



Charanāmṛth

Turns 1 year today, on this Auspicious Aswayuja Krishna Dwadashi,

On the auspicious eve of Chitha Nakshthra,

Charanāmṛtham has been gracing all of us, every month

This is entirely due to HIS blessings, His compassion... His love.....



Prostrations to Maha Ganapathi
HE removes all hurdles on the path
He is One with ŚrīPāda ŚrīVallabha
He Himself is Shirdi Sai Baba



Svāgatam

Fourteenth Edition :: Special Edition

1st year anniversary of Charanāmrutham

Every month, on the auspicious Chitha Nakshathra, Sri Charana graces us with His love. These words are a result of HIS grace... His compassion in droplets, harnessed with care. They are droplets of sanctity passing through HIS Feet. His Love has resulted in the form of this electronic journal.

On this Aswayuja Krishna Dwadashi, we look back with love. Every month's creation is entirely His'. His grace working through.

Its His love for all of us, each one without exception.

Let us cherish His love, receive them as they come forth in abundance, so that we are able to reflect back the same, to all of Creation.

Let the love we receive bounce back and embrace all in our orbit and beyond.

Heartfelt gratitude and love to each one of you who have been journeying along...

Going forth, may we expect Chanramrth, with more additions and changes.

ŚrīPāda Rājam Saranam prapadhye

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Guru Vandanaṁ



From the Dwarakamai

Baba has repeatedly said,

“If any one speaks insultingly to another, then he has hurt Me only and pierced My heart. He hurts Me immediately who speaks a volley of hard words to another; while I am immensely pleased for a long time if one bears an insult patiently.”

Recalling Baba Sai’s words, let us always try to be humble and kind in our speech and action.

Let thoughtfulness be constantly within us, so that our words and deeds are in accordance with it.



A Name from His Sahasranama

spateeka-prabhādhārā ya namaha

Meaning: Who is transparently glowing like the Light from the purest crystal

amrithārṇava dhivya sathyam pradharśakā ya namah

Meaning: Who reveals Divine inner essence (from ocean of Truth – wisdom)

rtham prabodhithā ya namaha

Meaning: Who reveals the inner –Truth or Divine Truth (Rtamu)

Saṅkalpaṁ

We shall merely recall the original 'saṅkalpaṁ' – from the 1st edition of Charanamth.

When there is a shower of HIS Charanāmruth, who would not want it?

The mahaSaṅkalpaṁ of ŚrīPāda ŚrīVallabha is indeed magnificent. As He Himself has stated, the purpose of His incarnation is to move the kundalini of the universe. In His magnificence, all of us, His devotees are tiny droplets. One such droplet is ŚrīPāda ŚrīVallabha Bhaktha Samājam, commenced on Guru Dwadashi of 2018, under His command. It is HIS Saṅkalpaṁ that this guild is to be formed.

To let the blankness be, is what we intend. And that which gets written is His will. That's how this Charanāmruth comes to being.

It is true that He chooses to communicate to His devotees, each and everyone, in ways and methods appropriate to each. As a guild of devotees, we are all in this together.

ŚrīPāda ŚrīVallabha Bhaktha Samājam is inclusive of all HIS devotees, disciples.

We all are sailing our way, to the Golden Land of ŚrīPāda ŚrīVallabha, the Eternal land of Truth, Light and Joy. Our consciousness is taking baby steps, under His Supreme Guidance.

This as a platform shall merely guide us to recall with fondness, the Charithāmrutham.

This as a platform shall serve all His devotees to come together, as we journey towards HIS Consciousness. (In expanding our awareness from an individual level to yogic level – from narrow limitations to vastness).

Proceeding further, towards the Golden Pithikapuram where ŚrīPāda ŚrīVallabha is eternally present and easily accessible.

Let's recall the following passage from Charithamriutham:

There is a Pithikapuram in subtle view just as there is a Pithikapuram in gross view. That is Golden Pithikapuram. That is well established in the circle of aura enveloping My physical body. Anyone who obtains My grace, irrespective of the epoch, country or time to which they belong – will have their consciousness well established in that Golden Pithikapuram. This can be understood by all those who are blessed with yogic insight. Those who earn a place for their live consciousness in Golden Pithikapuram are really fortunate. I will follow them in each and every birth and save them.

