

April 13, 2025. Episode 59



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Just an other vessel, as He ferries us towards the eternal shore of Light

As we sail our way from the darkness of ignorance to Light...



Charanāmṛth



svāgataṁ

aum Ganeshaya namaha

Sripada Vallabha Charithamrtham is an ocean whose depth hasn't been fathomed. Innumerable are the gems deep down. One may spend a whole lifetime in gathering a handful, and at times several lifetimes for the same. It is all a journey and the destination is to help one realise one's core. The gems are just gifts on the way, each more splendid and sparkling than the other, each leading us to a state of superior bliss. Each gem is a tool to liberate one loop from the long chain of bondage.

The glorious Charithramrutham of Sripada Vallabha is indeed a guide to liberate ourselves from fear, greed, pain, darkness and confusion.

It is a clarion call, to wake up. To realise our purpose, to free ourselves from the endless clutches of ignorance and illusions.

May ever drop of nectar from Sripada's glorious chartihra, be remembered as we walk our every day lives.

Let's move from bondage to liberation; from darkness to Light..

from ego to humility... from hate to love....

Digambara Digambara Sripada Vallabha Digambara



From the Dwarakamai

My Sarkar's treasury is overflowing. No one comes to fetch cart loads away. When I say 'dig' no one does so. No one wants to make efforts. I say 'dig up this wealth and plunder cart loads of it. The blessed son of a true mother should fill his store with this wealth'. What will be the fate of a living being? Dust (body) will turn to dust, and air (breath) will merge with air. This time will not come again.

- Sainath Maharaj



From the Ancient Scriptures ~ Tripura Rahasya ~

Adi Guru Dattatreya instructed the sacred Truth to Parasurama and thus liberated him. Dattatreya further instructed Parasurama to communicate the sacred lesson, to Haritayana (who later sought Parasurama to learn the Highest Truth from him). Haritayana received the lesson from Parasurama who had also conveyed to him Sri Dattatreya's words that Haritayana would compose the received lesson, for the welfare of mankind.

Thus Haritayana compiled the Sacred Truth under the name, 'Tripura Rahasya' to stay on for eternity. Tripura Rahasya begins with the sacred syllable 'Aum' and ends with 'Śrī tripuraivi hrīm' (Meaning: Tripura is this 'shabdha' only. The shabdha 'hrīm' is the syllable or beeja mantra, for Goddess.) 'Aum' as we all know is the sacred syllable denoting the Highest Being –the Paramatman. hrīm' denotes the Divine Goddess Energy.

The contents of this ancient Text (which is highly revered, equal to Vedas) are thus enclosed within these two syllables. Haritayana was an ardent devotee, a worshipper of Devi Meenakshi at Madurai. He commences recounting the Truth he had learnt, saying, "The mahatwam of Sri Tripura teaches the way to Transcendence.

I shall now discourse on wisdom, which is unique because one will be permanently freed from misery by hearing it. No other course will impress the mind so much as this one on Wisdom, which was once taught by the Primordial Master (Adi Guru) Dattatreya to Parasurama." Haritayana recalls how Parasurama commenced with sky high praises to Dattatreya. "That expanse of grace called Siva, here incarnate as my Guru, is indeed gracious to me.



In the company of the Guru, even the Creator of the Universe looks smaller; for the Guru's greatness is much larger and endless. Does not the God of Death verily merge into the Self, if only one's Guru is pleased with one? That Supreme Being is gracious indeed, just in so much as is my Guru, for reasons unknown to me."

Haritayana goes on to tell what Tripura is. It might literally mean the three townships or cities or places. But here, it is a direct reference to the three states of existence –the state of sleep, dream, and wakefulness (Jagrat, Svapna and Sushupti). The undercurrent of consciousness in all of them, remaining unaffected, is metaphorically called the Tripura.

Tripura is addressed in the 'feminine' sense as it is possible only for the motherly love to be compared to that pristine state of love, divine and pure, which encompasses the whole Creation, in its embrace.

This Divine motherly love is unconditional, boundless. The underlying consciousness (which pervades all beings at all times) is pure 'beingness' or presence. It just exists, as is the reverberation from the Primordial syllable, Aum. This is itself the Truth! This is the ultimate Wisdom and this is state of highest joy, undiluted (bliss or Ananda). This is also the experience of pure love, the highest nectar of Divine love.

