



MyDattatreya

Nine Part Datta Sadhana

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INTRODUCTION

If we picture the sphere of Datta Sadhana like a pyramid, then the non-dual perspective that is shared within Avadhuta Gita would be situated at the top. Underneath that, composing the rest of the pyramid, would be the foundational elements that are required to maintain the non-dual perspective, integrate it into our daily lives and eventually perfect it into the state of full enlightenment—the state of Avadhuta.

The ultimate goal of the MyDattatreya project is to allow all sincere beings to reach as far as possible in their spiritual evolution by walking a path that is natural, open, non-violent, and totally non-denominational and non-sectarian. Though when we reach the goal of the path—the state of Avadhuta—there is actually nothing to practise, in order to reach that point we must apply a tremendous amount of firmness and discipline to first stabilise ourselves as content, loving individuals in this world, and then begin the process of deeply cleansing our minds before plunging into silent absorption within the equalised space of Reality as It is.

If we do not have a solid base or foundation, then it is not possible to reach and maintain the highest spiritual vision. Therefore, for the benefit of all beings who wish to embrace the Path of Datta, the team at MyDattatreya has created a basic structure of Sadhana that allows us to first build stability and then to start gradually opening up our natural space of awareness.

THE ARCHITECTURE OF THE NINE PARTS

The first five parts of this Datta Sadhana are designed to help us stabilise as wise, loving and content individuals who are capable of living in such a way that truly benefits others. By practising these first four levels, from taking a basic non-violent stance in life to chanting and performing aarti every day, we can achieve a great deal of stability as individuals and we can easily come to live overall happy and fulfilling lives.

The final four parts of the Sadhana are what serve to take us beyond individuality into universality. Contemplation allows us to loosen up the mind, awareness begins to take us beyond the mind, expression integrates awareness into the varied scenarios of daily life, and finally, absorption utterly dissolves the mind and restores us within our primordially enlightened essence.

However, there is absolutely no use in practising the final part, or even the final four parts of this Sadhana, until we are already stable and enjoying the fruits of the first five parts. For this reason, at MyDattatreya, we have decided to only provide access to sessions that directly talk about the stage of absorption, such as the Avadhuta Gita Study Group, to those who already have a very solid foundation, both in practical terms of their daily lives, and in terms of consistent, devoted spiritual practice that includes connecting to our natural awareness and integrated it into a free-flowing, fearless and dynamic life.

What follows in this section is a brief description of each distinct part of the Datta Sadhana as well as some concise recommendations for how to effectively practise them.

1. NON-VIOLENCE

The pinnacle of the Datta Path is found in the state of unity consciousness, where the perspectives of division and separation are completely dissolved, and we come to realise ourselves as the one singular consciousness that only ever experiences its own nature through the multidimensional dance that we call life.

If the ultimate truth is that all is one, then to act violently would be the most egregious way of acting in opposition to that truth. The more we act violently, the more we create deep grooves in our consciousness that reinforce the dualistic perceptual framework that is built on division, separation and fragmentation.

The goal of the Datta Path is to overcome the divisive perspective through perceiving the truth that reality is fundamentally non-dual and primordially unified, and then to act through that realisation for the benefit of other beings. However, within the sphere of the Datta Tradition, there is no notion that we first have to perceive non-dual space in order to begin acting through it.

Right now, we can begin acting in such a way that affirms the unity of all of life. And really, this is the function that we traditionally call our ‘conscience’—it is the part of us that connects us to the innate knowledge that all of life is truly one.

HOW TO PRACTISE?

To begin practising the principle of non-violence, we should try as much as possible to refrain from hurting—whether directly or indirectly—

consciously or unconsciously, any living being or other form of life through our thoughts, words or actions.

We should examine each and every area of our life and see if there is any way that we can minimise the violence, pain or hurt that reaches others through anything that we do or do not do.

For example, if living beings—animals—have to suffer just because we prefer to eat in a certain habitual way, then we should analyse this choice carefully and question whether it is really in line with the unitive, loving perspective that we wish to establish ourselves in.

Simply put—the more we affirm the principle of unity through our actions, the more we will merge with that principle through the natural expansion of our own consciousness. Similarly, the more we affirm the principle of division through violent action, the more we solidify ourselves within that divisive perspective, which always, always implies the presence of pain and suffering.

