



# Charanāmṛta

Guru Purnima Special Edition  
*Guru Tatwam*

## Aum Mahā Ganapathi



## *Svāgatam*

### **‘Charanāmṛutham’**

*Śoṣaṇam pāpapaṅkasya dīpanam jñānatejasām|  
Gurupādodakam samyak saṁsārārṇavatārakam*

The water (udakam) of the Guru's (guru) feet (pāda) dries up (śoṣaṇam) the mud (paṅkasya) of the sins (pāpa), kindles (dīpanam) the fire (tejasām) of Knowledge (jñāna), (and) causes (one) to cross (tārakam) the ocean (arṇava) of Transmigration (saṁsāra) in the right way (samyak).

There is a lot of deep meaning to the ‘drinking of waters that pass through the Guru’s feet’.

On a gross level, it might merely mean the ‘chanara-tirtha’. But in reality, there is a deeper significance, as per Guru Gita.

Drinking of the waters that pass through the Guru’s Feet -> means the state of ‘absolute surrender’ and ‘perseverance’ with which one is ready to assimilate all that comes from the Guru.

Whatever that comes from the Guru, be it words, or silence, or denials or His glance.

*Ajñāna mūlaharaṇam janmakarmanivāraṇam|  
Jñānavairāgyasiddhyartham gurupādodakam pibet*

One should drink (pibet) the water (udakam) of the Guru's (guru) feet (pāda) in order to obtain (siddhi-artham) knowledge (jñāna) (and) renunciation (vairāgya). (That water) destroys (haraṇam) the root (mūla) of ignorance (ajñāna) (and) suppresses (nivāraṇam) the karma-s (karma) (bringing about) birth (janma).



Anything from the Guru is birthed from His Supreme Compassion, and they are in gross terms addressed as the 'waters'. To assimilate HIS word or teaching - is referred to as the 'consumption' of Pada-Tirth.

The Guru's teaching most often is through the supreme medium of silence. Hence, a physical form is not required for the Guru to guide HIS disciples and devotees.



*Koti Koti Pranam to our Guru, of the Highest Order*



**JAI SAI RAM**

## *From Sri Sai Satcharita*

True Faith is indeed as hard as the sturdiest of rocks and as tender as a petal of a flower.

When Baba asked Kaka to cut a goat, he readied himself without hesitation.

Tightening his grip on the knife, raising his hand, he asked Baba, “Baba, just tell me once. What should I do?” Baba said, “Go ahead. What are you waiting for?” Making a semi circular turn with his hand for an effective strike, it appeared that he would strike any moment. But in a fraction of a second, Baba called out. “Kaka. Stop this cruel act. How could you kill? Did you not think of this? Is it Dharma to kill a poor goat?” Everyone felt relieved. In fact, Baba is the protector of all; including the meek and humble. How could HE allow an ailing goat to be killed!

**Everything was just a Divine play of sport.**

Hearing Baba’s words, he threw aside the big knife. The devotees witnessing this spectacle were all surprised. **Devotion to the Guru had scaled the peak!**

Kaka responded, “Baba, Your words are my only ‘dharma’. There is no other law. I do not know about ‘punya’ or ‘paapa’. Your word is my Veda. What more do I need beyond You and Your word?”

One who thus considers to the Guru to be his all, having surrendered to Him entirely, who considers the Guru’s word and intent, to be his only Dharma, such a devotee is indeed a disciple of the highest order. One need not consider the consequences of the actions whether they give pleasure or pain. True moksha or the highest state is achieved at the Guru’s Feet.

## *Epitome of Guru bhakthi*

### *From Sri Guru Charitra*

Sandeepaka's devotion unto his Guru is that which stands a lofty light-house, guiding seekers across the difficult stormy oceans of 'samsara'.

True devotee of a Guru is keen on the service to the Guru so much so, even if Parameshwara comes and stands, he has no eyes for HIM, except his own Guru. Even when Paramashiva appeared in front of his eyes, the devotee could only think of his own Guru first and only the Guru mattered.

For what ever the Lord can offer, can be offered by the Guru Himself. If only his Guru has willed, it would have been. But if something has not been granted to him, it meant that it has not had the consent of his Guru. When such was the case, how could he bypass his Guru and receive a boon from Eashwara Himself? No, he did not want such a gift.

Even when Mahavishnu appeared, the devotee was only more firm, expressing still deeper his desire for no-such boon which did come through his own Guru. Wasn't this the highest pinnacle of devotion!

