

GURU POORNIMA MALAR 2006



SRI DAKSHINA MURTHY



Sri Raja Rajeswari Peetham
Sri Vdiya Temple Society
Rush, NY – USA

Om Sri Gurubhyo Namaha ..

Sri Guru Paramparayi Namaha



Sri Gnanaamba Sametha Sri La Sri Chaitanyananda Natha

*Gurur Brahma Gurur Vishnuhu
Gurur Devo Maheswaraha
Gurur Sakshaath Para Brahmaha
Tasmai Sri Gurave Namaha*

*Na Guroradhikam Tattavam
Na Guroradhikam tapahah
Tattvgnanaat param naasti
Tasmai Sri Gurave Namaha*

*Dhyana moolam Gurur Murtihi
Pooja moolam Guror Padam
Mantra moolam Guror Vaakyam
Moksha moolam Gurur Krupah*

INVOCATION

*Om Ganeshaya Namaha
Saraswathayi Namaha
Sri Gurubhyo Namaha*



*Suklambaradhara Vishnum
Sasivarnam Chaturbhujam
Prasanna Vadanam Dhyayeth
Sarva Vighnopa Shanthayeh.*

*Om Eka Danthaya Vidmahe
Vakrathundaaye Dheemahi
Thanna Danthi Prachodayaath.*

*Vakrathunda Mahakaaya
Surya Koti Samaprabha
Nirvighnam Kurume Deva
Sarva Karyeshu Sarvadah.*

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GURU POORNIMA PROGRAM

Monday, 10th July 06

- 0245 pm Assemble at the temple house in two lanes in an orderly manner to receive *AIYA & AMMA*
- 0300 pm *AIYA & AMMA* 's arrival by car
- Receive them with *Poorna Kumbham* and with All upacharams
 - **3 Omkarams ,Ganesh Invocations, Laghu Nyasam. etc.**
 - Wash their divine lotus feet & Garland them
 - *Mangala Haarathi*
 - *Aiya & Amma* walk towards outside *Ganapathi* for - Pooja
 - ***Sri Ganesha Atharva Seersham***
 - *Aiya & Amma* walk around temple and enter from East Door at Homam
 - *Kamadhenu Darsanam* at the entrance
 - *Aiya & Amma* receive *Mangala Harathn and Thilakam*
 - *Aiya & Amma* would proceed to the sanctum sanctorum of temple
 - Every one to take their seats in the Homam area
- 0330 pm *Aiya & Amma* perform Puja to *Guruji & Guruvu Garu* inside temple
- 0400 pm *Aiya and Amma* come from the temple and take their seats (near Homam)
- ***Guru Stotram and Guru Gayathri***
 - Shodasa Upachara Pooja to *Aiya & Amma*
 - ***Sri Dattatreya Mula Manthram***
- 0430 pm Devotees Line-up as directed by Volunteers to offer flower petals and *Namaskarams* at the Divine Lotus Feet of *Aiya & Amma* (line to move briskly)
- ***Aiya's Asthothara Satha Namavali (108 names)***
 - ***Dattatreya Sthavam*** coupled with ***Bhajans***
 - ***Pancha Suktham***
- 0630 pm Disciples Speeches –Children's parade/Skit
- 0715 pm *Aiya & Amma*'s Divine Discourses to the disciples.
- 0745 pm *Maha Prasadam*

GURU STOTRAM

1. *Akhandamandalaakaaram*
Vyaaptam yena charaacharam
Tatpadam darshitam yena
Tasmai Shree Gurave Namah

(Salutations to that Noble Teacher who leads us to the Supreme, which pervades the whole Cosmos--everything the animate and inanimate)

2. **Agnaanatimiraandhasya**
Gnaanaanjanashalaakayaa;
Chakshurunmeelitam yena
Tasmai Shree Gurave namah

(Salutations to that Supreme Teacher of Knowledge who opens our eyes blinded by the darkness of ignorance)

3. **Gurur Brahmaa Gurur Vishnuh**
Gurur Devo Maheshvarah;
Gurureva param Brahmaa
Tasmai Shree Gurave namah

(Salutations to that Noble Teacher who is Lord Brahma, Lord Vishnu and Lord Maheswarah and who is verily the Supreme Brahma)

4. **Sthaavaram jangamam vyaaptam**
Yatkinchit sacharaacharam;
Tatpadam darshitam yena
Tasmai Shree Gurave namah

(Salutations to that Noble Guru who enlightens us to realize the all pervading Consciousness present in all states and all beings and things).

5. **Chinmayam vyaapi yatsarvam**
Trailokyam sacharaacharam;
Tatpadam darshitam yena
Tasmai Shree Gurave namah

(Salutations to that Revered Master who directs our attention to the ONE divinity that exists in all that are active and inactive).

6. **Sarvashrutishiroratna-**
Viraajitapadaambujaha;
Vedaantaambujasooryo yah-
Tasmai Shree Gurave namah

Salutations to that Noble Guru who is the ocean of the *Sruti* (Vedas), the Sun of Knowledge that destroys our ignorance (with those rays)

7. **Chaitanyah shaashvatah shaanto**
Vyomaateeto niranjanah;
Bindunaadakalaateetaha-
Tasmai Shree Gurave namah

(Salutations to that Noble Teacher who is the embodiment of that unchangeable SELF, ever-effulgent, eternal, peaceful, beyond realm of space and time immaculate and beyond the manifest and unmanifest).

