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Charanāmṛta



The first Online Journal exclusively for the devotees of Śrī Guru

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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 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*



Charanāmṛth



Episode 41: November 11, 2023

svāgatam

Special edition of **Charanāmṛth**, as this forty first edition releasing on the eve of Chitra nakashatra marks the 3rd year anniversary of 'Charanamrth' - carrying ŚrīPāda's message of Love and Compassion.

Yes, Guru Dwadashi (Asvayuja) marks the day when Sripada Vallabha chose to conceal HIS physical presence. He walked on River Krishna on this Dwadashi, We all have read that Sripada, after handing over His Padukka to Shankar Bhatt, walked into the waters of Krishna. While Shankar Bhatt grieved over Sripada's concealing His physical form, he was very shortly blessed with Sripada's subtle presence, as Sripada granted him darshan in an effulgent form. If Shankar Bhatt represents the collective devotees' consciousness, waiting on the banks of Krishna, for a timeless time for Sripada's reappearance – then it is a moment to ponder – if it was Sripada Who disappeared and is yet to return, or is it the human consciousness which goes wandering lifetime after lifetime, until it remembers its way back home - to the refuge, to Sripada's Feet, by returning to the shores where Sripada remains eternally seated....

Let's contemplate. It is high time we return to His Feet, in complete surrender, in realising HIS presence within and getting ourselves in alignment with HIS Sankalp...

Digambara Digambara Sripada Vallabha Digambara!



From the Dwarakamai

As recorded in Sri Sai SatChartita -

*Who can give enough to another person? However much is given, it is always inadequate.
But when My Sarkar gives it lasts till the end of time. The only true Giver is My Sarkar.
Can any else be compared with Him? How can the finite be the ornament of the infinite?
My Sarkar says 'take, take'; but everybody comes to Me and says 'give, give'.
Nobody attends carefully to the meaning of what I say. No one takes cognizance.*

*What will be the fate of a living being? Dust (body) will turn to dust, and
air (breath) will merge with air.
This time will not come again.*

- Sainath Maharaj



Sripada's Dharbar @ Pancha Deva Pahad HIS work on our Pancha bhutha - cleaning our system

“In the presence of the Divine Paaduka of ŚrīPāda, I read the Charithamrtham during Aswayuja Krishna Dwadashi. Five others arrived there. They were immensely joyful.” – Chap 53.

Is it the count of human beings who arrived to witness the reading, that is mentioned as 5 in the above statement? Or is it the ‘pancha bhutha’ that goes into building the individual self?

The number of devotees could have been infinite or not a matter to ponder about. Or even if they were many or whatever the count, it could be the participation of the ‘pancha bhutha’ that witnesses and imbibes the reading of the Charithamrtha.

In short, it is a reminder to the reader – that the parayana be, not merely an oral reading, but its essence imbibed in, so that the consequence is such that our physical bodies, our prana, vital energy, the inner heart – our pancha bhutha is cleansed at one go.

This is not a surprising equation. Sripada Himself has stated that HE conducts HIS dharbar in the Pancha deva Pahad, and that HE presides over the yagna of the pancha bhutha, to cleanse them on a cosmic level. While it refers to the cleansing of pancha bhutha on a cosmic level, it also attributes to HIS cleaning them on an individual level as well, as HE purifies the elements within oneself.



Well, how significant is the Cleansing of the Elements within oneself as much as it is in the Cosmos.

As envisioned by the Vedic seers from mentions in our ancient Scriptures, it is believed that the five primordial elements or the pancha bhutha which goes on to build a human system and also the Nature at large, are mutually inclusive of each other.

The Vayu, Prithvi, Akasha, Agni and jala!

These are subtle conditions of material energy.

All objects are created by the combination of these five subtle conditions of elements.

Further, each of these five is the basis of one of the five subtle properties of energy - matter, sound, touch, form, taste and smell. It is by these five elements of Matter that the five senses came to be known and through this evolved the objective aspect of cosmic existence.

This meant that a human has to invariably honor the five elements in the cosmos and do the same within his self as well. To honor the elements within oneself, means to be mindful of the elements and the functioning of the biological system.

It meant to be in tune with the cosmos, as one honors the 5 primary elements at an individual level, invariably participating in honoring and gratifying the 5 elements in the larger cosmic level.

In short, it is meant that nothing was ever taken for granted.

