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*Just an other vessel, as He ferries us towards the golden shores....  
As we sail our way from the darkness of ignorance to Light...*



# Charanāmṛth



svāgatam

aum Ganeshaya namaha

Śrīpāda Vallabha's plays are evident and all around us even to this day.

To perceive or to choose not to see, is in our hands. And what does it take for one to realise His presence? Whole-hearted Surrender!

Let us consciously make an effort to surrender unto Him, to submit to His will, without doubts nor questions; without fear or hesitation. We belong to HIM!

Let Him decide the course of events... When we submit with such whole hearted faith, what follows is nothing short of nectar.

We not only realise His hand stirring our course, but also see His plays around us and amidst us; His presence, evident and active. We just need to open ourselves to Faith. In fact Dattatreya's avatar is constant and eternal; as Sripada Vallabha also states – HIS presence is eternal and continues to manifest in subtler dimensions, irrespective of time.

This edition details the inner essence of Datta's Avatar, though it may be a repetition, but heeding to the request of several devotees, present it here as we are to observe Datta Jayanthi in a few days from now.

May each one who reads find their fulfilment.

Let us surrender our ego at His Feet.

Let's move from hatred to love;

**Digambara Digambara**

**Sripada Vallabha Digambara!**



## From The Dwarakamai

I do not reside in one place. I am present in the waters, on the land, in the woods, amongst the people and away from the people, in your own country and in foreign lands, in the skies and in the light of the sun.

I have taken this human form to remove the mis-concept of those who consider Me to be present only in this body of three-and-a-half arms length.

- Sainath Maharaj



## The Inner Essence ~ Dattatreya

In the Chithrakoot region of Nepal, there was a very pious sage, by the Name Atri. He went through arduous penance in His earnestness to visualise the 'Paramjyothi'. His wife was the most sacred Anasuya who was spotless in Her qualities. She relentlessly and selflessly prayed to that 'Paramjyothi' to shower compassion and grace on each and every living being. Living beings experience weal and woe according to the principles of karma. Therefore, Mother Anasuya used to pray with a highly noble intention that the results of great sins should affect people slightly and the results of small virtuous acts should multiply.

It is stated in the ancient Scriptures that Brahma Vishnu and Shiva went to the hermitage of Atri and sought food from the pious, sacred and spotless Anasuya. However, when she was about to serve, they asked her to remove the veil and then serve.

It is to be understood that the Puraanas reveal themselves to different souls based on their stages of development of consciousness. To a novice, the literal meaning is understood. As one ascends unaware, his own conscience expands without his own knowing, and the inner meaning of the ancient tales are realised. The Puraanas are like the wide oceans, pulsating with a variety of currents. The receiver is able to realise the current based on where he stands.



As a matter of fact, all that remained in the original world, was the unmanifest vibration from the Pranava (Aum). That vibration contained within it, the past and the future. In fact, it was beyond such distinctions and was meant to vibrate unto eternity. It's a state of vacuum or nothingness, while at the same time, it capacitates to accommodate all at once, the visible and the visible.

But as mankind fell to lower strata from his original nature of peace and tranquillity, he was losing his vibrations to the lower worlds or denser planes. Thence, it became difficult for his polluted mind to grasp the auspicious vibrations from that Eternal Aum. To make it reach him in the lower strata, sages and pious ones who remained unaffected by pollutes, formulated to create various other sounds from the original reverberation of that eternal sound.

Thus, came the off springs of that Primordial Aum. As mankind fell further low, slowly losing his original essence, still baser sounds were formulated and thus were born the 'words'. Grouping of several words to form mantras, whose vibration might result in a least fraction of that original Aum. From mantras, came slokas and japas and the practise of Tapas. Thus, the original nature of Primordial energy gave birth to off-springs so as to benefit man who kept falling to lower and lower strata. And then came the Puraanas, and the Goodness embodied in the puraana were characters, Divinity personified. When invoked, Nature gave them the power to heed to the one invoking. Just like the vibration from the mantras was capable of bestowing goodness, so did the characters from Puraanas. Various names and form of the Godhead came forth from there. This was devised to help mankind fallen to lower strata under the clutches of Kali, to distinguish between good and evil, right and wrong.



Terms of relationship and the ways of respect thus ordained, all sprang forth from the Puranas. While the Divinity remained as One and in ineffable Oneness. Man was learning to identify the various forms and names of Godhead. Puraanas taught discipline to mankind when he needed it most.