8. **Gnaanashaktisamaaroodhah**
Tattvamaalaavibhooshitah;
Bhuktimuktipradaataa cha
Tasmai Sri Gurave Namaha

(Salutations to that Enlightened Master who is the an ocean of Knowledge, who is ever in Yoga who is adorned by the Knowledge of God principle, the One that can liberate us from this mundane existence).

9. **Anekajanmasampraapta-**
Karmabandhavidahine;
Aatmagnaanapraadaanena
Tasmai Sri Gurave namah

(Salutations to that Noble Guru who helps us free from the chain of Karma accumulated over several lives, by teaching us the knowledge of the Self).

10. **Shoshanam bhavasindhoshcha**
Gnaapanam saarasampadah;
Guroh paadodakam samyak
Tasmai Shree Gurave namah

(Salutations to that Revered Guru whose Feet we adore to lead us to cross the ocean of life and who reveals to us the Supreme Wealth of Divinity.

11. **Na guroradhikam tattvam**
Na guroradhikam tapah;
Tattvagnaanaat param naasti
Tasmai Shree Gurave namah

(Salutations to that Noble Teacher, beyond whom there is no greater principle, and there is no penance greater than the Guru and there is no Knowledge greater than the Knowledge of Self)

12. **Mannaathah Shree Jagannaathah**
Madguruh Shree Jagadguruh;
Madaatmaa sarvabhuutaatmaa
Tasmai Shree Gurave namah

(Salutations to that Supreme Master who is my Lord, is the Lord of the Universe, and my Guru is the Guru of the World and the SELF in me is the inherent SELF in all beings)

13. **Gururaadir Anaadishcha**
Guruh paramadaivatam;
Guroh parataram naasti
Tasmai Shree Gurave namah

(Salutations to that Enlightened Teacher who is the beginning and the beginning-less, and who is the ultimate God (in the visible form) and there is nothing beyond the principle of Guru)

14. **Dhyaana moolam Gurur Murti**
Pooja moolam Guroh Paadam
Mantra moolam Guror Vaakyam
Moksha moolam Guru Krupa

(The Guru's form is the best to meditate upon, the Guru's Feet are the best for Worship, the Guru's Word is the *Manthra* and the Guru's Grace is the root of Liberation).

AIYA'S GAYATHRI

Nyasam

Asyasri Guru Gayathri Maha Manthrasya
Annapoornamba Rishihi
Daivee Gayathri Chandaha
Guru Murthy Devatha

Aim : Beejam

Kleem : Shakthihi

Sou: Keelakam

Mama Sri Guru Prasaada Sidhyarthe Jape Viniyogaha

Aim: Angustabhyaam Namaha

Kleem: Tharjaneebhyaam Namaha

Souhu: Madhyamaabyaam Namaha

Aim : Anamikaabhyaam Namaha

Kleem: Kanistikaabhyaam Namaha

Souhu: Kara Thalaka Prushtabhyaam Namaha

Aim: Hrudayaaya Namaha

Kleem: Sirase Svaaha

Sou: Sikhaayai Vashat

Aim: Kavachaayam hum

Kleem: Netra Thrayaya Voushat

Sou: Astraaya Phat

Bhuhu

Bhuvaha

Svaha

Om Iti Digbhandaha..

Dhyanam

Jnana Shakthi Lasathkacha

Jnana Daana Parayanaha

Meru Ragni Padaasrithaha

Tasmai Sri Gurave Namaha

Om Gnanaambikaaya Vidmahe

Chaitanyananada Dheemahi

Thanna Guru Prachodayaath

Aiya's AshosttaraSata Namavali

Srī-La-Srī Gnánambá Sametha Srī-La-Srī Chaitanyánanda

Ashtottara Satanamávali

Asya Srī Chaitanyánanda Náthá ashtóttara sata namá mahá mantrasya
 Atmánandaya rsaye namah: sirasi
 Avyakta Gáyatri chandase namah: mukhe vrthé
 Srī Gnánámbiká sameta Srī -La-Srī Chaitanyánanda Nátha devata hrdaye
 Mama Srī Guru Parampara paripurna kataksa siddhyarthe arcane viniyogah:

DHYANAM

*Siva rupam sveta vastram bhushanulepinam
 Manda smita mukhambhojam gnanambayuta vamangam
 Cinnudrankita karam madhurapurva bhasinam
 Srī Rajarajeshvari pithadhisvaram krpanidhim
 Srī Chaitanyánanda Náthá sanandam cintaye sudhih*

*Santi rupam rakta vastrabharana bhunitam
 Srī Chaitanyánanda Náthá hrđi samsthitam
 Anna pradhana niratam karunamayim
 Srī Gnanamba sada cintaye hrđi*

Óm aim hrím Srí m ... (4) ...

1. Srī Chaitanyánanda Náthákhyā Guruve té namó namah:
2. Srī Lankapuri udyada jyotishe té namó namah:
3. Srī Kamalamba hladana vardhanaya té namó namah:
4. Srī Navaratna varya putraya té namó namah:
5. Srī Vijayahara namankitaya té namó namah:
6. Pitṛ vamsa kṛta Srī Cakrata dhanoddharana tatparaya té namó namah:
7. Darsita mata Srī Siva Saccidananda kṛpa kataksa siddhidaya té namó namah:
8. Labda Srī Sadaksara mahá mantra diksitaya té namó namah:
9. Balye Srī Subrahmanya darsitaya té namó namah:
10. Kartikeya grame siddha mata darsitaya té namó namah:
11. Srī Satya Sayisa vatsalaya té namó namah:
12. Srī Gnanamba nayanollasa visranta manase té namó namah:
13. Srī Charumati priya pitre té namó namah:
14. Srī Janakahvaya jamata namaskṛta padaya té namó namah:
15. Lusaka nagare Srī Devi pujana pracarakaya té namó namah:
16. Prati sukṛavare rahasya nama sahasra pathanaya té namó namah:
17. Salmali dviṇe Gurumurti darsitaya té namó namah:
18. Srī Amṛtananda Náthá prathama diksa putraya té namó namah:
19. Srī Annapurnamba paripurna kataksa siddhitaya té namó namah:
20. Srī Svaprakasananda hamsa avadhuta tirtha Srī pada sevitya té namó namah:
21. Bhadrakali pitha sthāpaka Srī Kalyanananda Bharathi Tirtha nutaya té namó namah:

