

June 28, 2023

Charanāmṛta



The first Online Journal exclusively for the devotees of Śrī Guru

Greetings

From the Dwarakamai

Guru Dakshina asked by Baba

Devi Tatva in Sripada Vallabha

ADI GURU Tatva

Anasuya Tatva inherent in Guru Tatva?

The Key to Return to Satya Yug!

Dattatreya and the Cow. What does it signify?

From ŚrīPāda Vallabha Sahasra Nama

Guru Mahima

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

Aum̐ mahā Ganapathaye namaḥ

to the Remover of Obstacles

*I greet/praise/pay respects with the
consciousness*

*(while letting go off all
that is not me) : namaḥ*



Charanāmṛta



Episode 36: June 28 2023

svāgatam

Any spiritual endeavour on this day of the month governed by the Planet Mars is said to yield amplified positive results causing more auspicious vibrations from Planet Mars.

ŚrīPāda chose to incarnate on this day which aligns itself with Planet Mars, for the sake of us. So as to grace us with abundant goodness, for the least good that we do. If at least one day in a month, we involve ourselves in a 'sadhana' or any ritual or perform one good deed, HE grants amplified goodness back.

This helps combat our own sufferings born of our deeds from the past.

To this boundless compassion of ŚrīPāda's – what can we give in return?

What can we offer unto HIM Who is an embodiment of infinite love and compassion?

Anything we offer would be like offering water to the ocean.

But, yes, if there is one small thing that we can offer HIM then it is our selflessness.

Be it in thought, word, deed, the selflessness we glaze it with, will be a real offering that shall definitely please Him.

Offering the 'naivedya' of halwa or milk, might not please Him as much as a selfless action of ours, would. This is axiomatic Truth!

Hence, on this Chitra star, let us resolve, to perform one selfless deed. And if that is not possible, let us offer one selfless prayer – wishing well for another soul, for someone who must have harmed us, or someone who did no good to us; or to someone who is in no way connected to us.

Let us pray for a cause, which may incur good upon many.



From the Dwarakamai

From Sri Sai Sat Charitha, Chapter 8.

Only the sun can achieve that which the infinite stars cannot do. Likewise, only the True Guru can lead His devotees to attaining the highest state of human existence.

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Baba 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.

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.



Devi Tatva in ŚrīPāda ŚrīVallabha

Sripada Vallabha is 'saakshaat' Ardhanarisvar Who presented Himself in the form of an Avadhuth. Sripada Vallabha embodies the 'shunya' of Shiva & 'anantya' (infinity) of Shakthi. HE embodies the dispassion of Shiva & all-encompassing compassion of Shakthi.

The 'tatva' of Shakthi embodied in Sripada has 3 evident aspects.

As **Maha Sarasvathi**. HE graces His devotees with 'gnyana' eventually leading them to enlightenment (Atma Gnyana).

As **Maha Lakshmi** He bestows them with unconditional love, Divine bliss in abundance (Paramananda). This is the real treasure.

As **Maha Shakthi** HE destroys the darkness of ignorance (maya) and transforms the 'jivatma' into realizing the undeniable Oneness with 'Paramatman'; thus eventually ushering in Light.



Dattatreya Tatva

Here is a striking reminder from Charithamrith.

Nishkām-akarma - to operate from one's Higher Self. To do an action in absolute Selflessness without expectations of reward/gain. The sense of being the doer is negated. This is true benevolence.

Sripada says time and again "Sumathi Maharani did plenty of akarma. Hence I chose to descend through her."

HE also recalls Vishnudatta and Suseela from Datta Purana, "They were such selfless and pious souls. I instructed the deities of time and action to make Them My Parents. Even before I manifested in Pithikapuram, it was planned in a systematic way." – *from chapter 6.*

Mother Anasuya's nature was intrinsically One with Selflessness and Benevolence.

It is a sign of being in perfect alignment with the Inner Divine Self.

In the intensity of this perfect alignment, the Divine Energy manifests itself.

Thus, Datta manifested 'through' Anasuya. His manifestation was for the world.

But He chose to manifest through her.

By understanding the broader sense of the aforementioned truth, it is understood as to why Sripada Vallabha quotes – "My manifestation continues to happen in the higher realms."

On a subtler level, HIS energy manifests itself through selfless souls.

Thus Selflessness is an intrinsic aspect of Datta Tattvam.

This Selflessness is also the base of Anasuya Tatva.



When the 'ajna chakra', is unlocked, the active mind is put to rest. There are no thoughts on the forefront. The 'soma', (nectar) drenches the whole system. In this superior state of existence, there is neither fear, nor sorrow. Here, one is liberated from the limitations of human existence.

Thus, one breaks free from the three states of time; from the three states of experience of a being (sleep, wakefulness and dream). One in this state is known as 'Atri'.

The name 'Atri' means one who is not bound by the three. 'Athreya' means 'belonging to Atri'. Dattatreya is the One Who offers Himself to Atri.

The being is no longer bound by 'maya' and realizes identity with Supreme Consciousness. 'Adwaitha' or oneness is experienced as a reality. Latent Divine potentials are unleashed

If one has his energy centres (chakras) activated, one can experience the Supreme Energy called Datta within us. If this seems impossible for a devotee, **one can easily aspire by following the Anasuya tatwam – cultivating selflessness in thought, word and action.**

As one grows in selflessness and other superior virtues; one can easily attain the state of 'Atri', thus going past the worldly confines. The inner energy is birthed as Light.

Datta descends upon the devotee as Energy, accommodating Divine Light, and in turn, transmit the radiations of love and light to all. The devotee is transformed into a vessel.

Dattatreya is the in-dwelling Light within every soul. As one ascends on the energetic pathway, unlocking each chakra, Datta is realized as the formless light at the Sahasrara.

