

Maata Anasuya Vrat Katha

Excerpt from ŚrīPāda Charithamrutham

“I presented Myself to Sage Atri who crossed all the three states (past, future and present; three states of existence - sleep, wakefulness and dream; Creation, continuance and liquidation) and pious, ‘Anasuyamba’ who had not the least envy or hatred towards any creature.

Sage Atri undertook a severe penance to visualize the Paramjyoti (The great Light) which is the support for Trimurthi and beyond it. Anasuya-amba (mother) also did penance praying to that Paramjyoti to look at each living being with ambrosial glances and shower grace on them. Living beings experience weal and woe according to the principles of karma. Therefore, Mother Anasuya used to pray with a selfless, noble intention that the results of great sins should affect people mildly and the results of small virtuous acts should give bountiful results.”

- ŚrīPāda ŚrīVallabha (Chapter, 7, Charithamrutham)

Anasuya Amba

The embodiment of Compassion and Selflessness! Her kindness embraced the whole of Creation. She was distressed to see any living creature in hunger or thirst or pain. Her goodness assuaged the pain of the suffering lot.

She did not harbour hatred or ill will against any and her character is speck-less, untainted and pure. She had absolutely no feelings of jealousy and no envy. She was generous in giving away the fruits of her penance to all those who were in need.

Tat Vam Asi

Thou Art That! The Supreme Truth, the goal and destination of every ‘jivatma’ on this earth-journey, whether the jiva atma is aware or not.

Until this Truth is realised, the journey goes on... taking birth again and again, walking on the earth plane with fear and desire, hope and pain. There is no escape until one opens oneself to receiving the ‘wisdom’ with which one can actually break free from



imposed patterns (like a butterfly breaking free from its cocoon and emerging to fly). A 'jivatma' too, needs to break free from the web of ignorance and taste the joy of '**Sat chit Ananda**' - **It is the experience of moksha while being alive on earth; the bliss of liberation.** It is possible and it is the highest state of human experience.

Anasuya-Katha

The Paramjyothi – embodying Shiva, Vishnu and Brahma (Thrimurthi) appeared as an Avadhutha seeking bhiksha from Mother Anasuya, out of their extreme compassion. They wanted to gift the fruit of immortality (the experience of **tat vam asi**) to Mother Anasuya as a fruit of her selflessness and nobility.

Thrimurthi wanted Maa Anasuya to 'remove the veil' which is nothing but the wall of ignorance. (The veil is a direct reference to the web of ignorance or maya, the conditioning born of illusions.) After which they would accept the bhiksha (food).

They wanted Anasuya-amba to demolish the wall of ignorance which was obstructing Her from realising '**Tat Vam asi**'.

Maa Anasuya, on account of her goodness and dent of penance was able to realise the wisdom behind the Avadhutha's words and immediately **let go off her ignorance and conditioned belief systems.**

Thus the veil of ignorance cloaking her consciousness was discarded.

This was definitely possible because of the grace of the Divine. At once, 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 Datta Energy – the shower of Sat Chit Ananda.**

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



Atri

The meeting point of several nerves centres in the spiritual nervous system are called Grandhi. As one unlocks the Brahma Grandhi, Vishnu Grandhi and finally, the Rudra Grandhi at the centre of eyebrows is said to have surpassed the conditioned human experiences. They abide in the experience the fourth state, beyond the three states of dream, wakefulness and sleep. **The name 'Atri' denotes the exalted state of an aspirant, the one who has walked past the 'three'.**

The One who rises above the gross three states is 'Atri'. **To reach the state of 'Atri', one has to attain the state of 'Anasuya' which means the state of mind without evil qualities, but filled with compassion.** 'Compassion' is the chief quality that makes a man, a real human. Envy is the outcome of dis-satisfaction, leading to hatred. In the absence of hatred, one can love others unconditionally.

The more we grow in compassion, easier it is to break free from the patterns of suffering and experience higher states of bliss.