22. Srí Rajarajesvarananda Náthá padakamalarcitaya té namó namah:
23. Srí Ghanasyamananda Náthá anugrahitaya té namó namah:
24. Jagatguru Srí Katambari Baba smarana priyaya té namó namah:
25. Dattatreya sampradaya pravarta turandharaya té namó namah:
26. Kraunca dvipe Srí Rajarajeshvari pitha sthapitaya té namó namah:
27. Genessi tala Rochester nagara viharine té namó namah:
28. Agama silpa sastra panditaya té namó namah:
29. Sada racita mudra hastaya té namó namah:
30. Srí Chakra pujanasakta manasaya té namó namah:
31. Gandha puspa dhupa dipa naivedya santustaya té namó namah:
32. Suvasini pujadi santustaya té namó namah:
33. Samayika mahá puja prita cittaya té namó namah:
34. Navaratri pujane Sudha devya purnabhisaktaya té namó namah:
35. Mahá Sodasi dhyana nimagnaya té namó namah:
36. Paripurna meru prastare Srí Lalita dhyatre té namó namah:
37. Pranasakti amba sthapitaya té namó namah:
38. Sudha devya kalpita sankha rekha hastaya té namó namah:
39. Srí Yajnapala stotra pradaya té namó namah:
40. Mahádara dhana Srí Chakra puja kalpa krtaya té namó namah:
41. Bharati rupa Matangi manu darsitaya té namó namah:
42. Sadhakanugraha Devi pita pratisthapakaya té namó namah:
43. Ashtottara sata pitha sthapaka vrataya té namó namah:
44. Srí Vidya sadhana prerakaya té namó namah:
45. Mahá Vakya upadestre té namó namah:
46. Atma tatva bodhakaya té namó namah:
47. Bhakta vatsalaya té namó namah:
48. Smita madhurapurva bhasine té namó namah:
49. Karuna nidhaye té namó namah:
50. Sada nava rupaya té namó namah:
51. Svatantraya té namó namah:
52. Bhavyana bhavya rupine té namó namah:
53. Jnanina jnana rupine té namó namah:
54. Sakticalana mudroddharita Ganesa murtaye té namó namah:
55. Anahadabja nilaya Lakshmi Narayana darsitaya té namó namah:
56. Anadyanta svayambhuta Srí Sivasaktyaikya svarupa cintamagnaya té namó namah:
57. Kanci Kamakoti pithadhistri darsana priyaya té namó namah:
58. Kamakshi nama jalpa bhrngaya té namó namah:
59. Dhyana dhyatr dhyeyaikya anubhavaya té namó namah:
60. Mantra tantra yantra vijnatre té namó namah:
61. Subhra marga pradaya té namó namah:
62. Iksana vrtti rasikaya té namó namah:
63. Svarupa niscaya jnana hetave té namó namah:
64. Bhavanadardhya vijnana nija rupaya té namó namah:
65. Paradi vaikhari sabda nada rupaya té namó namah:
66. Svatma panjara samlina tejase té namó namah:
67. Trikala jnana divya drstiyutaya té namó namah:
68. Ajnana nibhida dhvanta bhaskaraya té namó namah:
69. Srngara rasa paripurana té namó namah:
70. Sada mudita vadanaya té namó namah:
71. Svanubhuti suvijnana tatvartyaya té namó namah:
72. Ati prema pradarsakaya té namó namah:

73. Dana dharma paraya té namó namah:
74. Santa murtaye té namó namah:
75. Adbhuta caritraya té namó namah:
76. Kapata varjitaya té namó namah:
77. Audarya silaya té namó namah:
78. Bhakti sraddha dhyana gamyaya té namó namah:
79. Matr bhaktyaika nisthaya té namó namah:
80. Matr vatsalya bhumaya té namó namah:
81. Sadacara pravardhanaya té namó namah:
82. Jati mata bheda bhanjanaya té namó namah:
83. Bhakta cittambhojanam suryaya té namó namah:
84. Sakala samsaya haraya té namó namah:
85. Sri ta bhakta manobhista purakaya té namó namah:
86. Yogi brndaya té namó namah:
87. Sisya cittaigha nasaya té namó namah:
88. Dajardra drstiyutaya té namó namah:
89. Sisya santapa haraya té namó namah:
90. Gana lolupaya té namó namah:
91. Sangita rasikaya té namó namah:
92. Gambhira nadaya té namó namah:
93. Dravida veda gayakaya té namó namah:
94. Vadya nipunaya té namó namah:
95. Carumati raga rasamrta pravinaya té namó namah:
96. Nadanandaya té namó namah:
97. Bhajanapriyaya té namó namah:
98. Sruti laya nimagnaya té namó namah:
99. Khanda traya mahá vidya svarupaya té namó namah:
100. Muladhara sthitambhoja Gananathaya té namó namah:
101. Svadhisthana mahá padma Brahma rupaya té namó namah:
102. Manipurakhya kamala Visnu rupaya té namó namah:
103. Anahatabja madhya siva rupaya té namó namah:
104. Visuddhambuja nilaya jivesakrtaye té namó namah:
105. Ajna pankeruha lasadatma rupaya té namó namah:
106. Sahasrara sthitambhoja madhyagaya té namó namah:
107. Akathadi halaksanta pithagaya té namó namah:
108. Trikona pitha madhyastha cit prakasaya té namó namah:
Óm Sri Chaitanyánanda Náthá sadgurave té namó namah: (3)

