

May 31, 2023

Charanāmṛta



The first Online Journal exclusively for the devotees of Śrī Guru

Greetings

Why did SriPada choose Chithra Nakshatra to incarnate?

From the Dwarakamai

Awareness – Rising in Awareness – Gnyana Yoga

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Power of Trikarana Shuddhi

What is DhikVijaya?

From ŚrīPada Vallabha Sahasra Nama

Little Sanskrit

Until we Meet again...

Just an other vessel, as He ferries us towards the golden shores....

As we sail our way from the darkness of ignorance to Light...

svāgatam

Gananam twa ganapatim havamahe

*Among the Ganas (Group of Divine Forces), to You Who is their Lord,
Ganapati, we Offer our Salutations!*



Charanāmṛth



Episode 35: May 31' 2023

svāgataṁ

Greetings on Chitha Nakshathra. The day of the month governed by the Planet Mars; and perfectly in synchronization with it! Any spiritual endeavor on this special day is said to have heightened effects, as it causes auspicious vibrations from Planet Mars.

*So as to encourage us to perform more noble rites or rituals on this day, so as to enhance the positive vibrations that descend, Sripada Vallabha, the **embodiment of Compassion and endless Love**, chose this special star – to incarnate on.*

So that HIS devotees, those who remember and love Him, perform a good deed in His Name or worship Him with due rituals.

Let us remember here, HE is not in need of rituals or worship.

But it is for our sake, that HE receives them. So as to negate the evil effects and shower the devotee with auspiciousness.

Charanāmṛth, is here this Chitra Nakshatra, as a result of ŚrīPāda's boundless grace and immense love.

On this Chithra Nakshatra, let us make a vow to do one good thing and if that is not possible, let us at least recall the golden statements (just one or two) and remind us every now and then, and vow to ourselves to abide by HIS words, in our everyday lives – so as to create a better pathway ahead for us and the world around us..

We are here to share love; not hate. Humility is indeed beautiful! Let's ascend with HIS grace...



From the Dwarakamai

From Sri Sai Sat Charitha.

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



An excerpt from Charithamrtham

ŚrīPāda Vallabha's descent will always take place in the subtle worlds of higher regions. To come in human form is rather rare. His' is a comprehensive yogic incarnation. Incarnations emerging from a fraction of His infinite powers always take place on this earth to protect devotees.

- Chapter 3



ŚrīPāda ŚrīVallabha Bhaktha Sampradāyam ~ Thread extracted from ŚrīPāda Charitrāmṛtha

So, there is a protocol in every system which helps oneself progress to higher states. Likewise, here is a protocol which has been gathered from the golden words mentioned in the Charithamrth itself.

These are reminders guiding a devotee in silence in the everyday chaos of present day life.

How can words mentioned several hundreds of years ago, guide one in the present times? But it is a fact, that time and again, devotees are being encountered with instances which easily paves way for their fall. Day by day, the evil forces prevalent in the atmosphere create circumstances which easily lures one to the lines of 'adharmā'.

Here -the Guru's words ring loud and clear, like a bright light on a dark night, promptly guiding the devotee.

Blessed is the one who keeps company of the Guru by constant 'smarana'
Or reading the Charitha of the Guru and thus recalls the priceless sayings.

Just a couple of them are gathered and presented here.



Forgiveness || Compassion

"Do not hate anybody in this Creation. All that hatred also reaches Me only. If I am pleased, I will not see merits or eligibility, but you should have the 'satvic' ideas in you to earn My grace." - ŚrīPāda ŚrīVallabha.

Forgiveness is a virtue which has been silently preached by Lord Datta of yore. When the wrong-doer is forgiven, the tangles of karma are then and there, broken.