Golden Pithikapuram is purely constructed with consciousness. When that matter related to consciousness is developed in the Seeker, he becomes a resident of the Golden Pithikapuram.

So, what is this 'matter related to consciousness' which Charithamrutham speaks of?

Let us try to identify that matter. It is to be realized. And how can we do that?

Of course, only with ŚrīPāda Vallabha's grace.

To practically, help understand that 'matter related to consciousness' Śrī ŚrīPāda has devised an easier means.

This is presented here, on this auspicious Guru Dwadashi.

It could be used as a mere guidance – a guided session to have a glimpse of the ‘Golden land’.

It could make sense to those who are ready for it.

As said, HE communicates differently to different devotees.

This is merely for those who are meant to receive it.

IT shall be published as a podcast on our website.

<https://sripadavallabhabhakthasamaj.org/pod1.php>

So let us take it from here, in the forthcoming weeks.

JAI SAI RAM



From the Ancient Scriptures
~ Tripura Rahasya ~

Continued...

After careful contemplation, Mahasena questioned his companion sincerely.

“Great and wise saint! You know this world and beyond. I do not believe that there is anything that you do not know. Please answer me now:

How can you say that the whole is pure imagination?

However much I may imagine, my imagination does not materialise.

But you have created a universe by the force of your will.

And yet, how do time and space differ in these creations? Please tell me.”

The saint explained.

“Understand that the world you see around yourself is a result of Parabrahma’s will. Because HIS will has the power, it manifests at once.

When you have a spotless heart (which has no evil), and you intend something for the good of all, it materializes at once.

But when you operate from a point of ignorance and selfishness, the materialisation of the intent does not happen.

Even when one with a pure heart tries to manifest, it is important that he does not apply his own thoughts or doubts to it, so as to disrupt the process.

With regard to time and space, understand it like this.



You are not proficient in the affairs of the world, and therefore you are mystified.

I shall now make it clear how these differences appear.

The Sun helps all to see, but blinds the owls; water is the abode of fishes, but drowns man; fire burns a man, but is food to tittiri (a species of bird); fire is ordinarily put out by water, but it flourishes in the middle of the ocean at the time of dissolution. Similar discrepancies are evident elsewhere.

The relation between space and objects and between time and events is according to your estimate of them; there is no intrinsic relationship between them.

(Having so far proved the objects and events to be only within, he proceeds to establish that there is no 'exterior' to the self).

What is designated as exterior by people, is simply the origin and prop of the universe, like the screen and its relation to the picture on it.

There could be nothing external to that 'exterior' except it be one's own body. How can that be externalised from the 'exterior'? For example, when you say 'outside the hill' the hill is withdrawn from the space beyond; it is not included in it. But the body is seen in space just as a pot is seen.

The body must therefore be external to the seer. What is visible lies within the range of illumination: if without, it cannot be seen.

Therefore, the illumined objects must be within the vision of the illuminant.

Again the illuminant cannot be objectified; for who is the seer apart from it? And how can the illumination by which he sees be apart from him?

He extends as time and space; they are infinite and perfect, being involved as the illuminant, illumination and the illumined.

As regards within or without, everything is included in illumination. How then can anything be 'outer', unless it is like a peak on a mountain?

The whole universe is thus in the illumination which shines self-sufficient, by itself, everywhere, and at all times.

Such illumination is Her Transcendental Majesty Tripura, the Supreme. She is called Brahma in the Vedas, Vishnu by the Vaisnavites, Siva by the Saivites, and Sakti by the Saktas. There is indeed nothing but She.

She holds everything by Her prowess as a mirror does its images. She is the illuminant in relation to the illumined.

The object is sunk in illumination like the image of a city in a mirror. Just as the city is not apart from the mirror, so also the universe is not apart from consciousness.

Just as the image is part and parcel of the clear, smooth, compact and one mirror, so also the universe is part and parcel of the perfect, solid and unitary consciousness, namely the Self.

The world cannot be demonstrably ascertained. Space is simply void, serving for the location of materials. The universe is, always and all-through, a phenomenon in the Self. The question then arises how consciousness, being void, is dense at the same time.