Dattatreya Stavam

iti Sri datta stavam

**Sri ganesAya namaH
Sri saraevatyai namaH
Sri amRutAnaMda Sri swaprakASAnaMda
Sri guru dattAtrFyAya namaH**

**dattaatrEyaM mahaatmaanaM varadaM bhaktavatsalaM
Prapannaarti haraM vandE smaru gaami sanOvatu**

**dinaMdhum kRupaasiMdhUM sarva kaarala kaaralaM
sarva rakShaakaraM vaMde smarRu gaami sanOvatu**

**sharalagata dharta paritraala paraayalaM
naaraayalaM vibhuM vaMde smarRu gaami sanOvatu**

**sarvaanartha haraM devaM sarva maMgaLa maMgaLaM
sarva kIESa haraM vaMde smarRu gaami sanOvatu**

**brahmalyaM dharmatavaj-jaM bhakta kirti vivardhanaM
BaktaaBIShTa pradaM vaMde smarRu gaami sanOvatu**

**SOShalaM paapa paMkasya dpanaM j-jAna tCjasall
taapraSamanaM vaMde smarRu gaami sanOvatu**

**sarvarOga praSamanaM sarva pIDaa nivaaranaM
vipaduddharaNaM vaMde smarRu gaami sanOvatu**

**janma saMsaara bandhaGnam svarUpaanaMda daayakaM
niSSrEyasa padaM vaMde smarRu gaami sanOvatu**

**jaya laabha yaSaH kaama daaturdattaaya yaH stavam
BUga mOKSha pradaasyEyaM prapatet sakRuti bhavet**

**Sri ganesAya namaH
Sri saraevatyai namaH
Sri amRutAnaMda Sri swaprakASAnaMda
Sri guru dattAtrEyaAya namaH**

KULA GURU:- DATTATREYA

SRI DATTATREYA
Sripaada Vallabha Narasimha Saraswathi
Sri Guru Dattatreya Namaha.



Many Puranas declare Sri Dattatreya as “ Bhagavaan “ and proclaim Him as Jnana Murthy, the personification of spiritual wisdom. In reality whether He had physically existed as “real “ or it is a “ principle of Sri Dattatreya”, that was significantly symbolic is unknown. However, the Saandilya Upanishad declares very clearly that Lord Dattatreya is the Supreme Reality and is the cause of everything that is created. It states, "The Supreme Brahman performed penance which was of the nature of knowledge (Jaana), and desiring to become many, assumed the form of Dattatreya. From that form came out the three letters A, U, M; the three mystical names Bhuh, Bhuvah and Svah; the three-lined Gayatri; the three Vedas Rig, Yajur and Sama; the three Gods Brahma, Vishnu and Maheswara; the three castes Brahmana, Kshatriya and Vysya; and the three fires Gaarhapatya, Ashvaneeya and Dakshina...."He is Vishnu, He is Rudra. He is Indra and He is also all the gods of heaven and all other beings...He is everything. This is the glory of the form of Dattatreya.

According to *Brahmanda Purana*, *Bhagavaan Datta* had appeared in *Vaivasvata Manu*, in the 10th *Yuga*-cycle, in the *Treta Yuga*. Currently, we are in 28th of *Kali Yuga*; which means *Bhagavaan Datta* had appeared – 80 million years ago! On the other hand, the *Devi Puraanam* suggests even earlier date, that is Second *Yuga* Cycle

With minor variations, many different *Puranas* described *Sri Dattatreya* as Divine Entity (God) rather than as a Preceptor (Guru). It was widely believed that He came down to the Universal existence, to spread the Universality of true religion. Based on one of the versions, *Bhagavaan Datta*'s life history has been narrated as follows:

He is the son of Anasuya and Atri Maharishi a great sage of yore, and one of the seven foremost illustrious Seers known as *Saptharishis*. *Anasuya* was an example of piously chaste lady of unparalleled repute. She was established for her '*Paathivratyam*' that is chastity, and her devotion to her husband was of the highest order. *Anasuya* considered her husband, as God Himself. She did severe austerities for a long time to beget sons, equal to Brahma, Vishnu, and Shiva – The Hindu Trinity.