Hence, Tripura is referred to as the Mother Goddess.

Dattatreya addresses him, 'Bhargava, Blessed is the one whose mind is inclined thus, towards learning Truth and discerning on the ways of the life. When a man sinking in the waters of the ocean, finds a boat for rescue –such is the sacred Truth which saves the sinking devotee from the dangerous deep waters of ignorance and delusion. It is certainly due to the meritorious deeds from the past, that the devoted mind takes up to 'atma -vichara' (discerning right from wrong; the permanent from transient).



Dattatreya says that the Devi (Goddess) Tripura, present at the core of the living being is Herself the Truth and Consciousness. The devotee who is sinking in ignorance is literally crawling towards the jaws of death.

Faith is like a fond mother who can never fail to save her trusting son from dangerous situations. There is no doubt about it. But the devotee ought to place his faith in such worthy hands, says He. Only a Guru turns worthy to be trusted and such a Guru, out of His immense compassion will swiftly rescue the unswerving devotees from the jaws of death. Guru reveals Himself as the Divine Mother present at the core of the being. This Light reveals itself as Consciousness. And the foremost quality required for a devotee to receive the Truth, He says, is 'sharaddha' (absolute faith). That is why it is said 'out of His immense compassion will swiftly rescue the unswerving devotees from the jaws of death.'

There are two vital points to note here.

One is the mention of 'unswerving' devotees. Unswerving means that which is constant, steadfast, unchanging or never growing weaker or smaller. Faith should be thus constant and steadfast, for a devotee to receive the lesson from the Guru.

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.

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“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 prey 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."

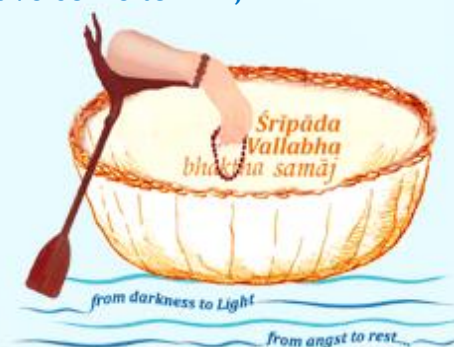
With these words, Lord Datta reminds Parasurama of the strength of the human bindings.

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.

In the last episode, the significance of 'satsang' and the need for it, was verily described as mentioned by Sree Guru Datta to Parasurama. Reading of sacred Texts like Sri Guru Charithra, or Sri Sai Satcharithra or Sripada Vallabha Charithramrtham, could as well be a 'satsang' –for the individual associates himself in the words of the Guru –during the reading of the sacred Text. The reader is in the company of Truth, during the reading. Reading of the sacred 'grandhi' could also be a means to 'gnyana yoga'. As we reflect on it and try to grasp the essence, it is an understanding; in other words, a means of letting our awareness bloom. When the grasped knowledge is being lived by the devotee, then he ascends on the path of yoga.

Adi Guru Datta instructs Parasurama beautifully with instances from characters who lived by. Citing the instance of Hemalekha who instructs her prince on 'atma-gnyana', advising him on the 'Eternal Truth' which is to be lived by and not to fall trap to the transitory illusions of the world. Grasping her words, the prince too who attains realization with the flowering of his consciousness, later instructs his father, the king on self realization and 'atma vichara' as the means to achieve it.

on self realization and 'atma vichara' as the means to achieve it. Because of the beneficial preaching, the king becomes realised and with his noble association, the whole kingdom flowers, wisdom blooming in the townsmen.



Thus, Datta explains how a noble 'satsang' could change the course of the world.

Further, Datta instructs Parasurama on consciousness. "Parasurama! Just as you remain ever as pure consciousness apart from the body, so is the Lord, present as 'unbound consciousnesses apart from the universe.

There is nothing but consciousness in this Creation. Tell me of any place where there is no consciousness; indeed, there is none. It is consciousness which pervades the whole universe. Just as there can be no barriers in an ocean which is full with its waters; so also is this Creation, which is pervaded by the Pure Consciousness."

