

July 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 23, July 2022

ŚrīPāda's compassion, in the form of this collection, **Charanāmṛth** is here again, greeting all with love on the eve of Guru Purnima.

The Supreme Light itself, formless and nameless, manifests with a form and a name – for the sake of mankind to perceive and comprehend, in a realm understandable to the mind. In different timelines, He chose different Names as per the needs.

To spell out His philosophy, it is quite impossible. Yet here is a hint of 'Guru tatva' like the tint of fragrance, leading to the garden of incense.

Treasure is always within reach, with Śrī Guru leading the way.....

Greetings

Our Guru, Our Joy!

Guru Tatva

From the Dwarakamai

Guru Dakshina

From ŚrīPāda Vallabha Sahāsrnāma

Absolute Surrender – From Satcharitha

Ashtavakara Gita

'Sravana' – to Listen to the Guru

From Charithāmṛtham

Until we meet again...

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

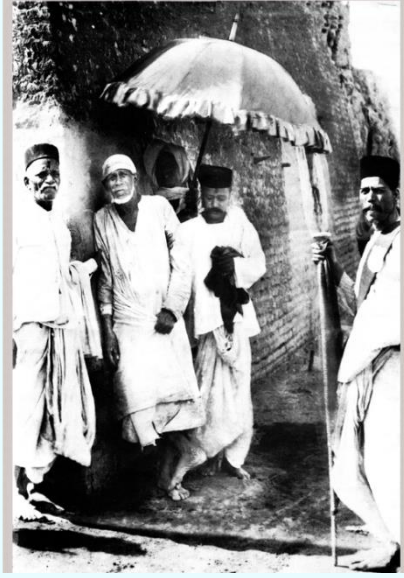
Charanāmṛtaṁ

corresponds to elixir of ambrosial bliss, transcending heavenly joy.

It is possible to be drenched in this bliss, only with the grace of the Guru.



Our Guru, Our Father, Our Beloved... Our Joy...



*manaśchēna lagnaṃ gurōraghripadmē
tataḥ kiṃ tataḥ kiṃ tataḥ kiṃ tataḥ kim*

*If the mind is not fixed at the Feet of the Guru
Of what use it is? Of what use it is? Of what use is the mind*





Guru Tatva

Guru Tatva is beautifully embodied in Sri Guru Charithra which glorifies the presence of Sri Guru Narasimha Saraswati. Guru Charithra commences with glorifying the Guru and dictating the ideal lesson for a devotee, through the episode of Sandeepaka.

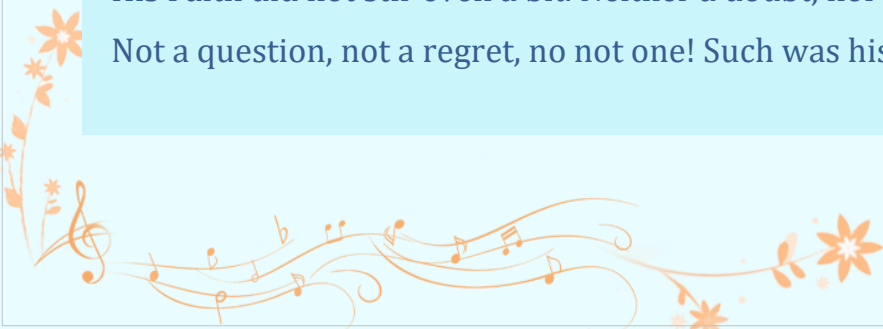
When Sandeepaka was given a choice to serve his Guru, he willingly came forward, fully aware of the hardships he was most likely to encounter. The hardships again were for his own self, to unwind the many unwanted layers veiling his self. This is the reason. It was not a test the Guru imposed on him, like most texts claim. For a Guru, Who is the All-Knower has no need to Test His disciples. He knows it all, there is no necessity for Him to test and then examine the worth of a disciple. It is merely a drill, for the disciple to face the circumstance with faith, patience and fortitude. For the disciple to unwind and relieve himself from the webs of ignorance.

Hence, “to test” is not the work of a Guru.

Sandeepaka who selflessly tried to serve the Guru with pure intentions of love for the Guru, calmly bore all the troubles that were imposed on him. Despite hard difficult labour, when he begged and brought for the Guru, he was scolded for no reason. Without a question, without an iota of hatred or doubt, he laboured even harder. And received more scorns and hurt only. Despite all the several difficulties, he still bore them with calmness and faith. This Faith is the crown of a true devotee.