A beautiful example of the subtle working of 'Karma' as stated in the Charitrāmṛuth - "Eating meat is prohibited. Suppose a goat is killed, that goat experiences terrible pain at the time of the exit of life. Those painful reactions lie concealed in the airy region. My boy! In the sphere of air, painful reactions and pleasant reactions lie concealed. Good deeds produce joyful vibrating reactions and bad deeds produce agitating reactions. If that killed goat is consumed by one in the company of ten others. The pain experienced by the goat at the time of its exit, lingers in the airy region. That pain causes harm to those ten persons who ate her. On account of its thought about humans the goat takes the life of a man. These ten persons are born as goats. In this way the results of actions (Karma) ensue. For every action, there would be a corresponding reaction. Therefore, man should cultivate the quality of forgiveness. A saatvic person would not like to eat the flesh of goat, even if he saw it. Even if the goat happened to be the man who ate it, if he forgives and grants it life, the wheel of karma stops."

Compassion is as much an important aspect of Datta Tattvaṁ. Our Guru has recorded the same words, in ŚrīPāda Charitrāmṛuthaṁ and in Sat Charita, as well. 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 in polite terms.



Dhyānaṁ || Smaranaṁ

"Activities should be always performed with the remembrance of God's Name."
This is 'Smaranam'. This is a Golden word from Sri Guru. When we behave thus, the action and the fruit of the action (karma and karma phala) are thereby offered to the Guru Himself.

In the forty fifth chapter, Sripada says, "Devas and Daanavaas churned the ocean by placing the Mandhara mountain on the back of the tortoise which hides its head in the shell. You will become a great yogi, if you focus inwards. On the other hand, if you focus outward, you will amass all bad qualities and become miserable. If you put your head out, someone or other will stab your head. You will die eventually.

If you want to remain as an immortal, you must withdraw into yourself (focus inwards). Practise yoga. You will be released from the bonds of karma."

about your inability in polite words but, don't display unkind temperament. If you show merciless treatment, I, Who am an indweller of all beings, will also be merciless towards you.



Purity in Thought, Word and Deed : Trikarana Shuddhi

"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. 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 innerself of men are getting polluted. Thereby men are becoming sinful.

There are many ways in this kali yuga to get salvation. Among them, chanting of the Divine Name is the easiest way. When the sacred Name lingers on the tongue, a habit of speaking sacred words would be developed. When reciting the Name, if mind is focused on God, mind also is sanctified. By that, encouragement to perform pious deeds is obtained."

-- As stated in the sacred Charitrāmṛutham, it is very important that devotees of ŚrīPāda observe this Golden Virtue. Let us express our devotion unto Him by heeding to Sri Guru's words. Let us be thoughtful of the words we use in our everyday language. Even for a casual utterance, let our words be only of a natural nature. Let us not add to the pollution of the Etheric Region (Vaayu mandalam), by our careless use of 'verbiage' or words.

Digambara Digambara Sripada Vallabha Digambara



From Śrī Sripāda Vallabha Sahasranāma

Aum ṅirmāna nirmalya parama tatvā ya namaḥ

Meaning: to the pure Divine Phenomenon - untouched by worldly conditions

Aum anadheena maha avatharā ya namaḥ

Meaning: Lord Whose manifestation is absolute



Power of Trikarana Shuddhi

There was no limit to the yoga of Mother Anasuya. Her powerful intent had no bounds and was not within the confines as prescribed by Nature.

The Yoga of Anasuya had the power to transform the nature of entities with the purity of her thought.

That was how she was able to make roasted grams to sprout. She could, with the power of her 'agni yoga' she caused the unmanifest to come into manifestation. It is the all-encompassing selfless love and compassion of Mother Anasuya which caused the manifestation of three primordial powers (the power to create, to sustain and negate if needed).

Thus, not only to Maa Anasuya from the distant past. Even to day, in this timeline, If one incorporates the values as Maa Anasuya, or if one conducts from the Higher Self, (from a point of compassion, selflessness, practicing purity in word, action and speech), Datta is sure to manifest as 'energy' and thus empower the being.

This is the power of Trikarana Shuddhi.