2. SELFLESS SERVICE

A real Spiritual Master knows that they have found a sincere student when, instead of asking what they can get, the student asks what they can give. The desire to be of selfless service to the world is a direct manifestation of wisdom—it is a direct manifestation of the innate knowledge that we are all one and that by helping others, we are actually helping ourselves.

Masters within the Datta Tradition are the greatest servants. As soon as the process of dissolution comes to a close and the fuel for karmic existence has been exhausted, then the reality of pure dharmic living begins. Dharmic existence is a mode of life in which everything that we do only gives expression to the direct perception of unity.

So, if the practice, and lifestyle, of the Masters is actually service, then instead of thinking that we will only become such tremendous servants sometime in the future after we have become enlightened—instead of thinking this, we should actually start being of service today in whatever way we can.

HOW TO PRACTISE?

We should start practising selfless service by seeing how we can assume a more selfless and caring disposition during the ordinary routines, events and interactions that compose our daily lives.

If we do any kind of work that reaches others, whether we are meeting people whilst working in a shop or a bank, whether we cook for people, fix their cars, clean their houses, build their houses or websites, or even sell them mortgages, then we should always maintain the disposition of: **‘How can I act in such a way that benefits this person the most, in a way that truly uplifts them...’** This is the beginning of the practice of selfless service.

After optimising all the areas in our lives—in which we are already working with or serving others—towards selfless service, then we can proactively see where we can use our skills to benefit others. There is no point in going out and feeding thousands of homeless people if our own children are not served tasty, nourishing food that is cooked with love. Neither is there any point in seeking to counsel others about spiritual or emotional matters when we are actually neglecting our own close relationships.

Therefore, there is no excuse for procrastination when it comes to starting the practice of selfless service. We must see where we presently have opportunities to benefit others, and we must then seize these opportunities with both hands!

3. FEEDING

In this day and age, when we seek to perceive the visible form of Lord Dattatreya, it is best to look towards the natural world. When Dattatreya manifests Himself in a way that displays His primordially perfect essence, that manifestation must be harmonious. When we look at the activity of the natural world, it is clear to see the presence of a spontaneity and purity that seemingly keeps it blissfully removed from the fragmented world of human beings. It is that purity, naturalness and spontaneity that symbolises Datta.

Therefore, if we wish to give to Datta or make an offering, then we should give to the natural world—we should feed the beings of the earth, water and air. By feeding beings with love and care, we simultaneously empty ourselves out of stored patterns of selfishness and greed, and we gradually come to merge ourselves with the natural rhythm of existence, which always gives back to and nurtures itself spontaneously.

The more we come to include other living beings within our space, and the more we care for and nurture them, then the more we will naturally merge with them through abandoning fear and coming to rest in supreme love. The reason why great Avadhutas are known to be totally omniscient is that they have included the entire cosmos within their space of consciousness, and they have become receptive to and responsible for the plight of all beings. With such a vast compassion comes the means to operate through that compassion. Thus it is so that real spiritual power is always based on love, and it is always given as a tool to carry out deeds of tremendous love, care and compassion.

The story of Dattatreya's original incarnation speaks of his deep identification with nature, his intense spiritual practice in nature, and his profound respect for the wisdom that is to be gained from observing the natural world. Nature became Dattatreya's teacher. He identified twenty-four Nature Guru's, which were simply different discrete lessons found and

given by different elements, animals and beings within the natural world. Dattatreya, the incarnation of Supreme Consciousness, never had a human Guru but took his lessons from the wisdom embedded in creation. These lessons have since served the role as being inspiring and wise instruction to all of Datta's devotees. For more information on Dattatreya's nature gurus, see [here](#).

HOW TO PRACTISE?

One way to practise feeding is to regularly offer food to animals like birds, fishes, or even squirrels, which are easily found within nature.

If we have an area near where we live, like a garden or even a window sill, then we should first offer food to the birds or other animals before we ourselves eat.

Feeding the natural world first before we eat is symbolic of feeding Datta first, which means feeding the Supreme Consciousness that we wish to merge with as It manifests Itself in the form of the natural world.