It is the fire within which assimilates the food we consume. Without food, there shall be no energy for movement. Without the inner fire, there shall neither be the digestion of food. So is water essential for a living being, as essential as is the 'prana' or breath.

The body is made of Prithvi and we invariably walk on the earth.

Thus, the vayu, jala, agni, Prithvi (air, water, fire and earth) need to be gratified as we consciously live with them or through them. Corresponding to their inner presence is their cosmic presence which too needs such adoration.



As we consider the 'akasha' in a gross term -

the skies might seem unreachable. Nevertheless their presence is undeniable.

At an individual level they refer to the consciousness within oneself – the untainted Self in the heart of the energetic system of a being. Though unseen or quite incomprehensible, the Self is all that is.

As one chants 'Aum', the reverberation can be felt in the heart of the Self and in the sky as well.

ŚrīPāda is Dhik-ambara. HE represents the directionless skies – or the vastness unbound by directions or any conditions of the world.

HE is that same vastness in the core of oneself.

Being aware of the 'pancha bhutha' within, helps honour the pancha bhutha at a cosmic level which leads us to realizing HIS presence in the sky of the heart.

ŚrīPāda is realised as the One Who shines in the sky of the heart!

To merely consider Him as a human incarnation reveals only our limited understanding.

ŚrīPāda symbolizes the live and eternal consciousness glowing within.



Golden Pithapuram – Inner Essence

ŚrīPāda has stated - '*Golden Pithikapuram can only be accessed by means of consciousness*'.

When the mind of man is cleansed – pure of thoughts, that his speech too, is in tune with the noble thoughts and so does his action in perfect alignment with it (thri-karana Shuddhi), thus with his prana, agni, Prithvi, jala (constituting his biological vehicle) if he is able to live free, then it is not difficult for him to access the sky – the untainted Self glowing as Truth or Consciousness within – This is the 'akasha' of the heart.

There, verily he realizes his oneness with Sri Guru and is able to perceive HIS eternal presence in the horizon of the heart.

This state of perception or realization is verily the Golden Pithapuram which ŚrīPāda mentions.

This is the sail across the rivers of many lifetimes and karmic effects; until we reach the Golden shore, of Universal Consciousness. Here, the Guru (in whichever form we choose to address) is realised as an eternal Reality, most easily accessible.

This itself is the Golden State of existence! When the mind is free from fear and despair; free from pain, desire, hope, pleasure or anxiety of any kind. When wisdom dawns, there is the experience of permanent peace – this itself is the Golden State of Existence. When collective individuals wake up to realizing this higher state of experience, Golden age is ushered on a Universal level.



Beyond the Spiritual Need -

Significance of Holistic Wellness

It is essential that one maintains harmony with the elements of Nature within oneself and outside the self.

Any disturbance created in this harmony at a cosmic level brings several types of disasters in the form of natural calamities.

At an individual level, any disturbance in the harmony results in sickness of an organ which goes on to affect another and so on.

No sooner, the mind and mental stability also gets shaken as one finds himself unable to cope with the biological disorders. Thus emotional and mental equilibrium and harmony too are majorly essential for a proper and harmonious functioning of the human system.

Our ailments are a direct result of disharmony at various levels of our existence.

Individual psychological disorder or chaos also affects Nature at large.

Thus, mankind and Nature affect each other and are intrinsically woven.

They are invariably a part of each and are within each other.

Man has to understand this for his ultimate wellbeing. Only if mankind learns to acknowledge this harmony and there is hope for well being and progress.

Once one learns to acknowledge this elemental Nature of the Self, and its complete dependency on Nature, surrender comes automatically and there is humility in man which was originally there. Reviving back, retracing his steps to route one can certainly discover more progressive ways of living together and contribute for a healthier environment within and out.



Dattareya's Dharbar

Presiding over the Seeker's pancha bhutha

In Dattatreya's first manifestation as Sripada Vallabha, HIS Dharbar happened at the Panchadeva Pahad on the physical plane.

In Dattatreya's latest manifestation, as Sainath, HIS Dharbar was at the Dwarakamai while on the physical plane. It was in this Dwarakamai that Baba, with His physical form, took rest and received HIS devotees, presiding over the Dharbar.

At the Dwarakamai at Shirdi, one can observe 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.

Dattatreya's dharbar happens eternally in a subtler dimension or higher plane of awareness.

This can be perceived and accessed by means of consciousness, which HE states clearly.

