



Charanāṁṛta

from



ŚrīPāda
ŚrīVallabha
bhakṭha Samājam

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Aum Maha Ganapathi

The Source of Energy at Muladhara!

The Lord of all forces in this Cosmos!

Svāgatam

Every month, on the auspicious Chitha Nakshathra, Śrī ŚrīPāda graces us with His love. These words are a result of HIS grace...

With the situations the world is facing presently, there is ample trauma and pain, all over.

To win over which, Guru's grace is the only hope.

To acquire Guru's grace, pure hearted devotion and selflessness is indeed sufficient.

No expertise or knowledge is required in any area. Only Divine forces have the potency to counter evil forces.

Without performing karma, one cannot escape from the evil influences.

It is not always about donating money. It is all about the 'thought' – how pure is the thought!

As ŚrīPāda ŚrīVallabha verily states in the 48th Chapter,

If I am pleased, I will not see the merits or eligibility, but you should have the 'satvic' ideas in you to earn My grace.

This Chithra nakshatra, let's make an attempt to keep our thoughts pure, free from vices.

Humility is indeed beautiful!

Love is the mission





Aum Sainatha Namaha



From the Dwarakamai

I am a mere Fakeer Who begs for alms. Look at Me kindly and listen to Me.

Faith and Patience are the only two pennies a Guru expects.

Patience is a mine of virtues. She is the queen of pious thinking. The courage of a human being lies in being patient. It wards off the sins, worries and miseries. The difficulties are cleared, in some way or the other. Patience gains success ultimately.

A human being without patience becomes miserable.

- Sainath Maharaj

A Name from His Sahasranam

chidhambara rahasya bodhakā ya namaha

Meaning: Who revealed the Chidhambara rahasya

sodasa-sahasra dhivya spandhana sadhā raśmivikirana-karā ya

Meaning: One from Whom 16000 pulsations emanate constantly



Chidhambara Rahasya Mahathva

In the great Chidhambara Kshetra, when the curtain is lifted, that which is seen is the ‘void’ or ‘maha soonya’. This emptiness is considered Chidhambara Rahasya.

To understand it better, let us consider.

An average human is often bothered with thoughts. It is always of something that has happened or it could be a concern of something that is to happen. Most often, the human mind swings between these opposites.

When an aspirant, or a seeker, attempts to free himself from thoughts, which is possible only by the grace of a Guru (inclusive of ardent spiritual practice), one is able to still the mind.

When the mind is stilled, it reflects the ‘grand void’. This is the Shiva tatvam, intrinsic within everyone. The Self! This emptiness shines with self-effulgence as the ‘atma jyothi’, within everyone. But our karmic bonds and our constant thinking, cloud the Self. When the thoughts are nullified, in the stillness of the mind, one experiences profound peace, where even the experience melds with the one who experiences and that which is experienced. In this unified state of no activity, the ‘atma jyothi’ is witnessed in the subtle space.

This is the ‘essence’ of the term Chidambara Rahasya. Chidambara Kshetra houses the ‘akasha Linga’.

‘Akahsa’ is pure consciousness unmodified by any mental activity. It is awareness of what is called the Purusha, the inner Being, Akasha implies a field of illumination.



Akasha is related to Self or Atman. When the Self is realised, the experience is pure bliss. That is why in Chidambara Kshetra, Lord Shiva dances in ecstasy. This is the expression ‘Ananda’.

Akasha in mystic terms is also addressed as ‘Consciousness’ or Chith.

When it is said, Sath, Chith, Ananda – it denotes the Truth which is verily the Consciousness, the experience of which is nothing but infinite bliss.

Dattatreya is addressed as Dikambara, ambara also means ‘akasha’. Datta Digambara is HE Who shines with Self Effulgence, within oneself. HE is the One realized in the heart.

“In Chidambara kshetra that which lies hidden behind a curtain is called Chidambara rahasya (secret of Chidambara). Nothing is to be seen when the curtain is lifted. Pure sky is ‘Aatma Linga’ of Shiva.