"Creation is like a city born of divine imagination. O Parasurama, you are aware of the mental creations of daydreamers which are full of people, life and work, similar to this. There are also doubts, tests, discussions and conclusions —all imaginations arising in the mind and subsiding there. Just as castles in the air are mental figments of men so also is this creation a mental figment of Isvara. Isvara is absolute Awareness, without any form.

Sri Tripura is Sakti (energy) and Witness of the whole. That Being is perfect all round and remains undivided." The words are simple, the highest lesson brought home to the seeker in the simplest terms.

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That which appears as the object of enjoyment is only the reflection of the subtle concept already in the subjective mind. The mind draws an image of beauty or something that confers pleasure (transient nature) in conformity with its own repeated conceptions. The repeatedly drawn image becomes clearer and clearer until it appears solidly as the object. An attraction springs up (and enslaves the mind) by constant mental associations.



The mind, becoming restless, stirs up the senses and seeks the fulfilment of its desires in the object; a composed mind is not excited even at the sight of the object of pleasure. The reason for the infatuation is the often repeated mental picture.

Self-controlled yogis are not excited in such ways; because their wisdom helps them to differentiate between the 'transient' and the 'eternal'. That which is transient cannot confer any good. The pleasure it offers is only illusionary, binding one to the lower nature of the world. Whereas, that which confers permanence, the good it confers leads one to higher dimensions, away from the lower worldly nature. Citing the above important points, the princess advises the prince on the distinction between 'temporal' and 'eternal'; between 'pleasure' and 'goodness'.

On being advised the princess, the prince took to contemplation and attained wisdom which made him instruct the same to the king and queen, who in turn advised such knowledge to the ministers and chieftains; who on gaining such superior knowledge passed on the same to the townsmen. Thus, association of the wise, helps in transforming an ordinary land to a 'kingdom of wisdom'.

Thus, Lord Dattatreya advised Parasurama on distinction between the temporal and the eternal; that which offers temporary pleasure and that which confers one with permanent contentment. Careful and repeated contemplation on the same, helps one understand the distinction too and helps us from not running behind the objects of the senses. Rather, it helps one focus on the higher faculties of the mind which are capable of attuning to abide in the higher state of Consciousness. Thus aids in the transformation from individual consciousness to cosmic consciousness, which is celebrated as Sat Chit Ananda (Truth, Wisdom and Infinite Bliss or bliss born of infinity).

Therefore, O Man, throw off delusion!

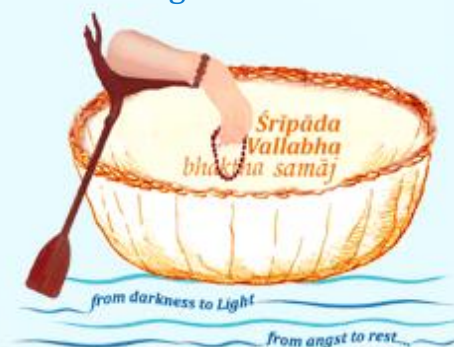


Think of that consciousness which is alone, illuminating all and pervading all. Be of clear vision. Dattatreya continued: Association with the Sages, Oh Rama, is thus the root cause of all that is auspicious and good. By association with a 'gnyani', all people gained gnyana (wisdom). Know then, that satsanga (association with the wise) is alone the root cause of salvation.

In the course of narration, Dattatreya conveys deep philosophies through means of light parables. There is an entire episode dedicated to 'Faith' where several parables are recounted to demonstrate the significance of Faith. One such is in the ashram of an enlightened sage named Kausika, where there were several men of faith, learning from their Master, the lessons on Truth. Karma came in as wild wind, in the form of another man who posed himself as a scholar. While the Guru was away from the ashram, the self-styled scholar entered and tried to lure the several devotees by his delightful words. Thus, karma was brought in to challenge the devotees. Among them, those who were blessed, who had strong faith in their own Guru, had by then learnt to discriminate. But those unfortunate ones, who were lacking in faith, strayed. They were lured by the words of the self-styled scholar. So much so, that they began to doubt their own Guru's words. They fell prey and danced to the tunes of the new scholar. Thus, there they failed. Their karma dragged them to steps behind, from progress. While those men of Faith, were elevated much ahead on the path to Truth.