4. CHANTING

Within the sphere of Datta Sadhana, chanting serves multiple purposes. Firstly, it cuts through the stream of ordinary thinking with a steady flow of continuous, concentrated sound that does not revolve around any kind of limited self-involved perspective. To be able to sit and chant even 108 repetitions of a mantra with perfect concentration, and without allowing the mantra to fall into the background behind the emergence of our ordinary thought patterns, is a great achievement because it means that we are at least

able to suspend our conceptual thought activity to some degree and for some period of time.

Secondly, if we use a mantra that has been empowered by a Master or a Tradition, then that mantra also serves as a means for us to consistently connect to the overarching consciousness of that Tradition.

Thus, the chanting of mantras serves both to train the mind in concentration and also as a way of reaffirming our connection to our reference point for approaching the Supreme Consciousness. The forms of both Master and Tradition are only reference points. They exist only as a means for beings who are still attached to earthly embodied existence to connect to that which is beyond all limited dualistic experience.

For those who wish to engage in the Datta Sadhana promoted at MyDattatreya, we recommend the chanting of **OM DRAM SHRI GURUDEVA DATTA** at least 108 times daily, which is equal to one full mala. This mantra has been specifically recommended and approved by our main guide and inspiration within the Datta Tradition, Brahmarishi Mohanji, as a mantra that can be used to connect to Lord Dattatreya and the entire Dattatreya Tradition.

Because the times that we are living in are incredibly dense and heavy, the ideal number of repetitions of this mantra per day is 1080, which means ten malas' worth. This practice can be carried out by those who are serious about consistently invoking the presence of Lord Datta in their lives.

The meaning of this mantra, as it applies to this sphere of Datta Sadhana, is as follows:

OM: The primordial sound of existence—the initial hum of all creation.

DRAM: The invocation of Lord Dattatreya as a principle—as the movement of Consciousness to know Itself in Its most expanded form and then to express itself through unconditional love, wisdom and harmony.

SHRI: A prelude to invoking Lord Dattatreya as a Guru. ‘Shri’ denotes the luminous, totally radiant aspect of the Guru—as that which blows the darkness of ignorance away.

GURUDEVA: Invoking the Guru, the Master who, by virtue of completing the process of dissolution, has become absolutely all-pervasive and who has become the one existing with and without a body simultaneously. This is the condition of all Avadhutas and of all Datta Masters who give full representation to the Datta Principle in the form of Guru.

DATTA: The name of our Supreme Guide, the one who consistently pours the energy of unwinding and liberation into the hearts of those who are sincerely determined to walk towards spiritual freedom and liberation.

Thus, this mantra is not simply an invocation of a deity. The full path of Lord Dattatreya is described in this mantra as the movement from the unmanifest into the world of creation through primordial vibration and then into the form of Datta—the Great Master who appears through the forms of all Datta Gurus to lead beings back to re-establishment within the Supreme Consciousness. To that One we bow—to Datta—the Heart of Reality!

HOW TO PRACTISE?

The minimum level of Datta Chanting practice is to recite one mala, or 108 repetitions, of **OM DRAM SHRI GURUDEVA DATTA**, per day. This should be done first thing in the morning.

For reference, the precise way to pronounce this mantra is as follows: **OOM DRAAM SHREE GURUDEVA DATTA**.

The simplest way to start increasing our rate of Datta Chanting practice is to recite two malas per day, one first thing in the morning and another in the evening. Once we get to this point, we can, if we so wish, begin to extend

both sessions to equally include two, three, four, right up until the ideal amount of ten malas, or 1080 mantra repetitions, twice per day.

If we are new to chanting, or if we are new to chanting this specific mantra, then we should begin our chanting out loud. However, we should soon aim to start chanting only within our minds as this is the most conducive way to prepare the mind for absorption.

5. PURIFICATION

Ultimately, the entire spiritual path revolves around the process of purification, of removing the karmic dirt that obstructs the light of our pure natural awareness. In several spiritual traditions, such as Hinduism and Buddhism, this process of purification is symbolised through the offering of various flammable substances into fire. One way that we recommend participants of the Nine Part Datta Sadhana to connect to this principle of purification is through the simple practice of aarti.

Aarti involves the regular (usually daily, or multiple times daily) offering of light to a Deity or Spiritual Master. As a part of this Sadhana, we recommended aspirants to offer aarti at least once daily to an image of Lord Dattatreya accompanied by the chanting of a specific Datta Aarti theme that was composed by Saint Eknath.