This Bharata desa flourished because of the Dharma, which was taught by the Puraanas. Man knew to treat another woman as his mother or sister, when he learnt of Maha Vishnu being the brother of Parvati Devi. Mankind was cautioned of the downfall that is likely to befall them, if they walked away from the path laid by Dharma. The innocent and trusting ones adhered to it, because of their faith. They abstained from sinning. No wonder, by mere will, they could materialise noble and rightful desires. If rain was sought, clouds showered in abundance. If the ailment was there in the physical body, the right mode of treatment was made available. The intention was to raise mankind back to the higher strata and reform them to their original essence, and make them experience the true joy of existence, in oneness with his Divine nature.

Thus, to a believer, they are characters alive Who heed and respond. While to a non believer, they remain to be merely extracts from a fiction.

Every soul that takes birth on this earth, is in a continuous journey of progression. The final stage is attained when the 'atma' realizes that 'it' is the Divine Itself. *THOU ART THAT* – **TAT VAM ASI**



How much ever times this preaching is done or heard, the soul refuses to accept. Even if it accepts, it just cannot understand. Even if it tries to understand, it just cannot realize. Until and unless the realization happens, the souls have to continue their journey called samskara. They come, walk, go only to come back and walk again. Just that, the walks (the way they live) determine, how fine their next walk or next journey (janma) would be. This is the law of Karma.

This cycle goes on until the atma realizes that 'it' is verily 'The Divine'. Once such a realization takes place, the human nature transforms to angelic.

Bringing about this transformation in the seeker, is the task of the Guru. Lord Datta – The 'Trimorrthi', being the Primordial Teacher (Adi Guru) takes pity on mankind and whoever qualify to open up to higher states of consciousness, He chooses them to awaken them to realizing the Grand Truth of Reality, breaking away the bonds of 'illusion'.

Atri himself could symbolise the awakened man. And Anasuya reflects the pure, spotless feminine soul, with Divine qualities of compassion and kindness, love and forgiveness ruling supreme. Thus she allows her Higher Self to be expressed.

Brahma, Vishnu and Maheshwara appeared at the hermitage of Sage Atri, seeking alms, asking for bhiksha from Mother Anasuya, out of their extreme compassion. They wanted to gift the fruit of immortality (Wisdom) to Mother Anasuya. She had all the prerequisites, required for a disciple to ascend to higher states of consciousness.



When a soul is filled with Divine qualities, the last blockage to be cleared is the bondage to maya (illusion). Ignorance was the wall that remained to be demolished. Ignorance is referred to as '**the veil**' or the wall of maya.

The 'Trimoorthi' Who appeared at the doorstep, asked Maa Anasuya to let go off the veil. After which they would accept the bhiksha (food). It is considered most auspicious to offer food to an Avadhoota. If one is fortunate to offer bhiksha to Lord Datta Who appears in the form of Avadhootha, then that means that the very Lord has accepted all the past and present karmas and samskaras of the devotee who plays the role of the giver.

The Avadhutha wanted Maa Anasuya to 'remove the veil' which is nothing but the wall of ignorance. They wanted Mass Anasuya to demolish the 'veil', that wall of maya which was obstructing Her awareness to expand. That state of purity, the experience of wisdom, bliss (Sat Chit Ananda) is what The Avadhutha wanted to grant Maa Anasuya. For which it was a prerequisite that the final veil of maya or ignorance, had to be removed, so that she can meet the Supreme, face to face.

So, when the Godhead asked the veil to be removed only after which they can accept the bhiksha, **Maa Anasuya, on account of her goodness and dent of penance was able to realise the truth of the Avadhootha's words and immediately discarded the veil of ignorance cloaking her conscience.**

**This was definitely possible because of the grace of the Divine.**





**As she removed the veil of ignorance, she realised Her true Divine Nature. Having reached the highest states of consciousness, she takes a spiritual rebirth. Thus is born the inner child or inner Light, which is Shuddha Satwa.**

This is the secret behind Brahma, Vishnu and Shiva, seeking alms at the door of Atri Maharishi and being transformed into babies, on bestowing Mother Anasuya with Gnyaana and granting Her the power to create and transform. Thus elevating Her to the status of the Creator.

