of small gooseberry) tree.

Overjoyed at the darshan of his own Guru, Yadu requested Datta to constantly grace Him with the divine darshanam. Dattatreya replied gracefully, "Yadu! I am an Avadhuth, free from all bonds of the world. I wander about seeking bhiksha. I do not remain at one place, yet those blessed ones who have realised the Truth as it is, perceive My presence constantly."

As Datta said this, Yadu was eager to ask, "How is it Guru Natha, that a simpleton like me too can constantly remain in Your presence. Please grace me with a teaching which may help me remain constantly connected with You."

Seeing His earnest imploration, Adi Guru Dattatreya declared.

"For one ghadiya (24 English minutes) remain in silence. Just focus on whatever that crosses your view. Silence is not necessarily being mute; but silence is about silencing the wandering mind and the senses; keeping them under vigilance.

For that one ghadiya, i.e., 24 English minutes, Yadu tried to sit still, settling the self into pure emptiness. But each minute, something or the other caught his attention.

Thus, every minute, something in Nature which passed by his sight even momentarily, was observed by his mind.

At the end of one ghadiya, Yadu who saw Datta sitting still, poured out to Him, "Gurudeva, what is this maya! How much ever the effort is taken to control the mind, how strange it is that it does not come under control. It seems wilder than an unrestrained elephant. When compared, taming a wild elephant may be easier than taming the mind.

After much austerity I receive this grace to sit under Your Feet. Still, the mind has not been tamed even in this one ghadiya. The eyes continued spotting at least one entity that passed by and the mind wandered after that."



Adi Guru Dattatreya asked, “Yadu, why do you fret over this. That which is seen and the object which sees, and the sense which perceives – what is the underlying difference therein?”

Break out the wall of difference from the roots. If something reaches your sight, try to learn the wisdom it brings forth. Try to see Me in that which grasps your focus.

In every object My presence is evident. There is no space that is devoid of My presence.

In all that you have seen, I am present. In you who is seeing, I am present.

List out all the entities that crossed your mind in the last 24 minutes.

And I shall explain to you the wisdom each entity brings forth.

The external universe is a constant play of maya. The scene changes constantly.

But the truth is only constant. What is that Truth?

It is the eternal truth of ‘**I AM**’. This subtle truth throbs in every entity, every minute.

Realize the throb within you. Experience the oneness therein.

Where then is the need to worry over stilling the mind or the fear of maya.”

Thus Dattatreya explained to Yadu raja, the wisdom underlying the twenty four entities as listed by Yadu.

Yadu was transformed into a ‘gnyani’ and eventually enjoyed the bliss of ‘jeevan mukthi’.

Thus the sports of Dattatreya are eternal, spanning time and place.

They are many, manifold and varied.

Surpassing the three states (sleep, dream, wakefulness), Lord Datta is ‘svaprakasam’ (Self-effulgent). Dattatreya offered upadesha on ‘dhukha nivarthi’ yoga (method to get released from sorrow) to Kartavya Arjuna and many others. Datta preached on the ‘secret beyond the three’ (Tripura Rahasya) to Parasurama. Endless are His teachings and multitude are His methods of teaching.



As the cycle of time moved on, Lord Datta continued protecting the virtuous, and those abiding by Dharma; shunning the company of evil and teaching the wrong-doers; HE stressed on abiding by Dharma and established the 'yoga marga' (path of yoga) in the world.

Seekers and sages from afar, reached the Ashram of Datta to learn from Datta, He being 'Paripoorana Yogavatar', 'Paramjyothi Swaroopa' (complete manifestation of Yoga and embodiment of Light).

Dattatreya is 'nityam' (the eternal) because HE is always present, closest to human consciousness; and within as well. Appearing with a physical form is only for the sake of understanding for us humans, who are immersed deep in 'agnyana', that we presume anything closer to Truth as fictitious.



A Little Sanskrit

*mayy eva mana ādhatsva mayi buddhiṃ niveśaya
nivasīsyasi mayy eva ata ūrdhvaṃ na saṁśayaḥ*

*mayi — upon Me;
eva — certainly;
manaḥ — mind;
ādhatsva — fix;
mayi — upon Me;
buddhiṃ — intelligence;
niveśaya — apply;
nivasīsyasi — you will live;
mayi — in Me;
eva — certainly;
ataḥ ūrdhvaṃ — thereafter;
na — never;
saṁśayaḥ — doubt.*

Meaning: Just fix your mind upon Me, the Supreme Personality of Godhead,
and engage all your intelligence in Me. Thus you will live in Me always, without a doubt.



From Sripāda Vallabha Sahāsrnāma

Aum sri chakra sāra param-ananda swarupa ya namaḥ

Meaning: I greet/praise HIM with my consciousness, negating the limited 'me',
essence of Srichakra- embodiment of true bliss

Aum ashta-dhasa-varna pari-rakshakā ya namaḥ

Meaning: HE the Guardian of all eighteen castes of people,
I greet or praise HIM with my consciousness, negating the limited 'me'.



punar darshanāya

*punar darshanāya punar darshanāya
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 sukhinah 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