The supreme state of human existence, 'tat vam asi' (I am that) is realized. One experiences union with the Divine. It is pure light and love; the oneness of Shakthi and Shiva, which is nothing but the experience of 'nothingness'. In this state of vacuum, the tendencies and even the feminine or masculine natures are dissolved. It is the realization of the androgenous nature (Ardhanarisvara Tatva) – the Base and Source of all!



Anasuya Tatva

'Anasuya tatva' is the absence of negative tendencies like envy.

In the absence of negative qualities, one grows more in **selflessness**, compassion, love and other superior virtues. The strength of the Supreme Being, Datta in the form of pure bliss, descends only when grows in higher virtues.

Mother Anasuya is the epitome of all higher virtues. Out of immense compassion, The Supreme chose to gift Mother Anasuya the fruit of immortality. Trimurthi asked for bhiksha from Mother Anasuya. They asked Mother Anasuya to let go off the veil.

Ignorance is referred to as 'the veil' or the 'cover' that cloaks the self.

The cloak is a direct reference to the 'maya' which veils the inner vision.

There is an inner meaning to the verses mentioned in Vedas. – Chapter 14.

Likewise, our Scriptures too have deep inner meaning, directing one to wisdom.

Dattatreya represents the eternal and live cosmic power, inherent within human consciousness.

Dattatreya is to be realized as the Light which takes root as wisdom within oneself and transforms the being into a powerful source of Divinity.



Return to Satya Yug - Anasuya Tatva is the Key!

It's time we return to the original state of our being; free from fear and pain; resting in the state of permanent bliss or 'ananda'. To arrive here, it suffices if one heartily follows His words from the Guru Parampara.

Do not hate anybody in this Creation. All that hatred reaches Me eventually.

- ŚrīPāda Vallabha, Chapter 45.

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.

Do not talk bad of one behind his back.

If anyone harms you in any way, do not retaliate. If possible try to oblige others.

- Sainath Maharaj

When we negate hatred, resultant is only love. When there is love, there would not be any anger, jealousy or ill will. Forgiveness, compassion kindness, love and selflessness are the key attributes of Anasuya Tatwam. The same that has been preached in silence, by SaiBaba and Sripada Vallabha.

As one grows in selflessness and love, and other superior virtues, the experience of permanent peace is realized. This is 'Satya Yuga'. It is to be realized within the individual.

As collective souls wake up to realizing this golden state of existence within them, the Golden Age is ushered on a universal level.



Dattatreya & the Cow

"Dattatreya is always seen with a cow. He is depicted with three heads, symbolising the three powers inherent in Him – the power to Create; to the power to sustain that which is Created and the power to annihilate, making new ground for transformation.

Cow refers to 'light of knowledge' in Vedic terminology.

Cow is also likened to Dharma. Dharma is not merely righteousness.

Any action from a point of selflessness is outright Dharmic – this is a sacrosanct truth!

Only when one learns to be 'selfless', one can awaken to the inner Light or wisdom.

To think, speak and act from a point of 'selflessness' is itself the first step on the road to Wisdom. That is why it is said, only a cow can ferry a soul across the vyatarini river.

This finds its mention in Charithamrutham too.

No wonder, Dattatreya is always depicted with a cow.

Hence, to honour a cow is equivalent to honouring all forms of deities.

The Rigveda likens cow to be the Mother of Cosmic Forces. Often symbolized as 'Mother Earth' in Vedic tradition, the cow is an interminable giver of resources and nourishment. Every product a cow releases, helps nourish planet earth. Cow has been selfless in its giving. And the significance of being selfless – Sripada Vallabha hints at, and is the most significant aspect when considered.

Cow also symbolises 'shuddha satwam', akin to what Dattatreya embodies.



*ayaṃ nijaḥ paro veti gaṇanā laghucetasām /
udāracaritānām tu vasudhaiva kuṭumbakam*

This is mine, that is his, say the small minded,
The wise believe that the entire world is a family.

- Maha Upanishad 6.71-75

Digambara Datta Digambara Sripada Vallabha Digambara

From Sripāda Vallabha Sahasranāma

Aum atulitha karunā ya namaḥ

Meaning: to the One Who is incomparable in HIS Compassion

Aum samadhrishtā ya namaḥ

Meaning: One Who looks upon all impartially, equally.

Faith & Patience : Shraddha Saburi

When hardships or challenges are encountered on the path, many people claim it to be the tests imposed by the Guru.

But does a Guru really put His own devotee to test?

No.

Guru, Who is the All-Knower has no need to Test His disciples.

The Guru 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.

Guru Mahima is never complete without the mention of the beautiful instance from Sri Guru Charithra – a treasure trove for devotees of a Guru. Even in Sat Charitha, Baba reminds on the significance of a devoted reading of Sri Guru Charithra.



Sandeepaka, a devotee selflessly tried to serve the Guru with pure intentions of love. He 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 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 was the 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 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.

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



A Little Sanskrit

From Guru Gita.

***Gurubuddhyātmano nānyat satyaṁ satyaṁ na saṁśayaḥ/
Tallābhārthaṁ prayatnastu kartavyo hi manīṣibhiḥ //***

The Guru (guruḥ) is no (na) other (anyat)

but the conscious (buddhi) Self --ātmā-- (ātmanah).

(This is) the truth (satyam),

(this is) the truth (satyam)

no (na) doubt *(about it)* (saṁśayaḥ).

In order to (artham) obtain (lābha)

That --i.e. the conscious Self-- (tad), an effort ((prayatnaḥ))

must be made (tu kartavyaḥ) by the wise (manīṣibhiḥ),

undoubtedly (hi) --in short, the wise must make an effort to obtain the conscious Self.



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