Faith as strong as iron, and as slender as a petal!

His Faith did not stir even a bit. Neither a doubt, nor fear; no hesitation, never the complaint. Not a question, not a regret, no not one! Such was his supreme state of ‘acceptance’.





Such sky high Faith that when Lord Shiva Himself came and offered a boon, he was indifferent to it. When the Supreme Light presented Himself as Vishnu and appeared before Sandeepaka and offered a boon, again it did not matter to him.

The point to note here is 'Faith'!

Faith – that no gift can be bigger than his own Guru's grace which shall fetch him all that was ever needed for him.

When his Guru has denied something for him, then there cannot be a better course. That which is denied will by all means yield no good, is the fact.

And if it is needed for the devotee, the Guru will grant him the same in the blink of an eye. This is also the fact!

Hence, that which is denied, will do him no good if given.

And that which is really needed, will anyways be given by the Guru Himself.

When such is the Truth, what work did one have with any other boons or gifts?

This is the epitome of Faith in one's own Guru.

Let us go to our Guru with such Faith – to be steadfast, remain in waiting with calmness -with acceptance and love.

Let us remain grateful to Him Who is the best benefactor, and thank Him for all that has been denied; and all that is received as well.

JAI SAI RAM





From the Dwarakamai

*“One Who is an embodiment of compassion, boundless love and kindness;
One Who forgives and is dispassionate; One Who has not even the least
taint of ego – know Him to be the realized One, in oneness with the Supreme.
Only the sun can achieve that which the infinite stars cannot do.
Likewise, only the One with the aforesaid virtues can be a True Guru,
Who can lead His devotees to attaining the highest state of human existence.”*

- As stated in Sri Sai Satcharitha, Chapter 8, Verses: 84-87.



Who is a True Guru? - Kabir

Who is a Guru ?

*He is a True Guru
Who brings the vision of the formless
To the vision of the eyes.
- Kabir*

Inference :

*The Supreme, the Primordial Power is originally
formless.*

*To reveal Himself, rather to make Himself perceivable to the common man
He appears in different timelines, in different forms, taking different Names
incarnating Himself as a Guru, only to awaken mankind to the bliss of realization.
Only the Guru can reveal Himself to the inner eye of the common man.*





Guru Dakshina

What can one offer unto the Guru as 'dakshina'?

Baba has asked for 'faith' and 'patience'.

He was pleased when His seekers practiced forgiveness.

It immensely hurt Him when one slandered or derided another.

By remembering Baba's words and understanding what He stood for, we can express our 'undiluted' love and gratitude unto Him.

When our love is undemanding, and selfless, it becomes verily the abode of the Divine.

And which expression of Gratitude actually reaches the Guru?

It is always the thought, the intention that is pure, which makes way to the Guru Himself. If one feels grateful, let him try to be more compassionate, more forgiving, more surrendered, more loving and thereby express one's gratitude, at which the Guru is sure to be pleased.

The more grateful one is, he is making room for more sunshine, thus lighting up his road ahead.





Let every spiritual heart become a temple for cognition of Him!

Everyone can transform one's own heart into a beautiful temple filled with love and gratitude!

This is the best 'dakshina' one can offer unto the Guru – offering a seat for Him, pristine and with a clear conscience, filled with love and gratitude.

As one loves the Guru selflessly, without expectations, he or she grows in wisdom, Becoming emptier with the day and eventually transforming oneself into an instrument of Light, transmitting the radiance of the Guru!

- From Baba's Shej Arathi,

***Bhaavaarthaanchaa manchaka hridaya kaashee taangilaa
hridaya kaashee taangilaa***

*Meaning: In my heart, I have made ready the bed of swing... of Faith and Devotion...
In my heart is the swing of faith...*





From ŚrīPāda ŚrīVallabha Sahāsrnāma

Aum rajakah rājya adhikāra vidhāthre namaha

Meaning:

Prostrations to HIM Who transformed a washerman making him enjoy royal court





Absolute 'Surrender' to the Guru

“Once, when Nana was seated at the Dwarakamayi and pressing Baba’s Feet, he was muttering the verses from the sacred Gita, as was his practice. He was just finishing the thirty third verse and commenced the thirty fourth, when Baba put him to rest by asking him what he was muttering. Nana recites that specific verse, for all to hear. The verse is in Sanskrit and it goes about like this.