The benefit of practising aarti is not only that it purifies us individually, but it also purifies the entire space within which we perform it and also the others who participate in the aarti through chanting or through wafting the flames from the lamp over themselves after the aarti has been performed.

It is also important to remember that we should never conceptualise or frame Datta as being any kind of God or slightly more elevated being—Datta is for us the representation of our Supreme Consciousness in both Its Absolute Form and in the form of the Guru, the natural guiding and teaching

principle within this sphere of earthly existence. That is the Datta to which we are paying homage through aarti, and that is the Datta to which we aspire to consistently offer our residual karmic limitations.

HOW TO PRACTISE?

We do not need an elaborate set-up to practise Datta Aarti. We only require a picture of Lord Dattatreya, an oil lamp and either our own voice or another way of playing the aarti recording. The ideal way to perform aarti is with a five-wick aarti lamp (which represents the five elements) whilst reciting the aarti with our own voice, but a small, single wick oil lamp and listening to a recording is acceptable.

There are many different variations around the waving of the lamp, making other offerings and accompanying the chanting that people use when performing aarti, but within this Sadhana we suggest aspirants to initially keep the practise of aarti as simple as possible.

After lighting the lamp, we should hold it with our right hand and simply circle the image of Lord Dattatreya in a clockwise motion whilst reciting or listening to the aarti theme. If others are present, they may also recite the theme in unison with us and even clap along or ring a bell at the same time.

When the aarti is complete, we should switch to holding the lamp in our left hand and use our right hand for fanning the aarti flames over anything in the space that we would like to receive the blessing of purification. Other people can fan the aarti lamp over themselves with both hands.

After the aarti is complete, we should leave the lamp in a safe location to naturally extinguish by itself.

The following lyrics for Datta Aarti were composed by the 16th century Saint Eknath Maharaj in the Marathi Language. A recording of the aarti can also be heard [here](#).

Trigunatmak Trimurti Datta Ha Jana
Triguni Avatar Trailokya Rana
Neti Neti Shabda Na Ye Anumana
Survar Munijan Yogi Samadhi Na Ye Dhyana

Jai Dev Jai Dev Jai Shri Gurudatta
Aarti Ovalita Harli Bhavachinta
Jai Dev Jai Dev

Sabahya Abhyantari Tu Eka Datta
Abhagyasi Kaichi Kalel Hi Maata
Parahi Paratali Tethe Kaicha Ha Het
Janma Maranacha Purlase Anta
Jai Dev Jai Dev

Jai Dev Jai Dev Jai Shri Gurudatta
Aarti Ovalita Harali Bhavachinta
Jai Dev Jai Dev

Datta Yeuniya Ubha Thakala
Sadbhave Sashtange Pranipat Kela
Prasanna Houni Aashirwad Didhala



Janma Maranacha Phera Chukavila

Jai Dev Jai Dev

Jai Dev Jai Dev Jai Shri Gurudatta

Aarti Ovalita Harali Bhavachinta

Jai Dev Jai Dev

Datta Datta Aise Lagale Dhyana

Harpale Mann Jhale Unmana

Mi Tu Panachi Jhali Bolvan

Eka Janardani Shri Datta Dhyana

Jai Dev Jai Dev

Jai Dev Jai Dev Jai Shri Gurudutta

Aarti Ovalita Harali Bhavachinta

Jai Dev Jai Dev

TRANSLATION

Datta is the incarnation of the three gunas, three faces that create the
qualities of people in the world;

He is the Lord of the three worlds, and incarnation of the three gunas;

One can try to logically define Him, but words cannot describe Him;



God, saints and ascetics try to meditate but cannot figure Him out, even in
the state of samadhi;

Praise God, Praise Guru Datta, we offer you a lamp, the worry of day to
day life is taken away;

Inside and outside you are the only God, but those who do not have faith,
how can they understand;

When one reaches the ultimate goal, the cycle of birth and death ceases;

Praise God, Praised Guru Datta, we offer you a lamp, the worry of day to
day life is taken away;

Datta came and stood in front of me;

Reverentially with devotion, I bowed down to Him [in sastanga
namaskaram], which made Him happy, and he gave me his blessing;

The blessing is to end the cycle of birth and death;

Praise God, Praise Guru Datta, we offer you a lamp, the worry of day to
day life is taken away;

I meditated upon Datta; the mind became free and got into a trance;

And then the distinction of a separate God and person was driven out;
now there is just one;

Now there is oneness between Datta and Ekanath - the composer of this
Aarti;

Praise God, Praise Guru Datta, we offer you a lamp, the worry of day to
day life is taken away.