When the Guru returned to the ashrama, only few remained, as precious stones in a casket. While most others faltering in faith, turned out to be but stones smeared with filth. Destiny seizes and holds only senseless people. Conforming to and following nature, destiny forms part of nature.

It takes a lot amount of rubbing and polishing to make a stone, shine like a gem. The layers of filth had to be removed.



Only the Guru does to a soul, which veils itself with layers of ignorance. As ignorance is shredded, the soul shines –self illumined.

Only a Guru can transform a stone into a Diamond. His touch is like the philosopher's stone. That which comes in contact with the Guru glistens like gold.

Therefore, Oh Parasurama, "eschew high vanity and take refuge in Him. He will spontaneously take you to the Highest State. This is the first rung in the ladder to the pedestal of Bliss. Nothing else is worthwhile."

Further, Datta instructs Parasurama on 'shraddha' –Absolute Faith. 'A hundred storms may come, but you remain unperturbed' is what is said. To remain untouched and staunch in Faith, requires total surrender unto the Guru. "Parasurama! One with whom God is graciously pleased is endowed with Mahavidya, the supreme knowledge by means of which his crossing of the Ocean of Maya is certain. Such a blessed one sees no difference between the Lord and his Guru. Be staunch in your faith. Be devoted to One Who is your Guru. He will soon enable you to succeed in your attempts to destroy the illusion."

Dattatreya further states, "It is consciousness which pervades the whole universe. Just as there can be no barriers in an ocean which is full with its waters; so also is this Creation, which is pervaded by the Pure Consciousness."

Expounding on Faith and greatness of faith, Dattatreya beautifully sums the lesson of oneness, which can be realized only with the grace of the Guru. And such a Guru Who is no different from the Supreme Himself, chooses the one with Faith.

Dattatreya stressed on the need for absolute faith unto the Guru. Further, Datta instructs Parasurama on 'the need for dhyana'.

"The creative faculty in men belongs to something between the body and pure intelligence.



[Note: Body being insentient cannot act of its own accord; nor can intellect do so without a tool.] Therefore, the mind operates apart from the gross body, in dreams; being intelligent it creates an environment as per its latent desires. This clearly indicates that the body is only a tool for a purpose and the agent is intelligence. Instruments are necessary for human agents because their capacities are limited and

they are not self-contained. Whereas the Creator of the universe is perfect in Himself and creates the whole universe without any external aid. This leads to the important conclusion that God has nobody. To realize the Lord has 'nirakara' (formless), it is essential to do 'dhyana'."

In reality, the Lord or the Supreme Energy is devoid of body or any physical conditions. But to make us perceive that Supreme Power within the limitations of our level, HE assumes many forms and many names.

"He is pure intelligence and His consciousness is absolute and transcendental. Such is the consciousness-intelligence in purity, Absolute Being, the One Beyond all Genders. The Sole Sovereign, Parameswari (Transcendental Goddess), overwhelming the three states and hence called Tripura. Though She is the undivided whole, the universe manifests in all its variety in Her, being reflected as it were, in a self-luminous mirror. The reflection cannot be apart from the mirror. So are the jivatma, never apart from the Paramatma.

"Bodies are mere conceptions in the lower order of beings and they are not to the point in the case of God. Therefore, be wise, and worship the one pure, unblemished Transcendence. If unable to comprehend this pure state, one should worship God in the concrete form which is most agreeable to Him; in this way, too, one is sure to reach the goal, though gradually." Thus goes the discourse, between two characters in the Scripture, playing the roles of Hemachuda and Hemalekha.



And Adi Guru Dattatreya stressed on the necessity of worship –to begin with, gross or material worship until one progresses to do mental worship (manasika) and eventually realize the Formless One in the inner eye.

Sri Dattatreya further instructs Parasurama, the nature of the mind is to tilt outward. Because it is used to. Not merely that, it relies more on that which it sees externally. That way it feels safe and familiar. It tends to divert therein, its focus always on the external –which is untruth and temporary. But to attune the mind and shift its focus inward, is the duty of an earnest seeker or a devotee. Tilt the mind inwards. Redirect the attention to deep within you. As HE narrates this through the parable of the prince and princess, Hemalekha instructing Hemachuda, he retires to solitude and practises to shift his focus inwards.