Once the Consorts of *Trimurties*, viz. *Saraswati*, *Lakshmi*, and *Parvati* for a strange reason thought of testing *Anasuya*'s reputed chastity. Then they requested their husbands (*Trimurties*) to go to *Anasuya* and ask her for alms, which should be offered to them in, bear naked fashion. The *Trimurties* knew their consorts' intention. However, they wanted not only to fulfill their request; but also to let the world know of the purity of *Anasuya* and while doing so, the all-knowing *Trimurthis* wanted to fulfill through this test: *Anasuya*'s and *Atri Maharshi*'s ardent desire for children. Accordingly, one day *Brahma*, *Vishnu*, and *Shiva* in the garbs of mendicants (*Sanyasis*) appeared in front of *Anasuya*'s house and asked her for alms, and made a demand that they be served by her while being naked. Having been puzzled at that unusual and unacceptable demand of *Sanyasis*, *Anasuya* could not turn them away for it was not considered the right action (*gruhasta dharma*) when alms were asked and at the same time it was against her purity to come naked in front of other men. She was in great dilemma. After a little thought, she meditated on her husband's form. Then she took a little water from the Kamandalu – (a vessel with water that was used to wash her husband's feet) – and sprinkled over these *Sanyasis*. Immediately they were transformed as three small babies! While it is happening her breasts started filling with milk. Then *Anasuya* thought of these babies as of her own and started cuddling and feeding them nakedly according to their demand. Soon her husband *Atri maharishi* returned home and *Anasuya* related the whole episode to him. She then placed the three infant babies at his feet and worshipped him. Since he came to know everything through his vision, Saint *Atri* embraced all the babies and with his enormous yogic powers, transformed the three into one Child, with two feet, one trunk, three heads and six hands. *Maharishi* blessed *Anasuya* and told her that the *Trimurties* themselves had assumed this form to grant her cherished desire for children of the eminence of *Trimurtis*.

In the meantime Saint *Narada* told *Saraswati*, *Lakshmi* and *Parvathi*, wives of the *Trimurtis*, as to what transpired. These Divine ladies did not know what to do then. On the advice of *Narada Maharishi* they went to *Anasuya* and *Atri Maharishi* as ordinary housewives and asked them for "*Pathi Bhiksha*", meaning, alms of their husbands. *Atri Maharishi* duly honored the three ladies, with utmost reverence and prayed them to fulfill *Anasuya*'s, and his wish for children. Then the *Trimurthis* manifested with their True Form before *Atri maharishi* and blessed all of them and said "This Child will be a great Sage according to both of your wishes, He will be equal to us." He will bear the name of '*Dattatreya*' so saying they disappeared.

After this, there was no known history of Shri Bhagavaan Dattatreya's life and His childhood. The assumption was He became a dropout and was wandering around as an ascetic. Once, while *Bhagavaan Datta* was roaming happily in a forest, a king by the name '*Yadu*' met *Bhagavaan Dattatreya*. On seeing Him so happy, *Yedu* asked Him the secret of His happiness and the name of His Guru etc.; *Bhagavaan* replied to King *Yedu* that "**The Self alone is my Guru, yet I have learnt wisdom from twenty four other *Tattvas*.**" meaning the entire nature was His Preceptor.

Bhagavan's father *Atri Maharishi* symbolizes penance (*tapas*) as described in the scriptures, and *Anasuya* His mother represents freedom from jealousy and considered as a meritorious lady; and when these two natures blend in together in addition to the gift of the Supreme Self, He gave

Himself as *Datta* to *Atri* and *Anasuya*; the highest ‘ Truth ‘ has emerged as Lord *Dattatreya* – as an ultimate self sacrifice.

Legends credited *Dattatreya* as the teacher of *Patanjali* – the author of the famous *Yoga Sutras*; and various *Tantric* orders claimed Him as their founder. The main work was attributed to *Bhagavaan Datta* is the *Avadhuta Upanishad*, which describes the condition of the liberated soul, in all aspects of life which is the epitome of spiritual philosophy. *Bhagavaan Datta* lived as he taught--liberated from the body and mind without any attachments and roamed about naked (*Digambara*). Even the Old Testament records an incident where *David*, the King of *Israel*, reverted to an older Pagan custom and danced naked before the Shrine of Lord in the temple. So this practice seems rooted in ancient tradition in human evolution.

One notable aspect of Lord *Dattatreya* is the inseparable relationship with worship of God as Mother - the Supreme Reality. *Parasurama* (eighth of the ten incarnations of Lord Sri Maha Vishnu), before undertaking intense penance to obtain the grace of the Divine Mother (*Shakti*) in Her form of *Tripura* – (destroyer of – Three Puras - Gunas), approached Lord *Dattatreya* and was initiated into *Srividya Upaasana* the intricacies of worship of the Divine Mother, the source of the Cosmos. **Hence Sri Dattatreya is considered as the *Kula Guru* of the *Srividya Upaasakaas*.**

As the Supreme Philosopher (*Avadhoota*), the true meaning of life and its purpose of sacrifice were revealed to mankind through His life. It is widely believed that there is no meaning for ‘*Brahma Vidya* ‘ if the theory was not put into practice. The significance of this sacrifice is stated in the *Dattatreya Upanishad* where the Lord says, “ Not by action, nor by progeny, nor by wealth or even by self, but by renunciation or sacrifice (*Tyaga*) alone is immortality is alone attained. Real renunciation is the giving up of “ I “ and “mine”, not the mere abandoning of duties. Living a selfless life requires giving up one’s ego. That is what *Bhagavaan Dattatreya* describes as true sacrifice. As a *Yoga-Avatar*, Lord *Dattatreya* teaches us to perform all our duties skillfully and diligently. *Yoga* does not require outside aids, nor does it demand great physical effort. All we have to do is change our outlook and transform our attitude to life. This "change" consists of giving up the idea or feeling of "doer-ship", "enjoyer-ship" and the resultant anxiety (and attachment) for the fruits of our actions. By performing all our duties with this changed outlook, our mind will be freed from agitation and attain the restful state called "equanimity", this is the state of Bliss that every soul ultimately aspires to. This is the state of *Datta* - the ultimate Gift of God.