Hrudayam (heart) is the place of ‘chit’. Aakaasa is the place of ‘atma’. Aakasa has no form. Yogis immersed in dhyana, focussing on their inner-self with undivided attention, aspiring for ‘self-realization’, will have their ‘Hrudaya aakasam’ (the subtle sky in their heart) opened or in other words, the ‘expansion of the heart (unlocking of anahatta chakra)’. Entire Creation, whole universe, stars, planets and others appear in the firmament of his heart.” – Chapter 24.



From the Ancient Scriptures Tripura Rahasya

Continued...

Parasurama asked Guru Datta, “Lord, What happened further? What explanation did Ashtavakara receive when he approached the king to be elucidated on the subject related to that which was told by the Yogini.”

Lord Dattatreya, the Primordial Master, detailed.

“Ashtavakara approached the ruler of Videha to clear his doubts. Janaka went on to explain, Listen oh Rama, to the most sacred Truth!

Abstract Intelligence can thus be made manifest by eliminating from it all that can be known. It cannot be known as such and such, for it is the supporter of one and all.

This, being the Self of the seeker, is not cognisable.

Investigate your true Self in the aforesaid manner.

[Note: There is no other agent to know the Self nor light by which to know it.]

You are not the body, nor the senses, nor the mind, because they are all transient. The body is composed of food, so how can you be the body?

For the sense of ‘I’ (ego) surpasses the body, the senses and the mind, at the time of the cognition of objects. The Self always flashes as ‘I’ due to its self-luminosity. The body and such things do not.

The contention may be made that the eternal flash of the Self as 'I' is not apparent at the time of the perception of objects. If 'I' did not shine forth at the time, the objects would not be perceived, just as they are invisible in the absence of light. Why is not the flash apparent? Perceptibility is always associated with insentient matter. Who else could see the self-luminosity of the Self? It cannot shine in absolute singleness and purity. However it is there as 'I'.

'I' is NOT of the body.

There is the continuity of 'I' in deep slumber and in samadhi. Otherwise after sleep a man would get up as somebody else. The contention is possible that in deep sleep and samadhi, the Self remains unqualified and therefore is not identical with the limited consciousness of the ego 'I' in the wakeful state. The answer is as follows: 'I', is of two kinds — qualified and unqualified. Qualification implies limitations whereas its absence implies its unlimited nature. 'I' is associated with limitations in dream and wakeful states, and it is free from them in deep slumber and samadhi states.

In that case is the 'I' in samadhi or sleep associated with threefold division of subject, object and their relation?

No! Being pure and single, it is unblemished and persists as 'I-I', and nothing else. The same is Perfection.

Whereas Her Majesty the Absolute Intelligence is ever resplendent as 'I', therefore She is all and ever-knowing. You are She, in the abstract.

Realise it yourself by turning your sight inward.



You are only pure abstract Consciousness. Realise it without delay.

The mental eye is meant, to realise this Supreme Truth.

To say that the sight is turned inward is appropriate because perception is possible only when the sight is turned towards the object.

The sight must be turned away from other objects and fixed on a particular object in order to see it. Otherwise that object will not be perceived in entirety.

The fact that the sight is not fixed on it is the same as not seeing it. Similarly is it with hearing, touch, etc. 32. The same applies to the mind in its sensations of pain and pleasure, which are not felt if the mind is otherwise engaged. The other perceptions require the two conditions, namely, elimination of other objects and concentration on the one. But Self-realisation differs from them in that it requires only one condition: elimination of all perceptions.

Even the learned are perplexed on this point.

External perceptions of the mind are dependent on two conditions.

The first is elimination of other perceptions and the second is fixation on the particular item of perception. If the mind is simply turned away from other perceptions, the mind is in an indifferent state, with the absence of any kind of perception.

Consciousness is the Self; distinct from the mind.

If a man wants to pick out one particular image among a series of images passing in front of him, as reflections on a mirror, he must turn his attention away from the rest of the pictures and fix it on that particular one.