6. CONTEMPLATION

Countless Spiritual Masters have affirmed that the nature of this existence is really ‘Sat-Chit-Ananda’—Existence-Consciousness-Bliss. The beginning of all contemplation should start with the question as to why we do not presently experience our lives as being the dancing expression of a blissful conscious space of pure beingness. From this point, we can begin to investigate the nature of our own specific structure of conditioned perception.

If, from the initial question of why we do not experience existence blissfully, we say, for example, that it is because we consistently suffer or experience stress and anxiety, then we must begin to question why we experience stress and anxiety.

The purpose of this kind of contemplation is not just to accept the activity of our minds as being automatically an expression of the absolute truth, but rather to inspect the mind and see which structures of thinking actually give rise to suffering within our present experience. For instance, if we discover that we always suffer when things don’t go our way, then we can conclude that our sense of happiness is tied to things that seem to happen or not to happen in our outward lives in the world. From this, we can further conclude that because the appearances of life are constantly changing, then as long as our happiness is attached to such transitory things, we can never be truly happy.

Finally, through this kind contemplative thinking comes the understanding that at some point, if we wish to be completely free, then we must develop our awareness in such a way that we are attached to nothing whatsoever within the field of changing appearances. This is the essence of contemplation: it is to use thought in a wise way that actually points towards the undoing of rigid complex thinking and not its endless proliferation.

To have a contemplative attitude means that we are constantly in the process of being watchful, of inspecting ourselves and seeing in which situations we become more contracted and fearful, and then questioning why such a feeling of contraction arises. Through contemplation, we can actually begin to pick apart the structure of our minds and all our habitual patterns of fragmented perception.

In order to become totally liberated, the individual mind has to be dissolved in its entirety. However, this cannot happen when the mind is extremely tight and dense. Through contemplation, through learning to objectively observe and inspect our own patterns of thinking, acting and perceiving, we can begin to loosen up the mind and make it more receptive to the insight of profound spiritual texts and the transmissions of higher, more unified spheres of existence.

HOW TO PRACTISE?

To practise contemplation, we should begin asking ourselves what we actually want in life. If our goal, like most genuine spiritual seekers, is to reach an abiding state of deep, unbreakable peace and contentment, then we should gently ask ourselves what is preventing us from being in that state right now.

When we perceive the habitual patterns of mental activity that block us from resting in an effortlessly peaceful state, then we should simply continue to calmly perceive these patterns and the way in which they operate.

As we begin to shift from the position of being possessed by thought, to being aware of it, then we will begin to perceive the deeper karmic root structures that constantly empower and give rise to our cyclical patterns of thinking, feeling, desiring and fearing.

As long as we are still bound to conceptual thinking, then we should try to shift that thinking into a more contemplative mode. We should especially always hold in our mind the truths of impermanence—that all apparent forms of experience eventually change, separate and dissolve. In the vastness of infinity, our lives are utterly meaningless. Even when we arrive on our death beds, we will perceive most of our life as being like a dream that quickly came and went. When we are suffering because we think that something or another is so important, we should hold firmly to these contemplative thoughts. As we do this, and with time, our consciousness begins to loosen up and our overall experience of life becomes lighter and more unconditionally fulfilling.

7. AWARENESS

By adhering to the six aforementioned stages of practice, which should ideally become natural components of our daily lives, our minds gradually become clearer, lighter and more subtle. When we come to this point, then it will become possible to rest for brief periods in a state of awareness that is without conception or emotion. This is our natural space of awareness that is present before we impose on it the ideas of ‘I am this and that’, ‘This is mine and that is theirs’, etc. As soon as we encounter this empty awareness, even if only for a split second, we must start cultivating it by simply noticing the times that we stray from it into long avenues of circuitous thinking.

As soon as we notice that thinking is arising, we are to immediately return to the feeling of being simply aware and present. We can turn this feeling of being aware into a formal meditation practise by simply sitting quietly and being aware of being aware. As soon as our awareness becomes overclouded by flows of thinking and feeling, we are to just observe this flow and again bring our attention to the basic space of awareness within which all such thought/emotional content is arising.

