

Oct 15, 2023

Charanāmṛta



The first Online Journal exclusively for the devotees of Śrī Guru

Greetings

From the Dwarakamai

Sainath and Vijayadhasami – Devi Tatva in Datta Parampara

Inner Essence of Mahishasura Mardhini

Embodiment of Wisdom, Sarasvathi – Charithamrtham

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From Sripada Sahasranama

Thought for the Day

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

aum maha gaṇapatim

Mudaa-Karaatta-Modakam Sadaa Vimukti-Saadhakam

**Salutations to Sri Vinayaka Who Holds the Divine Joy in His Hand as Modaka
Who Always strives to Accomplish the Liberation of His Devotees towards that Divine Joy**



Charanāmṛth



Episode 40: October 15, 2023

svāgatam

The 40th edition of **Charanāmṛth** is here carrying ŚrīPāda's message of Love and Compassion.

With the Navarathri that is to commence, let's use this medium to reflect on the deeper essence behind the auspiciousness. The Devi Tatva in Sripada Vallabha has been mentioned in Charithamrtham itself. That said, the Devi Tatva is intrinsic in Datta Parampara.

Dattatreya in HIS different manifestations wearing the 'avadhutha' rupa, conceals in HIM the Devi tatvam, thus proving HE is Ardhanarishvar!

No wonder Sri Sainath Maharaj too, chose to conceal HIS physical presence on Vijaya Dhasami. The day which is symbolic with victory over evil.

But that does not mean it is a battle between equals.

The battle culminates when the limited-self surrenders entirely to the Supreme Self.

Here, the deluded force of darkness, the multiple projections of individual ego-awareness, struggles to stay, while the Light destroys it totally.

Liberation (from fear, anxiety, desire, darkness) is the result of reward from the battle.

The steady experience of Oneness, overruling all differences is the accompaniment of Liberation.

It is highest reward of experiencing perpetual 'ananda' (bliss).

This is the state of Supreme contentment.

When Saibaba chose to conceal HIS physical presence on Vijayadhasami, HE is here announcing that HIS mission continues from the Higher Dimension – in leading all His men from darkness to Light. Let us spend this time in contemplation of our Guru. It accounts to observing all rituals put together. Let's share the joy of HIS presence.

Jai Guru Datta Digambara! Jai Sainatha Digambara!

Digambara Digambara Sripada Vallabha Digambara!



From the Dwarakamai

SaiBaba expected only 'faith' and 'patience' from HIS devotees. He was pleased when His men practiced forgiveness. It immensely hurt Him when one slandered or derided another.

Baba Sai has in His own words extolled highly on the virtue called 'Patience'.

As recorded in Sri Sai SatChartita Verses 53 to 58, Chapter 19 -

Patience is itself valour! Never let it leave you! In times of difficulties, it will stand you in good stead.

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; and fear and panic vanish.

Patience gains success ultimately. Difficulties run off helter-skelter. The thorns of evil thoughts have no scope. Patience is a mine of virtues. She is the queen of pious thinking.

A human being without patience becomes miserable. He may be a scholar or a virtuous person, but life without it is futile."

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



How do we offer our love and gratitude, which truly reaches Him?

When our love is undemanding, and selfless, the vibrations we emanate are so high, that it has the potent to attract the Supreme Power.

Let us express our gratitude unto Him, by being kinder and more compassionate; by being more surrendered and loving; more forgiving and make our existence worthwhile.

Before we eat, let us remember Him mentally. Before we feed ourselves, let us offer some morsels of love unto our Guru (in whichever name or form we adore – be HE addressed as Sripada Vallabha or Saibaba or Sri Narasimha Sarasvathi or Swami Samarth). That way, we shall make our everyday journeys more meaningful.



Sainath choosing Vijaya Dhasami

Devi Datta in Datta Parampara

Celebrating the Navarathri is to honour all of Nature and the Feminine Energy.