Let us all take refuge at Sri Bhagavan *Dattatreya*’s Feet who is verily in our Guru’s Form as Shri *Gnanambika Sahita Sri La Sri Chaitanyananda Natha* --- *Ardhanaareeswara* Himself.

OM TAT SATH

ON GURU & GURU POORNIMA

It is said that from granite, to vegetation to animal to human, man has evolved as a result of countless good deeds in scores of previous births. Hence ***Jantunaam Nara Janma Durlabham.*** Of all the creation, it is the human life, which is the rarest of all, and supremely valuable. It is for a human being alone that evolutionary change, progress, achievement, and transformation from humanity to divinity is possible because of the innate and intrinsic powerful faculties of discrimination and discretion that he is endowed with. Thus human is very special: Human birth is granted so that the person concerned can elevate himself/herself to sublime heights and merge with the God -- from God we have come and to God we return.

Man from times immemorial is in search of the identity of man and God. Ancient men went into caves and explored in the forests in seclusion, through severe penance and supreme sacrifices and unparalleled rigorous spiritual disciplines. Consequently, the men of yore had come to the conclusion that the origin, the source, the spirit of every being and creature and nature is Divine and thus, came to understand, experience and realize that:

Beejam Maam Sarva Bhoothanaam (that the seed in all beings is the Seed of the Divine: it grows into cosmic tree and the branches spread into the entire Cosmos ...finally out of these came millions of creatures)

Easwara Sarva Bhutanam (God is the indweller of all beings). ***Isavasyam Idam Sarvam*** (the entire universe is permeated by God).

Mymyamso Jeevaloke Jeeva Bhootha Sanathanaha (**All are embodiments of the timeless Paramaatma, the Eternal Soul in all living beings**)

These great souls who have realized and attained the *Atma Vidya* (Self-knowledge or self-realization) firmly concluded and reinforced that Almighty is ***Vedaha Ventham Purusham Aditya Varnam*** (know that the God is of effulgence of thousands of Suns) ***Anuro Anureeyam*** (Divine is smaller than the smallest atom -- a scientist would say all that exists in this universe is nothing but atoms; while a saint says that *Sarvam Shiva Mayam!*) and ***Mahato Maheeyam*** (Almighty is mightier than the mightiest) and that Divinity alone exists in all that we see and do not see! They had taken the formless Divine as the *Sadguru who* manifested in the entire Cosmos.

Sadguru for all is the Lord Himself as He is the form of Truth and Infinite and indivisible absolute. Sath stands for *Sathyam* that is Truth. 'Gu' stands for *Gunatheeta* (attributeless - who transcends 3 *Gunas* Tamasic, Rajasic and Satwic). 'Ru' signifies *Rupavarjita* (formless) or *Rupaatheetha* (beyond form). Therefore, the one who is attribute less and formless is *SADGURU* viz. TRUE *GURU*, who is God alone. The *Sadguru* who is Omniscient, Omnipotent, Omnipresent and Omnicompassionate is described as:

Brahmanandam - Transcendental Bliss --there is nothing comparable in the Universe - transcends all the material things,

Parama Sukhadam - Highest Happiness, higher than the highest happiness in the world. This highest happiness neither comes or goes... mundane pleasures come and go All pleasures enjoyed by man invariably change God alone confers supreme and lasting happiness.

Kewalam - The ultimate. That which transcends time and space. All mortal men are bound by time and space... nothing is higher than Lord.

Gnaana Moorthim - Embodiment of true knowledge and is the source and basis of all knowledge that confers bliss. Knowledge exists and one can discover, but none can add to it.

Adwaita Darsanam - All are one, there is no second and it is nothing but reflection of one's own self. A wise one would not search for himself.

Dwanda Theetham – who transcends all the opposites (Heat-cold, happiness-sorrow, blame-praise.etc.

Bhava Theetham... Transcends emotions

Thriguna Rahitam – Beyond the three *Gunas* viz. *Sathwa, Rajas, Tamas*

Gagana Sadrusam – sky is all pervading, but cannot be seen. *Akaash* is space, which represents sound. The Omnipresent nature of *Shiva* is space.

Thath Twam Asyaadi Lakshyam - It refers to the 4 Maha *Vaakyas* - Divine pronouncements from *Vedas*, viz., namely *Pragnaanam Brahmaha (RigVeda)*, *Ayam Atamaa Brahmaha (SamaVeda)*, *Tat Twam Asi (AtharvanaVeda)*, *Aham Brahmasmi (YajurVeda)* their goal is one, namely that God alone is....

Ekam - without a Second.... *Brahman* is one.

Nityam never changes (human changes from child to grand father; but for the God neither birth nor end – *Devi* is said to be *Nitya Yavvana* –ever youthful)

Vimalam -. Pure, unsullied, no impurities

Achalam. Steady without any motion

Sarwadhee Sakshi Bhootham ...He is the eternal witness of everything... ..

Who then is a Guru?

A teacher who teaches the material knowledge of academics like natural sciences, commerce, is not a *Guru*. He is merely a teacher who is paid for doing that mundane job imparting worldly education for an ephemeral living. Such a teacher at best stimulates the intellect and as such, hardly plays a role in imbibing spiritual knowledge for Self-Realization, which is the purpose of the life.

In course of ones life span, one may have several Gurus: When a child is born, it is the mother who shows the father to the child. She teaches the child with admonition and love; and being the “creator”, she is the first Guru of the child. As such she is to be adored as ***Matru Devo Bhava***.

It is the father, who sustains the family. Admired by child for his strength and knowledge and feared for punishment, it is he who takes the child to the Guru. Therefore he is to be worshipped as ***Pitru Devo Bhava***.