Stauncher was the 'steadfast faith' and firmness of the devotee who did not even consider it worthy to talk to the Lord or engage himself in any other activity, which did not include or mean the service to his own Guru. Finally, the earnest devotee prays, "Lord if you are still so eager in offering me, a worthless one, a gift, then please may it be an increase in the steadfast devotion I have unto my Guru's Feet. May I be blessed with such devotion that shall let me serve my Guru relentlessly and more selflessly." The prayer was pure, simple and of the highest order.

Moved, the Omniscient One Who Himself is in the name of Shiva, Vishnu and the Guru Himself, appears in His resplendent Formless Self and graces the devotee with absolute Sat-Chit-Ananda.





## In the words of Sant Kabir

*He is the real Guru, Who can reveal the form of the formless to the vision of these eyes,  
Who teaches the simple way of attaining Him.*

### **Gratitude:**

The Guru is also formless originally.

To lead His seekers or help them perceive the formless, HE takes on a form at times.

Even when the Guru leaves His own physical frame or form, HE continues to lead His devotees, guiding them to perceive the formless.

Only the Guru can do this.

## From His Sahasranama

**paramaprema pavitra moorthiye namaha**

He Who is the embodiment of pure love

**ñirmalya prema-mārga bodhakā ya namaha**

Salutations to Him Who preached the path of pure love to reach Him.

“I am the embodiment of Love. You will know Me through Love only.”

– Sripada Srivallabha, Chapter 4, Charithamrutham.



## Path of Love ~ Prema Marga

as stated by Sri Gajanan Maharaj

Gajanan Maharaj has said, “There are different roads leading to the same summit. To realize the Divine within and out, one has to walk the path.

Karma marga is observance of strict austerities to the letter, without even the slight deviation, as prescribed in the Vedas, the protocols are observed scrupulously. This is the path that he follows. It is very difficult, almost like walking on a razor’s edge.

While, Mine is Yoga Marga. We take to the path by using ‘dhyana’ as a tool.

The other is Bhakthi Marga, which is inclusive of the ‘bhava’ which with one reaches the Destination. Mirabai in the North, Kothai (Andal) in the South, their love for the Divine is to stand for eternity; as eternal symbols of Bhakthi Marga. They merged with the Divine with their undiluted bhakthi. It starts as ‘vatsalya bhakthi’ and blossoms into ‘madhurya bhakthi’.

The one on the Yoga marga is not in need of any of the external methods. With the knowledge that’s needed, his practise of meditation facilitates the ascension of Kundalini, he reaches the highest experience. Yet, pure love unto the Divine and one and all, is mandatory.

Whatever may be the path, in the absence of love, it all goes for a waste. It is thus essential to love the Guru and God, and love one another, and be compassionate towards all, on all the pathways to realization.”



## *As if the Faith, So shall be the Fruit*

A leper who is ardently devoted to Sri Guru once feels miserable at his own condition. The Omniscient Guru summons him and asks him to collect a piece of dried wood, from the woodcutter who was carrying a bunch of dried logs of wood from a dead Audumbara tree. Sri Guru further instructs him to plant it on the banks of Sangama and water it daily. The Guru says that when he (the leper) begins to see fresh new shoots beginning to bud/blossom, the leper would be cured of his leprosy.

The word of the Guru is like the ray of sunshine after a long night. With utmost faith, the leper, taking the piece of dried log from a dead tree, hurries to the Sangama and planting the piece of log on its banks, commences his ritual of watering the log of wood. The leper was an earnest devotee. Doubtless! He watered the log of dead wood with least doubt, as if he was watering a flowering plant. To explain better, he watered as if it was an abhisheka to a Deity; such was the emotion with which he cared to water the piece of dead log. This emotion brimming with life, is a result of absolute Faith in the word of the Guru.

When faith scales the peak, what is not possible!

That dried log of wood which stands tall as an ever green tree, through the winds of time is a lofty instance of Guru bhakthi.

### **Tad bhavam, yad bhavathe**

As is the 'bhava' so is the 'anubhava'.

## Guru Gita

‘Guru Gita’, a part of Skanda Purana, the much-revered ancient Text authored by Veda Vyasa.

It is depicted as a conversation between Lord Shiva and Shakthi. On subtler terms, it is referred to as the conversation between Paramatman and Jivatama. The Purush and the prakrithi!

When ‘Shakthi’ representing the Jivatma approached Paramesvara and seeks a means of liberation from the oceans of worldly life (samsara), Paramashiva; ‘Guru tatvam’ is the only means, as said by Lord Shiva Himself.

On being told so, Devi further requests to elaborate on the same and offer the same as ‘diksha’ unto her.