The Divine Motherly characteristics are reflected in the sky, in time, in all forms seen around, from the young to the elderly, from the beautiful to the fierce, from the mundane to the Transcendent.

The **Devi Mahatmyam** depicts the victory of the Goddess Chandi, the embodied form of the Supreme Power in the feminine aspect, representing three forces of creation, sustenance and transformation. She is verily Anagha, without the least distinction. The negative tendencies of the mind are depicted as the asuras Madhu-Kaitabha, Mahishasura, and Shumbha-Nishumbha.

If Mahishasura is *Rajas*, Durdhara and Durmukha are 'desire' and 'anger'. While Chanda denotes the active ego-self and Munda, the intellect-less state or the force of total ignorance. Chanda and Munda are asuric as long as they serve Asmita, the false self.

Shumbha represents subjective ego-awareness, Nishumbha represents the attachment to all its objective attributes. Kali accomplishes Her mission by severing the heads of Chanda and Munda. Seeing his armies destroyed by the Shakthi, an enraged yields eight forces to fight the Satvic Divine.

Eventually the Goddess kills him by piercing the asura with Her spear of knowledge.

The death of Asmita, the false self, or limited ego-awareness, is nothing but the relinquishing of a limited identity. But in losing this limited identity one gains an unimaginable supreme State.



The Devi's battle sequence with the asura is the inner conflict between the boundless Self and the limited sense of self or the limited notion of identity. Being inextricably linked the two demons 'Asmita' (ego) and 'mamatva' (attachment) fight, one rising up when the other is knocked out, the battle goes on. It depends on the individual to allow the Guru within, the Shakthi within, empowering Her to fight against the evil forces rising within him.

Honouring Shakthi and Her multiple facets of conquering the evil forces (of ignorance and duality), in facilitating mankind's progression unto Truth – is celebrated as the Navarathri.

When the Guru Avathar is empowering us from within, Honouring HIM equates to honouring Durga Devi or the Divine Feminine during the Navarathri.

He is Datta Samhetha Anagha! Guru Avathar embodying within Him the Divine Motherly Aspect!

From Kaali Tatwam to Kamala Tatwam, HE is realised in His wholesome state.

When HE is Kamalalaya – the Consort of the Lord of Tirumala, HE is realised as the Source of Supreme Love, far from the traits of worldly emotions.

His' is Supreme Love, which with one ray chases away the forces of darkness.

He is the Universal Mother in human form; expressing Himself as an Avadhuth!

Stressing on the Devi Tatva, Shirdi Sai Baba concealed HIS mortal frame on Vijaya Dhasami, revealing HIS subtle cosmic presence on a broader scale.



This final victory represents the realization of the true Self, the end of all multiplicity. Their battle is symbolic of a spiritual struggle that is beyond the realm of day to day existence.

The victory of the 'Shakthi' within us, in destroying the evil forces, is symbolic of observing the nine auspicious nights 'nava rathri' of Shakthi – The Supreme Power in its feminine aspect, which is present in all beings, irrespective of the biological gender.

As the Bhagavad Gita (7. 19) reveals, most of us carry on with our deluded lives without realising that life is not just about relationships, money and material pursuits. However for those who conduct themselves from a state of Higher awareness, Spiritual bliss is at sight.

"I alone exist in this universe. Who else is there besides me?" (10.5).

This is the great dictum, the Mahavakya of the Devi Mahatmyam.

This Oneness, Advaita or Supreme Truth is preached by Lord Datta in His many manifestations. The same is being told by ***ŚrīPāda and the same is taught in silence by Sainath.***

ŚrīPāda is here to lead us beyond all difficulties. HE is the divine energy that shields us from the ignorant clutches of duality and darkness.

When it is said, *His descent always takes place*, it is to be understood as more individuals waking up to the Divinity inherent within them.

From Chapter 3,

His descent will always take place in the subtle worlds of higher regions.

His is a comprehensive yogic incarnation.