If on the other hand, he wants to see the space reflected, it is enough that he turns away his attention from the pictures and the space manifests without any attention on his part, for, space is immanent everywhere and is already reflected there. However it has remained unnoticed because the interspatial images dominated the scene.

Space being the supporter of all and immanent in all, becomes manifest if only the attention is diverted from

the panorama. In the same way, consciousness is the supporter of all and is immanent in all and always remains perfect like space, pervading the mind also.

Diversion of attention from other items is all that is necessary for Self-realisation. Or do you say that the Self-illuminant can ever be absent from any nook or corner?

Consciousness of the Self becomes manifest by mere diversion of attention from things or thoughts.

Realisation of Self requires absolute purity only and no concentration of mind. For this reason, the Self is said to be unknowable (meaning not objectively knowable).

Therefore it was also said that the sole necessity for Self-realisation is purity of mind. The only impurity of the mind is thought. To make it thought-free is to keep it pure.

It must now be clear to you why purity of mind is insisted upon for Realisation of Self.

All the injunctions in the scriptures are directed towards this end alone. For instance, unselfish action, devotion and dispassion have no other purpose in view.

Because transcendental consciousness, is manifest only in the stain-free mind.

to be continued....

Questions and Answers

Q: A close relative passed away recently. He constantly read spiritual books, recited so many stotra, sahasranama, Chalisa and much more. This was too unexpected for his close kith and kin. He had always suffered, from physical ailments. He had always wished for small things, like spending a day with his mother. Or eating a tasty dish; or visiting a certain temple and things like that. None of his wishes, however small they may be were fulfilled.

Another devotee's email answers this very question. The Lord Himself, asks through one; and He Himself, answers through another. We are all, but instruments in His Hands. The following is a mail received from a certain devotee.

This New year dawned in a sad note for our family. We lost a very close one. I write to mention this here, that just before my uncle passed away, he had asked for the monthly issue of 'Charanamruth' to be printed out for him. Suffering from diarrhoea, he was unable to sit in front of the system or read, I guess. He had asked, if one of us could print it out for him. He is devoted to Sripada Srivallabha and has read the Charithamrutham. He was young, and eager to see more pleasant days. However, his loss came as a big blow to his wife and few of us, close to their family.

Accidentally, I too was in the mid of a 'parayana' when this sad event occurred. That night, in my dream Swami appeared and said, 'What is there to mourn the loss? He will come back as a Child to the same house, born to his daughter in law (newly wed). After all, he was unhappy with the dress he was wearing. It had to be discarded, as per the call of the Time and the request of the Soul. He is coming back again. What is the reason to mourn over this? The soul asks for it, and gets what it asked.'

I was stunned at this revelation. After all, death and birth are big events to us.

To Him, all these are same. That he was a regular reader of Charanamrth, every Chitra Nakshatra, is what I wished to tell.

Thank you team of devotees for making his last moments on earth peaceful, by this blessed journal. May it reach more souls who are in need of it.

This is the email received.

True that death of a physical body might seem a big loss to us on the earth plane. But our Guru urges us to expand our awareness, so as to grant us the experience of higher planes. In yogic view, death is nothing but the removal of a worn out dress. The soul wears a new dress, if it asks for it. Else, if it is luckier still, it receives permanent rest.

Aum Sairam



A Verse and Its Meaning

*Guroḥ pādodakam pītvā gurorucchiṣṭabhojanam /
Gurumūrteḥ sadā dhyānam gurumantram sadā japet //*

- *Guru Gita*

Guroḥ : Guru's

pādodakam : Water from Feet

pītvā : Having taken

gurorucchiṣṭa : Left over from the Guru's Prasad

bhojanam : as food

Gurumūrteḥ : Form of the Guru

sadā dhyānam : Constant meditation

gurumantram : Guru Mantra

sadā japet : Constant Chanting

Meaning: One who is a disciple of a Guru, must be eager to receive the waters from the Feet of the Guru (Paada Tirtha), and consume the maha prasad, of Guru's uchishta, as daily food, either mentally or physically; and continue to constantly meditate on the form of the Guru; and chant His Name constantly.

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