

June 2022

Charanāmṛta

ŚrīPāda
ŚrīVallabha
bhakṭha Samājam



*Just an other boat, as He ferries us towards the 'Golden Kuruvapur'.
Let's sail our way from limited awareness to HIS eternal Consciousness...
the shore of love, light and bliss.*

svāgatam



Charanāmṛth



Episode 22, June 2022

*On the eve of this auspicious Chitha Nakshathra,
Charanāmṛth greets all devotees, with a new look.
How inevitable is growth in all that is manifest!
Our baby magazine too, has outgrown its nascent
stages and emerges, with newer sections and contents
meeting the demands of the devotees at large.*

*Charanāmṛth is a result of ŚrīPāda's compassion
and love.*

*He is in our midst, as a Parent to the orphaned...
a ray of Hope in an alley of darkness.*

He is the embodiment of Divine Love!

To remember Him every moment is enough.

To recall His sacred Name is itself a blessing.

Let us whole heartedly surrender unto Him!

Greetings

The Need for Yagna

From the Dwarakamai

No man is an Island

The Purānā - To Believe or Not?

Ashtavakara Gita

From ŚrīPāda Vallabha Sahāsrānāma

Yoga and Dattatreya

Pause the Mind

From Charithāmṛtham

Until we meet again...

Charanāmṛtaṁ - the sacred waters that pass through the Guru's Feet.

Charanāmṛtaṁ

corresponds to the inner alchemy that confers rejuvenation of the mental and emotional bodies.

sanctifies the soul, clearing the mind of all negative tendencies.





The Need for Yagna

Yagna is a means of honouring the elements of the earth and nature.

As it has been stated in chapter 1 of Charithamrutham, “Yagna is a gratifying ritual offering back what Nature has bestowed on us, through the sacred fire. Mankind who is benefitted from the five elements ought to acknowledge the same. Instead, he forgets the One Who is the Source of these elements.

Yagna are to be performed for the gratification of the elements and thereby the Source. Nature becomes favourable because of their grace. Man cannot survive when any force in Nature turns virulent.”

Having taken birth as a human and while continuing this present journey in the material world, it is very important to imbibe the very essence of the Self and live by it.

Selflessness is the Nature of the Self.

Where there is selflessness, there is more of ‘giving’ and the focus is less on ‘receiving’.

In fact, there is nothing that we ever own to give.

It is just the manner of ‘giving back’ a little from what we have received.

In Sanskrit, the term ‘svāha’ when split into root syllables, it is ‘svā’ – with my and ‘ha’ for hands. While the literal meaning could suggest, ‘I offer with my hands’; there is a deeper essence to it. From another angle, it could be considered as ‘su’+‘vāha’ which means, fine or good and ‘that which bears’ – a fine vehicle which carries back to a higher realm. Here, ‘agni’ or the fire of the yagna, is considered as the vehicle which transmits to the Higher realm and in turn, transfers blessings from the higher to the earth realm.

In totality, it suggests the very vein of the life-journey – to give back. To offer, with humility and grace; with gratitude and reverence to Nature!





While the eternal aspect of the 'yagna' goes deeper in its essence, deeper is the internal aspect of the 'yagna'.

It reminds us of the selflessness of the spirit.

That nothing is every ours to own, to be detached from whatever that has got us bound, be they in any form or name.

These bindings from lifetimes behind, the tagging of emotions and desires, attachments and the sense of ownership, are surrendered at the Feet of the Guru.

The 'yagna' is to cut asunder the soul's bindings to the things of the world.

Let us make use of such golden opportunities, which calls forth –

wherein, by mentally participating in the yagna,

may we offer back everything that got us bound, unto His Feet. Thus, detaching us from those loads, we move a step ahead in our long road unto Truth.

By physically participating, we gain a chance to give back unto Nature.

Right from the food we consume, the water we drink, the health we maintain, are taken for granted from Mother Nature. Let's honour our forces of Nature. Let's learn to be grateful and more acknowledging of all the vital elements that keeps us going.

The auspicious vibrations from Vedic chants clears the atmospheric region, shielding it from harmful vibrations or ill effects, caused by the evil deeds of people. – Sripada Vallabha, Chapter 4.