ŚrīPāda reveals Himself as Maha Kali Shakthi in the transformation phase of a devotee.

ŚrīPāda is the Fire in the Cosmos, the core from the Radiant Sun, that sets ablaze every impurity in Creation. HE is the light of all Lights.

HE delivers us across the turbulent ocean of ignorance to the brilliant shores of Light.

He is the Fire within, chasing every impurity and setting the path ablaze with brightness.

ŚrīPāda's grants us the power of transformation that leads us from physical limitations and drives us to the eternal shores of bliss.

'Kaal' is also referred to as Eternity. ŚrīPāda Himself stated that HE is 'Kaala', the form of Kaala Bhairava. He is the Lord of Time.

From Kali Tatva to Kamala Tatva, HE is inherent, intrinsic and pulsating.

Maha Kali is a transformational force; of the Higher Plane. – Chapter 43.

ŚrīPāda reveals Himself as Maha Kali Shakthi in the transformation phase of a devotee.

Kaali could mean the shade of darkness or that of night, when there is absence of Sunlight.

However, on a deeper study She represents the 'transformative force' which is dynamic in this Universe. This transformative force is mainly to transform night into day. In other words, that which is not Light, to Light. Figuratively it appears so. On a deeper comprehension, it transforms every bit of 'agnyana' (ignorance) to 'gnaya' (wisdom).

When HE is Kamalalaya – the Consort of the Lord of Tirumala, HE is realised as the Source of Supreme Love, far from the traits of worldly emotions.

His' is Supreme Love, which with one ray chases away the forces of darkness.

He is the Universal Mother in human form; expressing Himself as an Avadhuth!



Understanding Guru to be the Shakthi within – Mother Kundalini

ŚrīPāda's consonance with the Energy body of a being can be witnessed by aspirants. When dormant, HE is not realized. But when the energy ascends through the nerve centres, HE is realized as the Adi Shakthi at the core of the cosmos; and as the Shakthi within the 'individual consciousness' which stirs the being and leads one to awakening.

On unlocking the Anahata, ŚrīPāda Vallabha is realized as that resultant powerful vibration of infinite love and compassion, spreading His Divine waves of love to all of Creation.

When it is said that the Devi Tatva in Sripada Vallabha can be realised only by earnest aspirants, it is to be understood as the experience as one ascends energetically.

Sripada is indeed Mother Savithri, Mother Gayathri.

The 'savitru kathaka chayana' – the yagna addressing the Light of the Sun, Continues to happen in human hearts as well. Every being is scorched in the fire of worldly existence, always longing for a ray of sunshine. After lifetimes of slumbering in darkness, the yearning for wisdom – the yearning for Light – the longing for the Guru – is the 'Savitru kathaka yagna' within every individual.

Addressing this, answering this sincere longing of every spiritual aspirant, the Light In the form of wisdom, HE descends on the individual, granting him or her, spiritual rebirth. This Light – Mother Gayathri – '*tat savitru vareneeyam*' – the resplendent Divine energy is addressed as **ŚrīPāda ŚrīVallabha**.



Adi Shakthi in Shirdi Sai Baba

Baba Sai is a Supreme phenomenon. He is beyond the form and formless aspects of the Supreme Self and is the base for both. When that Para Tatwam or Supreme or Primordial Phenomenon expressed itself in the form of a Fakeer, He chose to reside in a dilapidated building and called it the 'Mother' – the Masjidmai or Dwarakamai.

Baba lit the 'Dhuni' – fire, blazing continuously. This Dhuni is the Source and destination of all that is manifest. It is this 'Light' from the Dhuni, that reverberates as the eternal 'Aum' – the unmanifest vibration.

The Dhuni represents the 'Mahasoonyam' or Nothingness, from where Creation sprang up and is sustained and will ultimately, dissolve into. We are all, but a spark from the Divine Flame. And the Keeper of the Divine Flame is HE, Paramatma, manifest in the form of a Fakeer. Shirdi Sainath is Saakshaath Adi Guru Dattatreya Himself!