## Datta-Athreya

**‘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’ denotes the three Gunas (Rajo, Tama and Satva), the three states of human consciousness (dream, wakefulness and sleep); the three types miseries of mankind (miseries arising due to past karmas, ignorance and action); the three Grandhis (Brahma Grandhi, Vishnu Grandhi and Rudra Grandhi).

**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 state of mind without envy, but filled with compassion.**

**‘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 liberation from bondage – the state of ‘jeevanmukthi’.



The base 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'. Durvasa and Chandra deposit their attributes of Rajo and Tamo guna, in Datta Who was Sattvic in nature, symbolizes the above. Datta then makes the devotee a powerful centre of guiding energy for the welfare and prosperity of the whole universe.

Dattatreya is the embodiment of 'shuddha satwa'. When a devotee or a seeker, discards his evil nature, letting go off the Ramo and Rajo gunas and abides by the Higher state of Satwam, he allows his own self to ascend further, and thus enabled to taste the higher states of existence. When he thus ascends, the higher energy that is birthed in him is symbolised as 'birthing of Dattatreya'.

Datta offers Himself as the 'inner child' to the sincere devotee.

Thus, the term 'Dattaterya' has much more significance than what is grossly understood.

Surpassing the three states of existence, the three attributes, Lord Datta is like 'akasha' (ether or the endless sky), beyond Dharma and Adharma. HE would set ablaze anything that is against Dharma, with His third eye, and reduce them to ashes. His will and word, HE materialises bringing them into the cycle of existence. HE is Sat Chit Ananda Swaroopam (embodiment of Truth, Wisdom and bliss and infinity).



Of course, Dattatreya did appear with a human body, several aeons ago. While at the same time, it will be our ignorance born of limitations, if we merely dismiss His arrival to a human manifestation (or incarnation).

Likewise, when Dattatreya's incarnation could have a deeper spiritual significance, than what is read or heard of in mere physical gross terms; the same applies to HIS complete manifestation, the foremost being Sripada Srivallabha.

There indeed is a deeper and profound significance.



## Nature \_ Need for Harmony

### The Vedic Vision

The Self-aware Universe is not apart from our individual existence. Vedic traditions weave every aspect of human life with the cosmos itself. The true seeker or sadhaka can never feel isolated from the Universe which pervades us from every side from the smallest to the largest.

We must realize that we are an integral part of Nature, and not different or isolated from any of its creation. Right from plants, to herbs, insects, birds and all other creatures around are a manifestation of our own immortal life expression.

Ancient traditional rituals extend to convey our gratitude to elements of Nature. If you observe, there are prayers and ceremonies of gratitude addressed to the rain, to the fire, to every element of Nature around us. Hence there was positive well being in aeons gone by. They knew to rectify a defilement by invoking the elements of Nature. People experienced their lives woven into the boundless universe, and hence, adored and honoured the sacred. transformations, not as something to fear.

Today we are disconnected from the transformational cycles of nature, which disrupts the biological body and along with it, the organic fabric of our society. If only one adheres to the values from Mother Nature, one may evolve eventually. Trials and tribulations have always shadowed our human lives, but there is an inner strength and conviction as one learns to honour and adore Nature as it is.

This is itself a means of worship and a step towards enlightenment.





## From Śrīpāda Vallabha Sahasranāma

**Aum sarvānullanga śāsanā ya namaḥ**

I greet or praise HIM with my consciousness, negating the limited 'me';  
Whose orders can never be disobeyed

**Aum sārva-bhaumā ya namaḥ**

I greet or praise HIM with my consciousness, negating the limited 'me';  
Who is the Sovereign, Universal Emperor





## A Little Sanskrit

*yastu sarvāṇi bhūtānyātmānyevānupaśyati |  
sarvabhūteṣu cātmānaṃ tato na vijugupsate ||*

Meaning: Who sees everything in his *Atman* and his *Atman* in everything, by that he feels no revulsion.

Ya - he who; tu - but, indeed;

sarvāṇi - all;

bhūtāni - beings, creatures, objects,

ātmani - in the Supreme Being;

eva - only;

anupaśyati - excellently beholds, clearly understands;

sarvabhūteṣu - in all beings;

ca - and;

ātmānaṃ - the Lord, the Ruler of the innermost self;

tatah - thus, therefore, by reason of;

na - (does) not;

vijugupsate - wish to hide or seek concealment.



## 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 paśyantu 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***

***Digambar a Digambara ŚrīPāda Vallabha Digambara***