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





No Man is an Island

Oneness ~ Adwaita

Once, a child was passing by a patch of land. There was a sense of loss, a pain, a doubt, all which lingered over. The gardener decided to engage the child, to add some sunshine and brighten his days. He asked the child to water a small patch of land. The child did as was told and soon began to enjoy the work. But the child could carry very little water only and watered with only what he could carry. After the child went to play, the gardener himself would water the plants, tend to the soil and cared for the plants. The next day, the child would repeat the same and felt a sense of joy that he had a garden to his keeping. The gardener silently attended to his work, with no regards for sun or storm. One day, the gardener called the child and said, "Do it with love. But do not attach yourself to it." The child did not understand. The gardener explained, "Water the plants with love. Attach your feeling of love or emotions to it. Do it with love. But do not love what you do." The child was still at a loss. The gardener said that time will bring in the needed understanding.

With time, the plants grew and beautiful flowers began to bloom. The child presumed that the flowers blossomed because of his efforts. While reality remained different. Seasons changed. Fruits and flowers grew in plenty. One day, a passer-by, halted and took rest by the shade. Another day, another passer-by dropped in. Thus, the labor of the gardener gave shade to many a weary traveler. Some one got the neighboring patch of land cleaned and tended to the plants with great care. The child grew disturbed, that he sought the gardener's permission to pitch up a fence. The gardener smiled. "Watch this thought" he said in silence. Very soon, the neighboring patch of land too bore flowers with finer fragrance. The gardener asked the child, "Can you raise a fence for that which cannot be confined? What belongs to whom, to guard? Child, your attention went on the action that you bound yourself to it and isolated yourself from Truth. You tried to imagine a boundary which never existed. So much so you can't recognize your own brethren.





Had you truly loved the plants, the earth which bore, the water which you poured, you would have so loved the Nature, by now you would have realized the interconnectedness.

That you, the plant, the flower, the neighbours and all are, but parts of one whole.

The fragrance cannot be bound by a fence you drew...

This is the reality of life.

Ignorance which creates 'ego' caused you to presume you are 'separate'. This ignorance got you isolated from Truth. From Him. From the whole.

Ego is a thorny fence with which each man isolates himself imagining himself to be an island.

Break the fence.

How can fragrance be ever bound or restricted?

When such is the Nature of the Truth... how can you confine yourself to a body or name?

The gift of Nature too is for all. It belongs to all. Just because it is in your keeping in this phase of time doesn't make you any richer, nor another who is deprived of it, any poorer.

Infinite may be the roads. But isn't the breeze that wafts about the same? Isn't the Light which guides us all, the same? To abide in the Light, we all walk. Let us rejoice the fragrance on the way.

Let us share the fruits of kindness and love.

We are travellers here, pausing but for a short while.

Let's help each other as we walk this lane... to reach the shore of Light.





The Purāna - Now and Forever...

Purana are never fictitious - They are all present with varied currents of wisdom within each. One who sees the gross meaning, merely get what it grossly conveys. While one who dives deeper, perceives a different current. Still another, whose awareness is more expanded, might grasp a deeper meaning.

Sri Krishna says He'll release Radha, who was engrossed in constant remembrance of His Name, from the five major vices likely to affect mankind. As a result of her undemanding love, Sri Krishna got her released from anger, desire, greed, fear and ego.

Step by step, through casual plays, the Divine hand worked through the stages of awareness of His people.

For one who takes Baba for a Guru, and goes to Him with the purity of undemanding love as Radha did, Baba plays Krishna... and plays His eternal tune of love - that melts the seeker's heart. The seeker is set to swirl... each layer being unravelled with every whirl... until the aspirant becomes one with Him... So it is an eternal happening!!!!

If Rama represents the Changeless Self, Sita represents the seeker's lower self, tainted with ignorance, lost and being found. Hanuman is the Power of that 'pranic' force within, absolutely in tune with the Cosmic force, which facilitates the ascension of seekers to the Changeless Supreme Self. The ascension of one's own energy body, from its base state to the ultimate state.