Each and every one of His men, be they, from the physical dimension or beyond, from this timeline or behind, recalling each and every soul, He clears their karmic baggage in the ever-blazing Dhuni, clearing them of their knots and obstacles, as they journey with their loads. He works untiringly until the pathway is cleared for the Kundalini Shakthi to pass through.

The core is the **Dhuni**. The point of 'all that is' (inclusive of 'all that has been' & 'all that shall be') – this vital flame, is enclosed within three sides. (In Sree Chakra, it is made perceivable as a 'bindu' or the central point enclosed with a triangle).

The 'past, present and future'; the states of 'sleep, dream and wakefulness' – leading His devotee beyond these three, Baba makes them experience Truth, Wisdom and undiluted infinite bliss - Sat Chit Ananda.



In Dwarakamai, is the 'pancha bhutha tatwa' intrinsic. There are no doors to the Dwarakamai. Air flowed in freely. There was the Agni, in the form of Dhuni. And 'water' stored in an earthen pot. The brick which was always by His side, suggested the 'prithvi tatwa'. The fifth tatwa, 'akasha' or ether, which surmised to nothingness, was inherent in the Udi. The Dhuni always had the Udi and to suggest and stress the significance of transience as an inevitable law, Baba gave the Udi to all those visited Him there.

On grosser terms, Udi was received as a sign of blessing.

Letting go of the Mooladhara and Sahasrara, the source and destination, the major chakras or energy centres to be traversed are five in number. The karmic baggage is clogged in the physical, mental body, emotional body and spiritual body, from where it ought to be cleansed, for one to ascend to higher states.

The Para Tatwa, expressed itself in the form of a Fakeer for a high purpose. Baba did not incarnate to merely grant the seekers their material wants. He is here, for each one of us, to lead us unto our own selves, which eventually takes us to Himself, to a state of eternal peace.

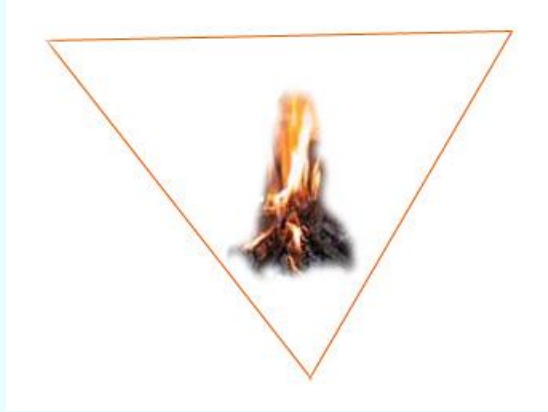
Once there, we can never get back to our old selves again, which is tainted with fear, agony, grief and since long, we have been devoid of the real peace. How many here would want to waddle around in the pool of ignorance, tossing over in waves of fear and anguish. Permanent peace is what that is sought by every one of us, aware or unaware.

Our Fakir is here to lead us to a state of eternal bliss, to the core of Creation; to the core of our selves.



Baba Sai, in reality is Shiva-Shakthi Swaroopa, Ardhanareeshwara in the guise of a Fakeer.

Parameshwari is often depicted as seated on a tiger. Just before Baba chose to discard His mortal body, He was visited by a tiger, which stood docile facing Baba and resting at His Feet. The fiercest of animals could be tamed by one glance from Him – is a grosser understanding of a fact which holds even deeper facts.



The three corners, grossly understood as the Tripura denotes the three states - *Jagrat*, *Svapna* and *Sushupti*. The Guru, our Father Sai perpetually works to lead His devotees, verily to Him, to the Dhuni, safely enclosed at the core of the Dwarakamai.

It is here that the undercurrent of consciousness in all three states (dream, sleep and wakefulness) remaining unaffected.

To this Supreme state, HE selflessly guides His devotees to.