Just as a mirror, though, dense and impenetrable, contains the image, so also pure consciousness is dense and impenetrable and yet displays the universe by virtue of its self-sufficiency.

Just as the mirror remains unaffected by the passage of different images and yet continues to reflect as clearly as before, so also the one consciousness illumines the waking and dream states which can be verified by proper meditation.

Though unperturbed, unblemished, thick, dense and single, the absolute consciousness being self-sufficient manifests within itself what looks 'exterior', just like a mirror reflecting space as external to itself.

This is the first step in creation; it is called ignorance or darkness.

Starting as an infinitesimal fraction of the whole, it manifests as though external to its origin, and is a property of the ego-sense. The alienation is on account of the latent tendencies to be manifested later.

Because of its non-identity with the original consciousness, it is now simple, insentient energy."

Datta further adds, "What is absolute consciousness goes under the name of Maya just before creation, and is later called Avidya (or ignorance) with the manifestation of the ego."

That consciousness which illumines the 'exterior' is called Sivatatva, whereas the individual feeling as 'I' is Sakti-tattva.

When the awareness of the 'exterior', combined with the 'I', encompasses the entire imagined space as 'I', it is called Sada-Siva-tattva.

The cognition 'you' and 'I' is the essence of any kind of creation; such cognition is the manifestation of transcendental consciousness; there cannot be any difference (just as there is no difference in space, bounded by a pot or not bounded by it).

As for your willpower, it is overpowered by the Creator's; when that impediment (Maya's veiling) is surmounted by the methods already mentioned, your willpower will also become effective.

Time, space, gross creations, etc., appear in it according to the imagery of the agent.

A certain period is only one day according to my calculation, whereas it is twelve thousand years according to Brahma.

Similarly also, imagine a hill within you, and also time in a subtle sense. Then contemplate a whole creation in them; they will endure as long as your concentration endures — even to eternity for all practical purposes, if your willpower be strong enough.

Therefore I say that this world is a mere figment of imagination.

O King! It shines in the manifest conscious Self within. Therefore what looks like the external world is really an image on the screen of the mind.

Consciousness is thus the screen and the image, and so yogis are enabled to see

long distances of space and realise long intervals of time.

They can traverse all distance in a moment and can perceive everything as readily as a gooseberry in the hollow of one's palm.

Lord Datta further added, "Therefore recognise the fact that the world is simply an image on the mirror of consciousness and cultivate the contemplation of 'I am', abide as pure being and thus give up this delusion of the reality of the world.

Bhargava, that the universe is only a mental image, just as firm as one's willpower, and no more. It is not independent of the Self. Investigate the matter yourself, and your delusion will gradually lose hold of you and pass off."

...to be continued....

A Verse and it's Meaning

*Dīpajyotih ParaBrahma Dīpajyotir Janārdanah |
Dīpo Haratu Me Pāpam Dīpajyotir Namostute //*

Meaning:

Light from the flame is ParaBrahma. Light from the flame is Janardhana.
Let that light from a flame cleanse me of my sins. Salutations to the light.

Inference:

On this day, let us resolve to kindle the lamp of compassion in our hearts.

Let us share thus light with one and all.

Thereby, let us move one step forward, closer to our Guru.

For Shirdi Sainath, and Sripada Vallabha, have stressed the same. To be kind and compassionate to one and all. To hate none in this creation, as HE Himself has stated, that all hatred eventually reaches Him.

Let us in our journey, practise to be more compassionate and more forgiving.

This shall be the flame which shall light our paths and illumine the road ahead for those around us.

Punardarśanāya

punar darshanāya punar harshanāya
Śrī Guru kripā varshanāya

Until we meet again, in a peaceful manner (on a note of contentment)
Let us all be showered with Sri Guru's blessings!
With Sri Guru's blessings, the next episode will be available at the link for
the next Chithra nakshatra @

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

Jaya Guru Datta Digambara
Sree Sainatha Digambara
Digambara Digambara ŚrīPāda Vallabha Digambara
Digambara Digambara Śrī Narasimha Sarasvathi Digambara
Digambara Digambara Śrī Swami Samartha Digambara