

July 14, 2024 : Guru Purnima Special



The first Online Journal exclusively for the devotees of Śrī Guru

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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...

svāgataṁ



**To the Foremost
The Power at Mooladhara
The Ancient Witness
Maha Guru Ganapthi
~ loving prostrations negating the ego mind**





Charanāmṛth



Episode 50: July 14, 2024

svāgatam

Greetings on this auspicious Chitra Nakshatra.

With the Guru Purnima due in a few days, it is worth remembering the greatness of Guru Maharaj. A timeless extract from Sri Guru Charithra, which commences with exemplifying the greatness of bhakthi, through Sandeepaka.

Faith is the crown of a true devotee. Faith as strong as iron, and as slender as a petal!
His Faith did not stir even a bit. Neither a doubt, nor fear; no hesitation, never the complaint.
Not a question, not a regret, no not one! Such was his supreme state of 'acceptance'.

Such high Faith that when Lord Shiva Himself came and offered a boon, he was indifferent to it. Faith – that no gift can be bigger than his own Guru's grace which shall fetch him all that was ever needed for him.

When his Guru has denied something for him, then there cannot be a better course. That which is denied will by all means yield no good, is the fact.

And if it is needed for the devotee, the Guru will grant him the same in the blink of an eye. This is also the fact! Hence, that which is denied, will do him no good if given. And that which is really needed, will anyways be given by the Guru Himself. When such is the Truth, what work did one have with any other boons or gifts?

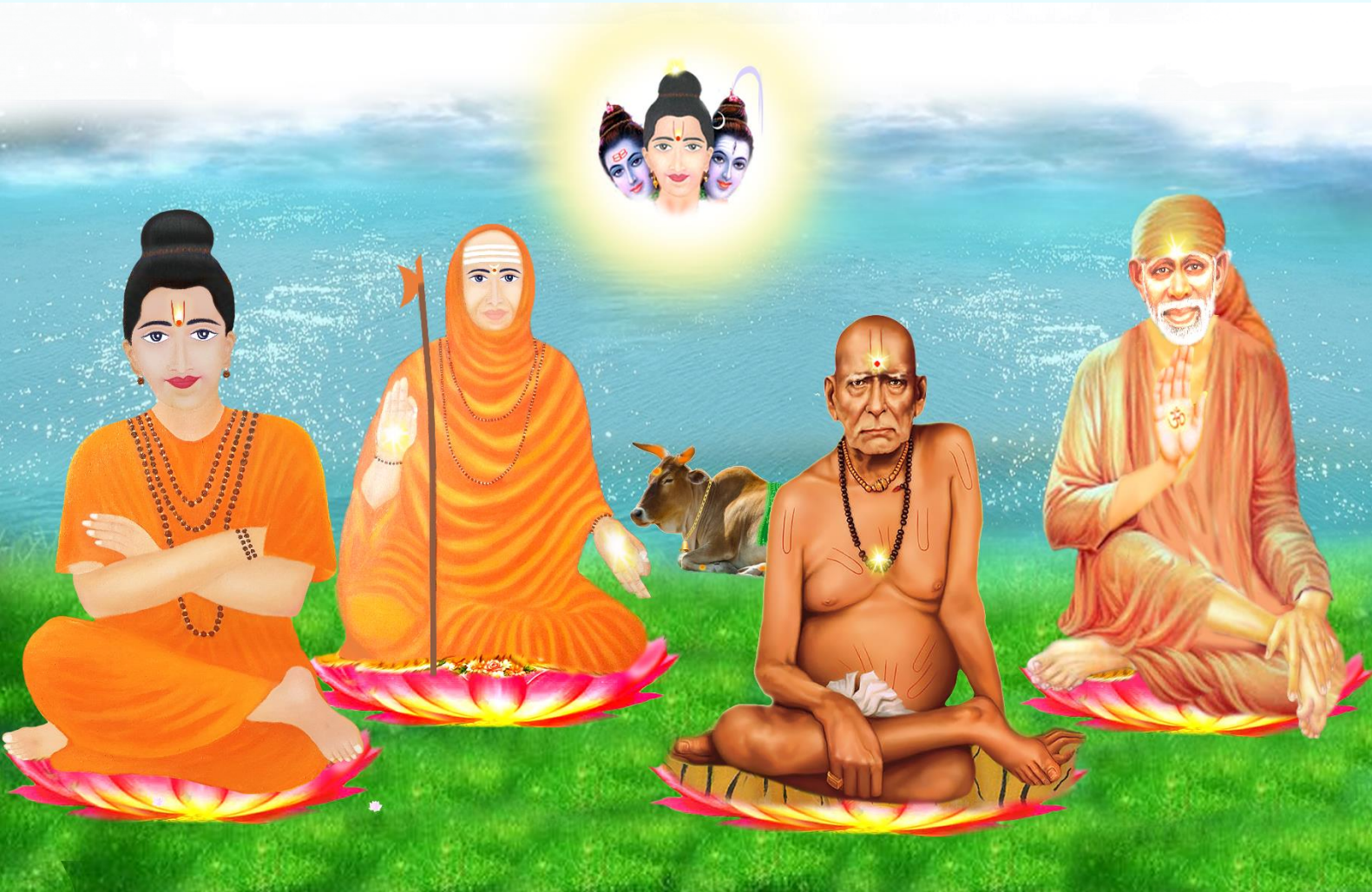
This is the epitome of Faith in one's own Guru. Let us go to our Guru with such Faith – to be steadfast, remain in waiting with calmness -with acceptance and love. With this reminder, let us strive as we sail our way to His shore of sat chit Ananda.