*Tadviddhi pranipatena, pariprashnena sevya.
Upadekshyanti te gyanam, gyaninastattva darshinah*

Baba asks him to explain it to all present and Nana, in turn with humility elaborates the literal meaning of the verse, as he had understood it to be. The literal meaning goes on to say thus – Making prostrations at the Guru’s feet, giving one’s life in the service of the Guru, and questioning the Guru respectfully, then those who have attained the real Knowledge will give instruction of that Knowledge.

However, Baba interrupts his explanation with a question such that the question, not only causes Nana but all those who had gathered there, to ponder about.

Then, Baba lucidly explains the Sanskrit verse from the Gita:

*It is not merely sufficient to prostrate at the Guru’s Feet and question the Guru. Instead, it should be **whole hearted surrender** what the seeker gives unto a Guru. And at the same time, one should not merely question for the sake of questioning, but question with an earnest thirst for knowledge.*





This indeed is the essence of the original meaning of the first line of that Sanskrit verse. This was expounded by Krishna to Arjuna in the Gita, and the same has been retold by Baba to the group of devotees gathered at the Dwarakamayi, in the Sat Charita.

'Whole-hearted surrender' ferries one across the turbulent waters of life!

Surrender means to accept without question. Accept with the firm belief, that whatever the Guru bestows will be for the eventual good.

There could not be a better well-wisher than one's own Guru.

Such a state of calm acceptance is the sign of a surrendered soul.





Ashtavakara Gita

mukthābhimani mukto hi baddho baddhabhimānyapi
kim vandantiha satheyam yā mathih sā gathirbhavet

Meaning: *If one longs for liberation, he will get that.*

If he is content to be bound, he will be bound only.

This statement is Truth.

As one longs, so he becomes.





Sravana *to listen to the Guru*

‘Sravana’ the first noted, among the nine gems of devotion, means to stay attentive.

Here, ‘to remain attentive’ could span several dimensions of meaning.

Going from the gross to the last, it means to listen to the Teachings of the Guru. To pay attention to what is said in HIS Charithra, to adhere to it and live by it.

On a deeper level, it is to remain attentive to the Voice of Silence from within. The Guru is ever attentive and in-dwelling, guiding the seeker every moment. But how many of us attend to it? We are most oft’ caught in the fancies spun by our own mind and lose His precious Voice in the clatter.

Unless the mind is silent, unless the thoughts are rest, is it possible to listen to the Voice of the Lord from within?

On a still subtler level, it means to “Just be”.

To simply be listen to the thought, without reacting to it, or binding an emotion to it. And yes, this is verily the state of Yogic awareness – to simply be - from the standpoint of the witnessing consciousness.

As one gets deeper still, one is able to listen to the Primordial Sound, the ever-echoing note of the Cosmos – the Voice of Shiva, that which is understood as that Primordial Power, in its eternal state – AUM – ever pulsating within and out, encompassing all around. As one gets more attentive to the stillness, one realizes oneself pulsating in oneness with the Universal Consciousness and is witness to the ‘Aum’.





This is the ultimate state of bliss, realized as the Sat Chit Ananda!

The Guru's call is aloud and clear.

If one can listen to it and respond to His call of Love, Light is not far away.

It takes a true devotee, with a heart of undemanding love, to respond to the call of the Guru and rush towards Him with mind, word, deed- wholly, whole heartedly, with faith and love.

Then all at once, the many layers of ignorance is unveiled and the devotee is transformed to an instrument of wisdom, settling in the abode of the Guru.... in mergence with Him.... in eternal Oneness...

in eternal bliss...

in eternal Sat Chit Ananda....

JAI SAI RAM





From ŚrīPāda Charitrāmṛutham

I can make a beggar as a king, I can change a king into a beggar also. I will grant whatever a devotee dependent on Me requests. However, I will examine before granting, whether that devotee can retain so much superior power and if he will use his gift for the welfare of the world.

- ŚrīPāda ŚrīVallabha
In Chapter 11.





Thought for the Day

Taking a reminder from Charithamrutham,

He further remarked that no one should be hated in this Creation,

and when we hate any one, such hatred will also ultimately reach Him only.

Anyone might have hurt us in more ways than one.

Any number of people might have done will towards us.

Let them be.

For HIS sake, let us take a moment to forgive and forget the past,

so as to not carry any hatred. As any thing we emit reaches HIM alone.

So let us breathe out 'love' only.

Let us exhale pure love alone to all... so that too eventually reaches HIM.

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