This teaching itself is summarized as the Guru Gita, by Veda Vyasa and is present in Skanda Purana.

This edition of Charanamruth is a special collection of gold from the Guru’s Feet to remind us all, of the ‘Guru Tatva’.

A few selected verses which surmise the most wonderful Guru Gita...

*Durlabhaṁ triṣu lokeṣu tacchṛṇuṣva vadāmyaham  
Gurum vinā brahma nānyat satyaṁ satyaṁ varānane*

**Meaning:** Listen to that which is difficult to be obtained in the three worlds. I say - the Absolute - is none other but the Guru Himself. This is the Truth. This is the Truth.

(śṛṇuṣva) Listen

(tad) to that

(durlabham) which is difficult to be obtained

(triṣu lokeṣu) in the three worlds

(aham) I

(vadāmi) say

(brahma) the Absolute

(na) (anyat) is no other

(vinā) but

(gurum). the Guru

(satyam) This is the truth

(vara-ānane) oh graceful!



*Dhruvaṁ teṣāṁ ca sarveṣāṁ nāsti tattvaṁ guroḥ param*

**Meaning:** Unquestionably in all that is (everywhere), there is nothing more higher or greater than the Guru.

(ca) And  
(dhruvam) unquestionably  
(sarveṣāṁ) for all  
(teṣāṁ) of them  
(asti) there is  
(na) no  
(tattvam) principle  
(param) higher  
(guroḥ) than the Guru

*Yasya jñānādidam viśvam na dṛśyam bhinnabhedataḥ  
Sadekarūparūpāya tasmai śrīgurave namaḥ*

**Meaning:** Salutation to that venerable Guru by whose Knowledge this universe is not seen or considered as being divided by difference(s).

Salutation to that venerable Guru whose form has the same form as the Truth.

(namas) Salutation

(tasmai) to that

(śrīgurave) venerable Guru

(yasya) by whose

(jñānāt) Knowledge

(idam viśvam) this universe

(na dṛśyam) is not seen or considered

(bhinna bhedataḥ) as being divided by difference(s)

(*Salutation to that venerable Guru*)

(rūpāya) whose form

(sat ekarūpa) has the same form as the Truth



*Hetave jagatāmeva saṁsārārṇavasetave  
Prabhava sarvavidyānām śambhave gurave namaḥ*

**Meaning:** Salutation to the Guru Who is Śambhu an epithet of Lord Śiva, the Cause of the worlds, Who offers a bridge helping us to cross the worldly ocean.

Salutations to the Master Who Himself is the embodiment of all Knowledge!

(namas) Salutation

(gurave) to the Guru Who is Śambhu

(śambhave)an epithet of Lord Śiva

(hetave) the Cause

(jagatām eva), of the worlds

(Setave) the bridge (*to cross*)

(saṁsārārṇava) the worldly ocean

(Prabhava sarvavidyānām) the Master of all knowledge!

*Yasya kāraṇarūpasya kāryarūpeṇa bhāti yat  
Kāryakāraṇarūpāya tasmai śrīgurave namaḥ*

**Meaning:** Salutation to that venerable (śrī) Guru Who shines forth in the form of the universe (effect); and He Himself is the Cause of that effect. Salutations to Him Who is the Cause and the Effect!

(namas) Salutation

(tasmai) to that venerable

(śrī) Guru

(yad) Who

(bhāti) shines forth

(rūpeṇa) in the form

(kārya) of the effect (the universe)

(rūpasya) Who is

(kāraṇa) the Cause

(yasya) of that

*(Salutation to that venerable Guru)*

(rūpāya) Whose form or nature

(kāraṇa) cause (*and*)

(kārya) effect

*Yatpādareṇukaṇikā kāpi saṁsāravāridheḥ  
Setubandhāyate nātham deśikam tamupāsmāhe*

**Meaning:** Any small particle of dust of His feet forms a bridge to cross the worldly ocean. And that's why we serve and worship HIM – the Lord known as the Guru.

(kā api) Any

(kaṇikā) small particle

(reṇu) of dust

(yad pāda) of His feet

(setubandhāyate) forms a bridge

(vāridheḥ saṁsāra) the ocean of Transmigration.

(upāsmāhe)we serve and worship

(tam nātham) that Lord

(deśikam)Guru

*Śrīnāthacaraṇadvandvaṃ yasyām diśi virājate  
Tasyai diśe namaskuryādbhaktyā pratidinam priye*

**Meaning:** One should bow every day with devotion, towards that direction which faces the most adorable (respectable) Feet of the Lord which shines.