Take 4 lamps, made of any material. Fill it with oil/ghee recalling Anasuya-amba.

Love / lack of hatred

(Do not hate anybody in this Creation. All that hatred also reaches Me only – Sripada as stated in Chap 48, Charithamrutham).

As we light the first lamp, let us consciously recall those whom we disliked; situations which led us to hate a fellow being. Let us now forgive the person(s) and their actions. Let's inhale and exhale calmly, as we send a thought of love to all those who had done harm, or those whom we disliked.

Forgiveness / let go of anger

As we light the second lamp, let's remove anger from our system.

Anger results in unhappiness. There must have been those who caused us to be angry.



We consciously recall them, and forgive all those who harmed us directly or indirectly in any way, which caused us fury over a situation or individual. Let's learn to forgive the past, and those who harmed us in ignorance.

Let's be compassionate towards those who are still carrying the burden of ignorance and unable to see the Light. May our forgiveness be a spark of Light to those in darkness. By forgiving, we are easing our own burden.

Gratitude

As we light the third lamp, let's take a moment to reflect on the many blessings in life. Most often we take our life for granted and fail to remain grateful. Dissatisfaction is only the expression from a tired mind or ego filled with desires.

Let's inhale, exhale in calmness and utter a silent thanks for all that we have received and for those that were denied. Every denial is a blessing too. That which is eventually good for each soul, they are led unto it.

Selflessness

As we light the fourth lamp, let's take some time to think beyond ourselves.

Let's send some goodwill in the form of prayers and love, for every suffering soul around us and those on this planet. Let's pray for those suffering from hunger. Our pure hearted, selfless prayers have such power that someone from some corner will be inspired to go and feed that hungry soul. Let's pray for the elderly and the orphaned and abandoned lot. May Datta's 'anugraha' (grace) descend on them, so that they too shall feel consoled.

On having lit the four lamps, let's recall the Anasuya-tatva intrinsic within each of us.

Mother Anasuya's nature is intrinsically One with Selflessness & Benevolence.

It is a sign of **being in perfect alignment with the Inner Divine Self**.

In the intensity of this perfect alignment, the Divine Energy manifests itself.

Thus, Datta manifested 'through' Anasuya. His manifestation was for the world. But He chose to manifest through her.



When we negate hatred, resultant is only love. When there is love, there would not be any anger, jealousy or ill will. 'Anasuya tatva' is the absence of all negative tendencies. In the absence of negative qualities, one grows more in **selflessness**, compassion, love and other superior virtues. The strength of the Supreme Being, Datta descends only when one grows in higher virtues.

Sripada says time and again "Sumathi Maharani did plenty of akarma. Hence I chose to descend through her."

HE also recalls Vishnudatta and Suseela from Datta Purana, "They were such selfless and pious souls. I instructed the deities of time and action to make Them My Parents."

'nishkā-m-akarma' - to do an action in absolute Selflessness without expectations of reward/gain. The sense of being the doer is negated.

By understanding the broader sense of the aforementioned truth, it is understood as to why Sripada quotes – "My manifestation continues to happen in the higher realms." On a subtler level, **HIS energy manifests itself through selfless souls.**

Thus Selflessness is an intrinsic aspect of Datta Tatva. Selflessness is also the base of **Anasuya Tatva.** Lord Shiva selflessly drank the poison for the sake of the world. This selflessness of Lord Shiva marks the hour of Pradosha. Recalling 'Anasuya Tatva' on Pradosha, is an essential ritual for every devotee of Lord Datta.

**Om Datta Maatha ya vidmahe | Atri Pathniyai Dheemahe |
Tanno Anasuya prachodayat**

Note: No specific rules or restrictions to follow this simple procedure.
If one is running short of lamps, it is okay. Just light a lamp mentally.

**JAI GURU DATTA DIGAMBARA JAI SAINATHA DIGAMBARA
DIGAMBARA DIGAMBARA SRIPADA VALLABHA DIGAMBARA**