If we are involved in activity, then we are to cultivate and strengthen our awareness by doing everything that we do with one hundred percent attention, involvement and care. For instance, when we are chopping vegetables, then we are to chop those vegetables with our full attention and the desire to chop them perfectly. If we notice our attention straying into thinking about something in the future, then we are to gently return our attention to the task at hand and continue to perform it as best we can.

Through these two practices of awareness, which take either passive or active forms, our strength of awareness gradually becomes firmer and more one-pointed. As our raw attention is strengthened, it becomes easier to slice through the flow of thinking and touch upon the space of non-conceptual awareness, which is naturally luminous and blissful.

HOW TO PRACTISE?

We should start the practice of awareness by becoming gradually more familiar with the sense of simply being aware and attentive of our own natural space of awareness before we impose a myriad of thoughts and emotions on top of it. When we get lost in any train of thought, we should simply notice that we have become distracted and again acknowledge the space of attention within which all thought activity occurs. We should repeat this process for as long as we are awake and aware during the day.

During moments of activity, we should use the activity itself as our point of focus and strive to commit our full attention to the activity at hand without getting lost in other divergent flows of thought and feeling.

8. EXPRESSION

One of the best ways to start mobilising the practises of awareness and contemplation simultaneously is to try and become aware of the way in which we express ourselves in the world and relate to others and life situations in general.

There are many spiritual practitioners who, when confined in a quiet meditation space, can feel perfectly content and at peace. However, it is far rarer to find a practitioner who is completely at ease and free-flowing in all areas and dimensions of life. Such an ease can only be developed when we learn to pay special attention to how we are expressing, communicating and manifesting ourselves in our expression through all of the varied scenarios of life.

When we come to point where our awareness is totally clarified, and the radiance of what actually is—the innate reality-condition of Existence-Consciousness-Bliss—effortlessly shines through us, then there will be no trace of hesitation, rigidity, inauthenticity, fear or awkwardness in our manner of self-expression. If we sit still in one place and stare into space, we will be in a perfect state of ease, and equally, if we work twenty hours a day, travel and interact with a wide variety of people, we will still be in the same way, yet we will be manifesting that state in a more dynamic mode.

This is the condition of integrated awareness—where the very strength of our purified awareness becomes manifest in a free flow of purposeful, naturally compassionate action. All of this is achieved, again, by simply injecting more and more awareness into the areas where we notice blockages and obstructions in our flow of free self-expression.

HOW TO PRACTISE?

The best way to loosen up our self-expression is to start observing the blocks and obstructions that presently manifest themselves during the course of our daily lives. For example, when we enter into any social or relational situation,

we should be extremely aware of the following types of distortions that, more often than not, manifest as blockages in our flow of self-expression: nervousness, hesitation, feeling superior or inferior, feeling judged, fearing vulnerability, fearing and avoiding confrontation or conflict, and being unable to establish proper boundaries with others.

The best way to start overcoming blockages in our self-expression is to become increasingly aware of these feelings when they first start to arise. When we become aware of, for example, the sense of hesitation or nervousness arising, we should not judge ourselves and try and behave in a completely different way—rather, we simply become aware of the feeling and then act naturally through our state that now, though not being perfectly clear and fearless, is relatively more aware and present. With time, as we cease to be completely possessed by the obstructed forms of self-expression—that is, when we begin to inject more and presence into our expression—then eventually we will begin to gradually relax and expand out of these modes of distorted self-expression. Such tendencies may remain, but they will gradually become more subtle, especially if we are diligently following the methods given in this Nine Part Datta Sadhana.

The key point of practice for expression, and the reason that expression is listed here *after* and not before the practice of awareness, is that we first must have a reasonably firm hold on our basic attention and awareness before we start using it as a tool to smooth out our self-expression. To truly reach perfection in the practice of expression means to completely accept all, even difficult, life scenarios that arise and actually use them as tools to help us perceive our blockages before smoothing them out through gradually bringing a deeper sense of awareness to them.

When we touch upon the space of peace that is native to our natural awareness before concepts and emotions arise, then we must see to it that we allow that peace to permeate all of our activities and actions. Our spiritual practice has to be absolutely continuous through all modes of experience and activity. Only then, by becoming stable in all circumstances, can we arrive at the space that is truly beyond movement, the silence that is actually

always present within even the modes of noise and chaos. This space of total silence is where real absorption begins.