Let's celebrate His presence!

Digambara Digambara Sripada Vallabha Digambara!



sailing our way thro' dimensions
to the shores of bliss & oneness



From the Dwarakamai



Wherever you are, and whatever you may be doing, always bear it in mind that I shall continue to be informed of the minutest details of your deeds.

In this manner, as I am described, I dwell in the minds of all.

I am in the hearts of all, all pervading. I am the Lord of all.

I fill the entire creation, within and without, to the point of overflowing.

This universe is directed by God and I am the One Who holds the reins.

I am the Mother of all beings. I am the equilibrium of 'thri-guna' (three attributes).

I promote the activities of the senses.

The forces of Creation, Preservation and Transformation are in Me.

One who has his attention fixed on ME, for him nothing is difficult.

But the moment he forgets ME, Maya will attack him.

Whatever is perceived is My image only, be it a worm, an ant, a poor wretch or a king.

- Sainath Maharaj, Chapter 3



Adi Guru Dattatreya

Dattatreya is that Cosmic Power, vibrating with live consciousness, all over the cosmos and within every being. Realizing that shakthi within or facilitate the ascension of that dormant shakthi from within, defines Dattatreya.

That said, to explain this broader aspect of His presence, that He took on a human form. In other words, His avatar is to bring to our understanding, His eternal presence within us. When a human discards ego, and other associated qualities of a negative nature, the higher energy ascends from within, clearing all blockages on the way.

Thus, the human nature undergoes transformation and realises his oneness with the Divine Nature.

Such a realized being is free from bonds or worldly happenings. In such a pure state of submissiveness, the being is used as a vessel by the Divine, where the being will merely be an instrument in Divine hands. This state of submission, is beyond physical sense. That Divine energy which fills the being, is defined as Datta Shakthi or Dattatreya. In reality, Dattatreya is that Paramjyothi, beyond forms or names or gender. He is Shaktha and Shakthi. He presents Himself as an 'avadhuth' embodying the 'ardhanarisvara tatva' within His Self.

While He appeared in human form in the ancient Krta Yuga or Satya yuga, He appeared at many places at the same time. Several accounts have been recorded from Nepal, Higher Himalayan ranges, north eastern mountain ranges, Girnar, Mahur Ghat, Sahayadhri ranges, Bhimashankara, Bhadrachalam, Srisailam, Nilagiri, Atri hills and many more.

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The 24 aspects of Guru Tatwam –

The inner essence

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.



The Greatness of Guru Maharaj

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.

To those who are meek, abiding in faith, open to receiving, are able to receive the darshan of the ancient, Adi Guru."

Siddha continued, "I shall recount a small instance from Sri Datta Purana, to make you understand the all-pervading nature of Sri Datta.

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, just like you, remembered Datta with earnestness.



Datta being 'masmarthugami' (One pleased with mere remembrance) at once graced the yati. For Dattatreya's prime mission is to guide man to regain the glorious state of realization – which enables man to rest in contentment.

Datta 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 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':

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.

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.

Rising above the many doubts of the mind and overcoming the waves of fear, one gets established in Faith. Such 'staunch 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.



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'.

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

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

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

That which is practised is not 'moksha'. That which is described is not 'moksha'.

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

Without 'gnyana', there is no 'moksha' (liberation).

This tiredness of the soul, isn't going to help you on the path. Leave aside this faint heartedness and rise in Faith. 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; the thoughts are nulled.

When doubts cease to exist, it paves way for 'vignyana' (intellect); 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'.



If 'smarana' is not a routine, then one can engage oneself in constant reading of the Guru's mahima or our ancient Sacred Scriptures. This is an easier way to have the mind be established in Guru's remembrance.

Of course, without Guru's grace, one cannot read Sacred Scriptures.

At the same time, mere reading will not confer 'moksha'.

There has to be the sincere yearning for the Guru, coupled with the readiness to make space for the teaching of the Guru to settle in the inner heart. As one imbibes the Guru's teachings, the inner essence of the Scripture reaches the earnest one, through the special grace of the 'Guru'.

Thus, Dattatreya's teaching and methods of teaching spanned the length and breadth of bharatha kanda, with no place being void of the presence of His sacred Foot prints.

He presented Himself at once to the one who earnestly called.

Time and place were play balls in His hands.

Dimensions of existence were spanned by Him in the blink of an eye;

and He made the asthikas (believers) too experience the higher and lower worlds (other dimensions or planes of existence) as per their levels of awareness.



A Little Sanskrit

*Yatpādareṇukaṇikā kāpi saṁsāravāridheḥ |
Setubandhāyate nātham deśikam tamupāśmahe ||*

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Any (kā api)
small particle (kaṇikā)
of dust (reṇu)
of His (yad)
feet (pāda)
forms a bridge (setubandhāyate)
(to cross) the ocean (vāridheḥ)
of Transmigration (saṁsāra).
(That is why) we serve and worship (upāśmahe)
that (tam)
Lord (nātham) (called) Guru (deśikam)||

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Meaning: Even a particle of dust from His Feet, can serve as a bridge that transports us across the ocean of life (the coming and going, ups and downs).

Hence we serve and worship that Lord Who is in the guise of the Guru.

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From Sripāda Vallabha Sahāsrnāma

aum prathyaksham siva svarūpā yā namaḥ

Meaning: I greet/praise HIM with my consciousness, negating the limited 'me',
HE Who is the absolute manifestation of Lord Siva.

aum utthama prema margine namaḥ

Meaning: HE Whose path is pure love - Who can be reached by pure love,
HIM 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