Sri Guru Dattatreya says, “Oh Rama! That ‘ananda’ when you experience with the mind’s focus shifted inward, is inexpressible by verbal means. I tell you further, listen. One needs to be watchful always, consciously aware as to what does one think or do. In this state of awareness, there arises a means to identify oneself apart from the thought-process or action. So, who thinks and who performs the action?

The Self is realized as the Being away from the mind and the body (which does the thinking and the action). As one continues to practise this with effort, and attains a state of identification apart from the body or mind –in other words, in disconnecting from the action or the thought, one is able to realize the underlying stillness. As this realization dawns, one realises this underlying stillness as that which underlies the state of sleep, dream, wakefulness and still permeating to that state beyond the three –‘Turya’.

Hence, first one ought to practise being aware of every thought that passes through the mind. That which stirs an action.



With this conscious practise, one can disassociate oneself from the mind (thought process) and (its resultant) actions. This itself could serve as a means to realize the Truth beyond the three states.”

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Sri Dattatreya further instructs Parasurama, since the universe is only a projection from and in the mirror of consciousness, it's unreal nature can become clear only on investigation, and not otherwise. Truth can never change its nature, whereas untruth is always changing. See how changing the nature of the world is! Distinguish between the changeless truth and the changeful untruth and scrutinize the world comprised of these two factors, varying phenomena and changeless subjective consciousness, like the unchanging light of the mirror and the changing images in it. The world cannot stand investigation because of its changing unreal nature. Just as the owl is dazzled and blinded by bright sunlight, so the world parades in glory before ignorance and disappears before right analysis.

O Parasurama! Note how daydreams and hallucinations are clearly pictured in the mind even in the absence of any reality behind them. How does it happen?

The place of objects is taken up by the peculiar imaginative quality of the mind. When such imagination is deep, it takes shape as creation; consciousness is pure and unblemished in the absence of imagination. Time and space are the factors of division in the world; of these, space refers to the location of objects and time to the sequence of events. Time and space are themselves projected from consciousness.



How then would they divide or destroy their own basis and still continue to be what they are? There is no consistency in the world regarding the existence or non existence of things. Their cognition is the only factor determining it.

Just as reflections have no substance in them, outside of the mirror, so also the things of the world have no substance in them outside of the cognizing factor, viz., Intelligence. The creation therefore is an image. It is not self-shining; and thus it is not self-aware, but becomes a fact on our perception of it. Therefore, I say that the universe is nothing but an image on our consciousness. Consciousness shines notwithstanding the formation of images on it; though impalpable, it is steadily fixed and does not falter. Just as the images in a mirror are not apart from the mirror, so also the creations of consciousness are not apart from it. The universe appears practical, material and perfect because the will determining its creation is perfect and independent; whereas the human conceptions are more or less transitory according to the strength or the weakness of the will behind them.

With the aid of that pure yoga, O Rama, observe the creation manifested by one's will like the hallucinations brought about by a magician. That which shines as 'Is', is Her Majesty the Absolute Consciousness!"

(to be continued....)



Thought for the Day

At least every Chirtra nakshatra, let us make a conscious effort to put into practise at least one teaching of Sripada Swami.

To not hate anyone in this creation means, to love them all. The least, to forgive, and not hold on to grudges.

Let's learn to approach each other with a tint of compassion, and vowing to forgive for the sake of our Guru, for the sake of Sripada Vallabha, for HE has stated – ***Do not hate anyone in this Creation; as all that hatred eventually reaches Me, as I am the in-dweller in all of Creation.***

Let's try...

To move from hatred to love...

From anger to forgiveness...

From darkness to Light...

Here's the way...

Digambara Digambara Sripada Vallabha Digambara



From Śrīpāda Vallabha Sahasranāma

Aum nāma-smarane māthrena yoga siddhi pradhā ya namaḥ

to the Lord Whose Name grants fulfilment in yoga, I prostrate negating the limited 'me'

Aum anantha gnyāna pradhā ya namaḥ

to the Lord Who grants infinite wisdom I prostrate 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 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