It can help one generate the Datta Shakthi from within, causing spiritual rebirth to the aspirant.

Recalling from the last episode, Dattatreya did not have three heads. But HE is depicted with the three heads to symbolize the Absolute Mastery in Ichcha, Gnyana and Kriya. Dattatreya is thus addressed as

Adi Guru Rupa Iccha Shakthi Gnyana Shakthi Kriya Shakthi Swarupa.



Just an intent is enough from HIS side, there is instant manifestation of the same.
This is referred to as Brahma Tatva.

Gnyana is the quintessence of 'all that is'; leading to the realisation of 'tat vam asi'.
With this realisation of the ultimate truth, which is Advaita or Oneness,
all that is created is sustained. This is the Vishnu Tatva.

Kriya Shakthi is the act of transformation, from the standpoint of wisdom.
(Kriya is not to be confused with karma, which is limited and bound by conditions.)
All that is created is subject to transformation.
This power of transformation is identified as the Shiva Tatva.

Dattatreya is empowered with these three primordial powers.

And to this day, one can witness or realise within oneself the birth of Divine Energy or
Datta Energy as we call it, provided the aspirant tunes himself to receive the
high-vibrational energy. And how is this possible? By being calm, selfless, compassionate
And observing purity in word, thought and deed.



Dhik Vijayam

The sacred term Dhik Vijaya, figures in Siddha Mangala Stotra.

What is Dhik Vijayam?

As grossly it translates to Victory, does it mean only victory in all sides?

Recalling from the previous episode, the establishment of Sripada Rajya or Datta Rajya – the reign of Lord Datta.

When Light reigns the land it is indeed Datta Rajya.

But when does Light reign the land?

Only when collective individuals inhabiting the land, allow themselves to be governed by the Guru. It is the internal governance in terms of abiding by Dharma, wisdom or the statements/reminders from Guru's Charithram.

When wisdom governs the Self, it is indeed the establishment of Datta Rajya.

ERECTING THE DHIKVIHAYA Sthambha symbolizes raising the pedestal to let HIS Flag fly high. It is the Pillar reminding us of Sripada's Victory.

As HE is Dattatreya Himself, the Lord of the manifest and unmanifest Creation, Victory is forever HIS'.

However, the point here to note is 'erecting the dhikvijaya sthambha' within oneself.

When one is not lured by the externals,

When one allows oneself to not be governed by that which is transient,

When one is not overcome by anger or bitterness/wildly nature which is of a lower vibration;

When one is untouched by falsehood or anything pertaining to Adharma

When one is not overcome by fancies of worldly honors

When one does not succumb to vanity or arrogance



Thus, when one is humble and with the flag of Faith flying high in the heart, stands surrendered to the Guru, the Guru establishes HIS 'dhikvijayam' right there.

'vijayam' also means the 'arrival'.

It also symbolizes the coming of Datta. His coming is most often in subtle realms. In the form of energy.

Let us strive to raise HIS pedestal of 'dhikvijayam' and rejoice in watching HIS flag fly high.

JAI SAI RAM



A Little Sanskrit

*puṇyo gandhaḥ pṛthivyāṃ ca tejaścāsmi vibhāvasau
jīvanaṃ sarvabhūteṣu tapaścāsmi tapasviṣu*

puṇyaḥ = original;

gandhaḥ = fragrance;

pṛthivyāṃ = in the earth;

ca = also;

tejaḥ = heat;

asmi = I am;

vibhāvasau = in the fire;

jīvanaṃ = life;

sarva = in all;

bhūteṣu = living entities;

tapaḥ = penance;

asmi = I am;

tapasviṣu = in those who practice penance.

*I am the sweet fragrance in earth and the brilliance in fire, the life in all beings, and
I am austerity in the austere.*



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

Jai Guru Datta Digambara

Jai Sainatha Digambara

Digambara Digambara ŚrīPāda Vallabha Digambara