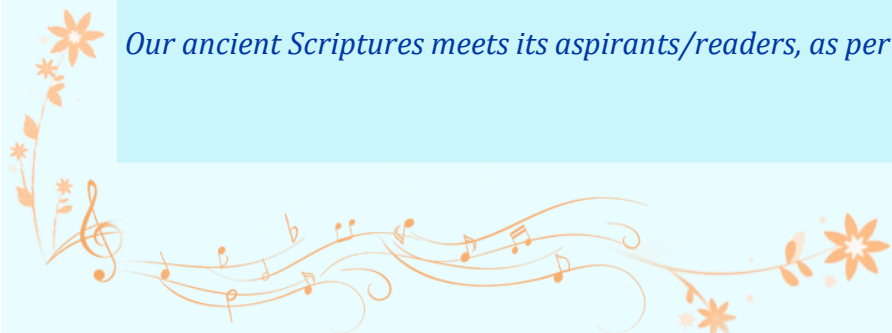
This is also an eternal happening!

Ravana is the force of darkness born of ignorance, that necessarily has to be battled over.

If one approaches it as a fiction, one receives the experience from a fiction only. And that reflects a limited perception and bondage to the realm of outer appearances.

One who searches it like he would in a jewel laden forest, will receive as many the gem stones that he could grasp...

Our ancient Scriptures meets its aspirants/readers, as per their stations of awareness.





Ashtavakra Gita

*yadi dehaṃ pṛthakṛtya citi viśrāmya tiṣṭhasi |
adhunaiva sukhī śānto bandhamukto bhaviṣyasi ||*

Meaning: Realize that you are distinct from the body;
abiding in a state of rest (as part of the consciousness),
then you will be able to remain in peace, free from bonds.





HE ~ The Embodiment of Love!

The personification of Divine love, love of the highest measure - unconditional and pristine in its nature - incarnated in the Name of ŚrīPāda ŚrīVallabha.

HE is that Infinite Light in whose presence the soul trembles; the mind resigns; and bliss beyond bliss is experienced by the soul.

HE is that wisdom which has always been present - which contains the knowledge of eternity and the Source!

ŚrīPāda ŚrīVallabha is the embodiment of 'undiluted bliss' of the highest order- 'Paramanandam'.





From ŚrīPāda ŚrīVallabha Sahāsrānāma

Aum mahā sthithathva apratharkyā ya namaha

Meaning:

Prostrations to HIM Who is the embodiment of that great stillness, not understandable by the mind





Yoga and Adi Guru Dattatreya

Yoga Sutra defines Yoga as the “negation (*nirodha*) of the *vritti* of activities of the *chitta*” (mind) in its broadest sense. The same defines the state of *Samadhi*.

That said, while most people credit the compilation of Yoga Sutra or founding of Yoga to Patanjali, ancient Scriptures reveal that the tradition of Yoga dates back to the eons preceding Patanjali.

Adi Guru’s First manifestation as Sri Dattatreya is regarded as a ‘Guru Avathar’ and hence, it is endless. He is also said to be the Primordial Guru of ‘Yoga’. As a matter of fact, Dattatreya, revealed to the world, thousands of years ago, the ‘Science of Yoga’. In the later centuries, Patanjali, recalled the ancient knowledge and re-gifted to the world what it had forgotten.

The depth, clarity and brevity of Patanjali’s compilation is noteworthy, but it is the mark of a later summation, not a new beginning.

Patanjali himself states, “Thus is the teaching of Yoga” (*Yoga Sutras* I.1).

This is to be noted with stark comparison to Sri Krishna, Who states, “I taught the original Yoga to Vivasvan” (*Bhagavad Gita* IV.1).

In the *Mahabharata* (*Shanti Parva* 316.7), the sage Yajnavalkya speaks of an “eightfold Yoga taught in the Veda.” The *Shandilya Upanishad* (1) refers to an eightfold or ashtanga Yoga but does not mention Patanjali.

Predating Mahabharata, Valmiki’s Ramayana speaks of the greater Wisdom of Yoga.





According to Lord Datta, Yama and Niyama are inclusively categorized as Dharmic standards for a way of living (which Patanjali has categorized as morality and cleanliness).