It is the Guru *that* shows ultimately the God and therefore, is to be revered as ***Acharya Devo Bhava***. It is this spiritual *Guru who is the* “link” to the God--the origin, source, and destination of all beings. There is another interpretation for the word Guru. ***Gukaaro Andhakaarasya, Rukarasthannirodhakaha*** . 'Gu' signifies darkness and 'Ru' denotes that which dispels darkness and brings illumination.

Such great souls of yore who had the vision of all-pervading, immanent Divinity have come to be known as Sages and Saints, Seers, and Masters or Gurus (Preceptors). These *Gurus* have been from times immemorial, sharing with their *Sishyas* (Disciples) this supreme wealth of spiritual knowledge selflessly, relentlessly through *Guru Parampara* (Guru Lineage) awakening, uplifting, enlivening and enlightening the *SishyaKoti* and thus enabling them to redeem their lives by reinforcing the Vedic knowledge, among other things namely:

- ***Sahasra Seersha Purushaha Sahasraksha Sahasra Paadh*** (With thousands of heads, thousands of eyes and thousands of feet, Divinity pervades everything). and
- ***Sarvam Khal Vidam Brahmaha*** (that everything and everyone is Divine) and therefore,
- ***Deho Devalayah Prokto jeevo Devah Sanathanaha*** (body is the temple and the indweller is God). Consider all bodies as temples of God and. hence,
- ***Sarva Jeeva Namaskaaram Kesavam Pratigachchathi*** and likewise ***Sarva Jeeva Tiraskaaram Kesavam Pratigachchathi*** (whomsoever you salute, it reaches the God and whomsoever you censure, it also reaches the God).

Adi Sankara the most eminent spiritual preceptor of par excellence firmly and indisputably declared, extensively propagated and irrevocably established the principle of *Advaitam: Ekam Eva Adviteeyam Brahmaha* - God is one without the second (*Advaitam* – Unity in Diversity, viz. Principle of Non-Dualism).

In spiritual parlance, it is said that a seeker of Truth must understand and be aware of 3 things with the help of the *Guru*:

1. One comes and goes: *AGNAANAM* (Ignorance) comes and then goes (attachment to the body consciousness that is removed by the *Guru*)
2. Second comes and does not go: *SUGNAANAM* (Wisdom) comes and stays (that is imparted by the *Guru*)
3. Third neither comes or goes. : Does not come and go that is *PRAGNAANAM* or *ATMA GNAANAM* Self-Knowledge (dormant, but eternally and innately exists within, like the bright Sun under dark clouds). That is brought out and firmly established by the *Guru*

A *Guru* is necessary to make one understand the formless and attribute less Divinity. Why? He is one who has realized his Self by the dint of his own *Sadhana* and rigorous disciplines. He has traversed the same path, which we are stumbling along, and knows the pitfalls and dangers that may befall the disciple. We do not know the destination, whereas the *Guru* has been there and his return to show us the way is part of his Grace, which as *Sadhakaas* one should humbly acknowledge. The divine powers have unfolded in him and revealed the unknown mysteries of Spirit. Not only has he discovered the hidden reality for himself, but he can also transmit the experience to others to encourage them on the same path. A *Guru* amongst us is regarded as divinity incarnate; through his spiritual accomplishment, he is the closest to God. God exists, but has any ordinary being seen the Divine! The *Guru* is only the manifestation of the Divine

Bharatiyas have held the view that one should try to sublimate one's life by seeking a *Guru* and implicitly acting according to his teachings. In *Shiva Samhita (3:11)*, it states, “Only the knowledge imparted by a *Guru*, through his lips, is powerful and useful, otherwise it becomes fruitless, weak and very painful”. However, as everything happens at the Will of *Isvara* (not even a blade of grass can move without His command) and therefore, at the destined time one meets one's *Guru*. It is said that there are eight types of *Gurus*:

1. *Bodha Guru* teaches the *Sastras* and encourages the pupil to act up to *sastraic* injunctions.
2. The *Veda Guru* imparts the inner meaning of the *Veda s*, establishes the pupil in spiritual truths and turns his mind towards God.

3. The *Nishiddha Guru* imparts knowledge about rites and duties and shows how one's welfare here and in the hereafter can be ensured
4. The *Kaamyaa Guru* makes one engage himself in meritorious deeds to secure happiness in both the worlds.
5. The *Vaachaka Guru* imparts knowledge of *Yoga* and prepares the disciple for the spiritual life.
6. The *Soochaka Guru* teaches how the senses are to be controlled through various types of discipline.
7. The *Kaarana Guru* reveals the unity of the *jivi* and the *Atma* (*that is Jeevatma and Paramaatma* are one)
8. *Vihita Guru* clears all doubts, purifies the mind and shows how Self-realization can be attained.

Of these eight *Gurus*, the *Kaarana Guru* is the foremost. Through various teachings and practices, he helps the individual to progress from the human to the divine consciousness. Therefore, a true Guru is one who teaches through precept.

What does a Guru seek in his Disciple? Total faith.