9. ABSORPTION

When we come to the very tip of the previously aforementioned ‘Pyramid of Datta Sadhana’, we arrive at the practice of absorption. Real absorption begins when we cease to perceive ourselves as embodied entities, and we instead perceive the non-dual space within which the appearance-experience of being a person actually arises. This awakening event is typically distinguished by the clear perception that the sense of an individual ‘I’, which we usually assume refers to ourselves as some kind of discrete entity, is actually just a word, another thought that arises spontaneously. When we realise this, we perceive that we already are the space of existence within which all activity, whether apparently internal or external, occurs. To practise absorption means to remain in this state and allow all flows of thought and emotion to exhaust themselves in this space of vivid non-dual perception that is, necessarily, a non-conceptual state—a state of no thought.

Many people who awaken to non-dual space often assume that they have reached the end of the path, but they often only fall further back down by building a new subtler sense of self around their glimpse of awakened experience. The Path of Datta is the Path of Perfection. This means that we must first awaken and then bring that awakened experience to a state of perfection by burning all possible elements that may act to gradually pull us back down. These ‘elements’ are the basic fragments and flows of karmic information that precipitated our birth as human beings in the first place. This karmic information constantly presents itself within the form of thinking. So, it is safe to say that as long as there is still personal thought-activity arising, the goal of supreme dissolution has not yet been reached.

As long as there remains even a subtle sense of an internal subjective entity and an external objective world of others, then the goal has not been reached. The practice of absorption culminates when we have thoroughly ironed out all traces of ignorance from our space of being to such an extent that ignorance, as it is expressed through conceptual thought, can never arise again.

HOW TO PRACTISE?

The practice of absorption can only begin once full awakening has occurred, and we thereby have consistent access to real non-dual space. From this point, it is incredibly important to maintain balance, humility and a deep and loving connection to our guide and their Tradition. It is fruitless to talk about the practice of absorption until it becomes a reality for us. So we will refrain from doing so here.

SESSIONS & READING

Our ‘Into the Heart of Datta’ sessions are specifically designed to accompany and complement all parts of this Datta Sadhana, up to and including the early stages of absorption. Those who are practising Datta Sadhana along these lines will surely feel the empowering benefit of the sessions, and likewise, those who are attending the sessions will noticeably feel how the Sadhana provides a solid foundation for understanding and connecting to everything that is shared within the sessions. Because it is our intention to make the ‘Into the Heart of Datta’ sessions accessible to all, it is only recommended, and not mandatory, for participants to use the Nine Part Datta Sadhana as a guideline for their spiritual practice.

The core text that we use within these sessions is: *Sanatana Dharma Amrita: Twenty-Four Principles for Spiritual Perfection*. This text was specifically created to allow a wide variety of people, with different temperaments and levels of understanding, to grasp the pure, undiluted teachings of Lord Dattatreya from wherever they presently stand on their path. Whether someone is a theist, atheist, agnostic or a member of any world spiritual tradition, they will surely find something within this book that inspires them to genuinely deepen their spiritual practice, open their heart and expand their awareness.

The text offers a plethora of stories, quotes and unique insights that can easily serve to inspire group discussions, questions and answers, and the revelation of many more ways of approaching the natural spiritual path of Lord Dattatreya.

FINAL REMARKS

It is our goal at MyDattatreya to continue to clarify, refine and expand the ways that aspirants can connect to the pure essence of Lord Dattatreya through this simple and natural framework of Sadhana. With time, we hope to have many resources, whether in the form of text, video and online and in-person events, that will allow people to keep strengthening their spiritual practice within the Datta Tradition in a way that is of equal benefit to themselves and the entire world.

If you have any questions, please feel free to contact us via the contact form on www.mydattatreya.com

We would like to humbly thank our Eternal Primordial Guide, Lord Dattatreya, who is verily the living Heart of Reality Itself, along with the great contemporary Representative and Exponent of the Datta Tradition, Brahmarishi Mohanji, for continually blessing, empowering and guiding this initiative. Any benefit that people receive from this work is solely due to the living Grace of these Sublime Beings.

May the Blessings of Lord Dattatreya be with all who read these words. May all sentient and insentient beings be benefitted.

OM DRAM SHRI GURUDEVA DATTA