(namaskuryāt), one should bow  
(prati-dinam) every day  
(bhaktyā), with devotion  
(tasyai diśe) to that direction  
(yasyām diśi) in which  
(śrī dvandvam caraṇa) the venerable Feet  
(nātha) of the Lord  
(virājate) shines



*Akathāditrīrekhābje sahasradalamaṇḍale*  
*Hamsapārśvatrikōṇe ca smaretanmadhyagaṃ gurum*

**Meaning:** In the circular region of the thousand petalled lotus, *consisting of three lines* which begin with "a" "kha" "tha", the three sides of the Triangle.

One should remember the Guru Who is in the centre of that Triangle.

(sahasra dala maṇḍale) In the mid region of the thousand petalled lotus  
(akatha-adi-tri-rekha-abje) Consisting of the three lines which begin with (a, ka, tha)  
(hamsa) (pārśva) (tri-kōṇe) sides of the Triangle  
(smaret) One should remember  
(tad) that  
(gam) Who is  
(madhya) in the centre of that triangle  
(gurum) Guru

**Digambara Digambara ŚrīPāda Vallabha Digambara**  
**Digambara Digambara Śrīchakra Dattatreya Digambara**

## From Sripada Srivallabh Charithamrutham

Chapter 20 mentions Guru Tatwa. A few pointers from the same for recalling or practising, this week and thence forward.

It is of utmost significance to note this specific point, being mentioned under Guru Tatwam. The following are the words of Sripada Vallabha Himself, as stated by Guru charan, in chapter 20 when he is asked to describe Guru Tatwam.

“Unless there is a bond of indebtedness even a dog will not approach you. So, if any one approaches you for help, help him if you can. If it is not possible, explain to him about your inability in polite words but, don’t display unkind temperament. If you show merciless treatment, I, Who am an in-dweller of all beings, will also be merciless towards you. It is a fact that I alone am the root cause for all this.”

**Inference:** So, our Guru stresses on the virtue of Kindness and Compassion.

It becomes an undeniable duty for a devotee to be compassionate and kind, in speech, thought and action, to whoever crosses our way; if we expect such kindness or compassion unto us from the Guru Himself.

“I am the One Who is in the form of all Guru! There is no end to this Avathar, because, this avathar is the form of Parama Guru Who is an embodiment of Compassion. As soon as I receive the call of the devotee, I will respond at once. I am waiting for the call from My devotee. If a devotee moves one step towards Me, I will take hundred steps towards him. My natural trait is to protect My devotees like an eye lid protecting the eyes and to guard them against all accidents and troubles.”

**Inference:** He is certainly the embodiment of endless compassion. But for us to experience His compassion and causeless love, we ought to take one step towards Him. This might not merely mean to get immersed in rituals or other procedures by physical means. It could mean the ‘inner’ step – or taking a step from the heart. As He Himself has already stated in the earlier chapters that HE can be reached only by pure love,

It could also mean, that unless and until we proceed in the direction of the heart, or in the path of 'bhakthi' where the quintessential ingredient is 'prema' or pure love, it cannot be considered as we proceeding towards HIM.

To display some love or kindness or compassion, to those around us, irrespective of how they treat us, considering HE is intrinsic in each and every atom, in every soul - is itself our first step towards Him. Only when we take one step, can we expect Him to come further towards us and lead us further.

Recalling His words further in Chapter 48,

**“Do not hate anybody in this Creation. All that hatred also reaches Me only.”**

Let us resolve, this Guru Purnima, let us offer our heart unto HIM.

Let us try to forgive all those who have hurt us, sometime in the past or now.

Let us let go of all ill feelings, anger or hatred, or anything that we might carry in our hearts. For they serve as an obstacle in our own progress unto the Guru.

Let us practise to look at each and every one with compassion; and with His Name in the heart.

The road to His abode, is never too far.

## Punardarśanāya

*punar darshanaaya punar harshanaaya  
Sri Guru kripa varshanaaya*

Until we meet again, in a peaceful manner (on a note of contentment)

Let us all be showered with Sri Guru's blessings!

With Sri Guru's blessings, the next episode will be available at the link for the next  
Chithra nakshatra

<https://sripadavallabhabhaktasamaj.org/journals/charanamrth.php>

**Jaya Guru Datta Digambara**

**Jay Sainatha Digambara**

**Digambara Digambara ŚrīPāda Vallabha Digambara**

**Digambara Digambara Śrī Narasimha Sarasvathi Digambara**

**Digambara Digambara Śrī Swami Samartha Digambara**