A Guru or Master gives himself without any expectation. Once a Guru is always the Guru who takes care of all responsibility in every way. In fact, such a Guru lives for just this purpose to awaken the yearning for spiritual knowledge in others. He teaches by precept, the traits of loyalty, truth, and mental discipline, sense of duty. The Guru acts like an **alarm clock** - arise; awake – within every thought, word, and action. The Guru is like a **sculptor** who carves out and transforms a useless stone into a beautiful idol worthy of worshipping after “chipping away the unwanted rock” which is ignorance of a disciple. . The Guru, like a shining light that is symbol of purity, warmth, knowledge, wisdom and a beacon of truth, love and reverence, is comparable to a **lighthouse** that shows the path and guides the course of journey. The Guru is like a **gardener** that carefully tends the tender plant (innocent student), removes the weed (ignorance) and feeds with water and essential fertilizer (knowledge) to turn out a bountiful crop (a realized soul). Being aware of the purpose of life and destination, a Guru acts like a **guidepost** showing the direction and thus uplifts the *Sishya* to sublime heights.

The pride of place given to men of sacrifice in the *Hindu* tradition was reflected in every stratum and aspect of life. The sages and saints, who had kept themselves away from the portals of pelf and power and had solely and wholly dedicated themselves to the temporal as well as spiritual enlightenment of the people, were looked upon as the leaders of par excellence of the society.

The full Moon Day (Pournami) of Aashaadha month is celebrated as ***Vyaasa Pournami***, named after the great sage *Veda Vyaasa*. Owing to the passage of time this day came it to be known as *Guru Poornima*. Sage *Vyaasa*, son of a fisherwoman was born on this day and had on this day, codified the accumulated spiritual knowledge of the *Vedas* under four heads, viz. *Rig*, *Yajur*, *Saama* and *Atharvana*. To him goes the credit of composing the authentic treatise of *Brahma-Sootras* to explain the background of *Vedas*. The great epic - *Mahaabhaarata* (embodying the immortal song of God, the *Bhagavad Geeta*), *Shrimad Bhaagavatam* (the thrilling and devotional story of *Sri Krishna*) are the priceless gifts of *Vyaasa* to the mankind. He also authored the invaluable treasure of eighteen *Puranas* (stories of our great heroes and saints), which he completed on this day, to carry the spiritual and moral precepts contained therein to the common masses. The Guru Lineage is said to have commenced from *Vyaasa Maharshi*, the supreme

Preceptor of mankind. **Offering of worship to a Guru signifies the worship of all the Preceptors of all times.** Such is the importance of the day. Thus, devotional worship of the Guru is one of the most touching and elevating features of the rich Hindu cultural tradition from times immemorial.

Is Guru Pournima meant only for Hindus. Certainly not. The principle is universal to all cross-sections of religions. This planet Earth is blessed to witness great Messengers and eminent Masters: *Jesus Christ, Prophet Mohammed, Zorostra, Gautama Budha, Mahaveer Jain, Guru Nanak, Tao etc.*, who endeavoured to guide and lead their followers, pointed to their reality that there is only one God, who is omnipresent. Their teachings, practices, approaches were different according to the times, cultures and circumstances, but the goal is one and the same.

Pournami means a full moon without any defect or blemish. Moon is nothing but mind. (**Chandrama Manaso Jataha**...meaning that the controlling deity of the mind is Moon). When the mind is completely perfect, it sheds light. This is the day when people should seek to cleanse their minds and make them as pure and bright as the full moon. Purifying the mind and understanding the reality of the Self and mystery of the Universe should celebrate the day. . *Guru Purnima* is not performed alone by circumambulation and offerings to the *Guru*. The real offering is the offering of one's pure love and gratitude to the *Guru* and to know that God exists everywhere is circumambulation. The sacred annual celebrations of Guru Pournami presents a moment of introspection for us to dwell on how far we have progressed so far, and take lessons from it and resolve to march faster

A **Manishi** (ordinary man) gets transformed into **Maharishi** (a saintly person) by the Grace of the *Guru*, as we have seen in the case of *Vaalmiki* the author of the immortal epic of all times *Ramayanam*. Yet another author of unparalleled eminence *Tulasidas* begins by writing the immortal classic: *Hanumaan Chaalisa*: “*Sri Gurucharana Saroja Raja, Nija Mana Mukuru Sudhaari, Baranau Raghubara Bimala Jasu...*” meaning “With the dust of Guru’s Lotus Feet, I first clean the mirror of my heart and then narrate the sacred glory of Sri Ramachandra...” We also know of the anecdotes that how *Adi Sankara*, the most spiritually intelligent ever born on this earth, pleased by the *Seva*, showered in a trice his Grace, on *Padma Paada* for his unflinching faith in *Guru*. The historic *Guru-Sishya* relationship is widely popular of *Sri Ramakrishna Paramahansa-Swami Vivekananda*. Scores of such inspiring examples exist in our midst.

Here is our venerable **Guruji’s Message on the eve of Guru Pournima**: “*Guru Pournami is the day when all devotees assemble physically or mentally at the Guru’s place to pay homage to their Guru. Why? Because, like a mother the Guru has given the devotee a birth, a spiritual birth through five levels of empowerment in Panchadasi Mantra. He has put you on a path of self discovery, empowering the divine love and beauty in you. He thinks and works constantly for the welfare of all. We are all members of his family, Gurukulam*” ... *In the Guru mantra, the words “swaroopa niroopana hetave” occur. It means, “cause for proving your divine nature”. Guru Pournami is a day of re-dedication to God’s work....”*

Guru as the manifestation of the Divine Mother, the Source of Cosmos, is mother, father, the kith and kin, the true friend, he is the embodiment of true knowledge, the entire prosperity, and he is everything and every one. Let us as SVTS family members follow the divine commands of our *Guru* with unflinching faith, and surrender at the Divine Lotus Feet of our *Sri Guru Deva, Sri Gnanaamba Sametha Sri La Sri Chaitanyananda*
.Namō Namaha Sri Guru Paadukabhyaam