Asana is to be stable in our awareness of our physical body, while sustaining our awareness in a realm beyond it. In other words, right postures could facilitate the energy flow as one practises the forthcoming methods of breathing or dhyana.

Asana is not merely restricted to the physical postures, but has a deeper implication.

It suggests perfect synchronisation with the inner balance to attune with the Universal Consciousness.

Pranayama is becoming conscious of the breath, tuning to a steady-flow enabling the being to be better aware of the underlying consciousness.

Pratyahara is not merely to abstain oneself from sensory objects; but to overcome the objects of the senses (external entities) with the inner power or awareness. It teaches how to channelize the energy (which is otherwise spent in pursuit of external objects) towards inner awareness.

Dharana, is to facilitate the faculty of 'focus' which energises the being. When the attention is diverted from external factors (indulgence with the external conditions), it facilitates the awakening of the inner eye.

Dhyana is to let the being rest in undivided awareness – leaving all mental and emotional residues behind.

Finally, the state of Samadhi is the realization of oneness with Universal consciousness. It is the state of rest, totally devoid of fear or anxiety. It is the supreme state of existence which is pure peace and joy. It is absolute contentment.

The experience of this state itself is the Truth, Wisdom and Bliss – Sat chit Ananda.





When we briefly look through the branches of ashtanga yoga, it suggests the importance of self restraint, discipline and morality being the foremost of virtues before a seeker can transform himself to a yogi.

The basic codes of conduct are stressed and repeatedly stressed in all our Scriptures.

Learned or not, a practitioner of yoga or not, it is vital, one is morally clean, free from vices such as lust, anger, hatred or jealousy. This itself is the first step to Samadhi.

There is a small mention in Sri Datta Purana, when a group of ascetics approach Adi Guru Dattatreya and request Him to explain as to why are some noble, good and seeking Truth; while some follow wrong ways and adharmic traditions.

Dattatreya says with a smile - ***Ishvaranugrahad eva pumsam advaita-vasana***

This is also the opening line of Avadhoota Gita.

It means – Only with the Lord’s grace or blessings, one will be blessed with the tendency to walk the path of Advaita.





Pause the Mind

When the mind is at rest, it is the state of awareness of the highest degree, selfless by nature. Here, you simply witness the flow, from an external point of view.

So how does one Pause the mind?

To declutter... unwind... unravel....

As vital is bathing the physical body, more it is to cleanse the energy body on a regular basis.

A simple step. To take time each day, in the morning, noon and night, a few minutes to sit to pause the mind. Let the thoughts arise and fall... But just witness them.

Let the clouds appear, change form, disappear... But the skies are still.

So skip the identification with the false cloud or thoughts. Few minutes each day.

Let the mind be put to rest, consciously.

Here the ego comes to rest.

When it becomes the way of life, the seeker becomes a yogi whose state of identification is in being the witness; not as the doer.

And thus becomes an instrument in the hands of the Divine.

Just be!

Observe the thought, without reacting, without any feeling.

This is the state of Yogic awareness - being conscious of the mind from the standpoint of the witnessing consciousness.





From ŚrīPāda Charitrāmṛutham

The entire ethereal region is filled today with the rubbish of verbiage wrongly used. When a person utters a word, he provokes one or two or all three, of the three attributes (sattwa, rajo and tamo guna). As those provoked attributes do not help for good, they exert malefic influence on earth, air, fire, water and sky. As these five elements are polluted everything is polluted and the mind, body and inner self of men are getting polluted. Thereby men are becoming sinful.

- ŚrīPāda ŚrīVallabha
In Chapter 50.





Thought for the Day

*Taking a reminder from Charithamrutham, let us strive to speak words only of a noble Nature.
Let us abstain from using words of a dark or ignoble nature.
Let us be conscious of every word that passes our mouth.*

A quick check before we speak -

- 1. Is it necessary?*
- 2. Would that hurt someone?*
- 3. Does it contain language that is unworthy or dishonourable?*

The least that we can do to unto our Guru.

How easy should that be!





punar darshanāya

*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://sripadavallabhabhaktisamaj.org/journals/charanamrth.php>

*Jaya Guru Datta Digambara
Śrī Sainatha Digambara
Digambara Digambara ŚrīPāda Vallabha Digambara*