Sree Chakra is a pattern of interwoven triangles – to be more precise, **nine** interlocking triangles around the core point.

Baba has conveyed in several instances as recorded in the Sat Charita, the significance of the number 'nine'.



The symbolic synthesis behind the nine coins He handed over to an ardent devotee of His', on the day He left His mortal coil – also readdresses the importance of the nine balls of stools of the mare, which HE asked a devotee to collect.

The nine precious gems or the coins or the stools of a mare, signify the nine pre-requisites for a soul to walk the path of devotion.

1. **Dhayaa** - Kindness and compassion
2. **Dhaanthi** - Mastery of inner senses
3. **Dhamam** - Control of outer senses
4. **Dhaanam** - Giving, sharing, caring, serving.
5. **Dharmam** - Selfless service (in terms of wealth or materials) to the needy
6. **Dhairyam** - Valour, in terms of Patience, which Baba Himself has mentioned. To be patient at all times even during adversity, maintaining one's calm and faith, (surrender and acceptance of all situations alike) is real valour.
7. **Dheeram** - Perseverance (unwavering in spiritual pursuit, despite difficulties).
8. **Dhaarana** – Absolute Faith, or Single pointed focus
9. **Dhyaanam** - Contemplation and Meditation

Well, this could be the chart map on the gross level, for a devotee to hold on to. But as the journey progresses and as the devotee undergoes transformation and allows his Guru to work through, in the expansion of his awareness



‘Sarasvathi’ : The Name symbolic with Wisdom

From Charithamrtham, Chapter 14:

The word ‘Sarasvathi’ is very significant. River Sarasvathi is ‘antarvahini’ (flowing beneath the earth’s surface). It is described as the one which facilitates the uttering of truthful words, which facilitates the thoughtful consciousness, that which explains ‘maharnavam’ or the great ocean; and that which illuminates our minds.

So Śrī Guru is a preaching Power, a perennial stream of teaching. His’ is the voice of ‘Truth’. He illumines our minds. He installs Supreme truth and inner wisdom in us.

Saraswathi reveals to us the ‘urdhva salilam’ (waters of the upper strata) with the rays of Her inner knowledge”. There is an inner meaning to the seven stotrawin (streams) mentioned in Veda. They are the excellent Divine attributes of the Swarga. Sage Parasara asserted that the knowledge that resides in water is ‘viswa prana’ (source of life of the universe).

There is a reference to those who rob or steal cows, ‘vrutha & dasya’. In reality, the ultimate wisdom which is also referred as Parama Sathyam (Supreme Truth) or Higher Consciousness or the wisdom filled with brilliance is veiled by forces of ignorance. These forces of ignorance are referred as the thieves to those seekers of wisdom. So Vrutha and Dasya are factors/forces of ignorance and darkness which are considered ‘tamasaic’ in nature, as they are the obstacles to seekers of Truth or Wisdom.”



From Sripāda Vallabha Sahāsrānāma

Aum soma chakra sthāne amruthā varsha kara ya namaḥ

Meaning: I greet/praise/pay respects with my consciousness to HIM Who is realized as the constant flow of ambrosia (as one unlocks the Soma Chakra)

Aum dhivyāmbara ya cha dikambarā ya anāgha-dattatreya ya namaḥ

Meaning: To HIM Who embodies Compassion on one side as Anagha and Guru Tatva in the form of Datta, I greet or praise HIM with my consciousness.



Thought for the Day

On these auspicious 9 days, let us reflect on the asura within ourselves.

Ego?

Anger?

Desire?

Jealousy?

Hatred? How many more are those hiding within ourselves and causing all the harm, obstructing our progress?

Let us identify them. Let us fight them out and witness their surrender.

Let us invoke Sri Guru Sripada Vallabha's grace to help us in our contemplation and eventual victory over all 'asura' (forces of darkness).

Digambara Datta Digambara Sripada Vallabha Digambara!



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