To be present in His dharbar means to rest in HIS presence.

Through this level of awareness or consciousness, one can have easy access to Datta.



Reminder – From Charithamrth

Just as there is physical Pithikapuram, there is Golden Pithikapuram which is formed out of Divine illumination. That is constructed by My consciousness.

Those devotees and wise men who constantly remember Me can know about it from experience.

Irrespective of the great distances where they reside, they become residents of the Golden Pithikapuram.

I am always easily accessible to them.

- Sripada, Chapter 23.

To understand the Golden Pithapuram itself could be a wonderful exercise as one reads the Parayana of Sripada Vallabha's Dhivya Charithra.

Let's contemplate....



Selfless Living – As Advised by Dattatreya

It is not just enough for mankind to merely getting to know about Nature's contribution towards his survival. But he needs to acknowledge the same.

Acknowledging means to give back to Nature and receive with gratitude.

The need of the hour is to bring back the lost harmony through constant efforts and develop deep love for everything in Nature.

Throughout Sripada Charithamrtha, Datta has stressed on the significance of 'selflessness'. We have recalled the same time and again, in several of our editions.

Yet again, from Datta Purana, where Dattatreya tells –

“Atri and Anasuya are impeccable and selfless. As a fruit of their selflessness, this 'paramjyothi' rupe gifted itself to them and I, in the form of Datta descended.”

Datta further tells,

“VishnuDatta and Susheela did not know what selfishness is. Because of their selflessness, I will instruct the Deities of Time, that when I incarnate physically in Kali yuga, I will descend through VishnuDatta.”

In Charithamrth, Sripada Swami tells again,

“Appalalakshmi Narasimha Raja and Sumathi Maharani did a plenty of niskhama-akarma. They were purely selfless. Without any want or desire, they did a plenty of good deeds. As a result of this, I have given Myself to Them.”



Reminder from Charithamruth Cleansing the Pancha-bhutha In and Out

It is time man returns back to what he or she originally was.

It is time mankind learns to give back to Nature.

If the way remains unknown, then by all means we have the Charitha of Datta Parampara, like a lamp post standing tall, showing the way in darkness.

Recalling some Statements from Charithamrth:

Cleansing the Vayu within and beyond:

ŚrīPāda said, **“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 gunas). 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.**

In kali yugam there is no greater cure to remove sins in speech than remembering the Name of God. By this all the vaayu mandala (airy region) will be purified.

I am making a beginning in this regard by starting a grand yagnam called ‘Naama smaranam’ (remembering and chanting the name of God with devotion).

I will control in yogic level ‘paraa, pasyanti, madhyama and vaikhari’ groups of words.

Whoever it may be, if he sincerely chants My Name ‘ŚrīPāda Vallabha Digambaraa! Datta Digambaraa’ I will be easily accessible and confer auspicious developments.”



From chapter 8 -

“To perceive the attributes of the five elements, the five organs are created. The mind is formed to coordinate these organs and to oversee that all functions take place at the same time. Human beings should observe adequate precautions with regard to the food they intake. Mind is formed out of the infinitesimal components of food.

Thoughts occur based on the ingredients in the food one intakes.

When this stream of thoughts is regulated and controlled, it becomes a spiritual rite in itself.”

One needs to be cautious while consuming food.

Let food be of ‘satvic’ nature so that, the resultant thoughts are also ‘satvic’, thereby encouraging sattvic actions alone.

When it is said that food needs to be of sattvic nature, it means food which is consumed should be obtained through harmonious means. In other words, by non-violent means.

By means of Satvic food alone, noble thoughts abound.

When it is said to observe non-violence in food, it also stresses on the need for compassion unto other living, sentient beings, sharing the same planet as us. Sripada Charithamrth also states how a goal which is forcibly killed, releases harmful vibrations which lingers for long on the etheric region.

Hence, it becomes predominantly important to observe caution when it comes to food. To satisfy the tongue or the taste which is very brief, why indulge in food which was forcibly killed to fill another’s palette.



There are non-sentient means all around us, by which one can procure Satvic food.

Nature is much more powerful and its existence is independent of mankind.
But for mankind, it is impossible to dwell without Nature.

When mankind learns to acknowledge and give back to Nature, when mankind evolves from a very selfish way of living by only taking from Nature, and grows to giving back to Nature, then a beautiful energetic field is ushered in, where Nature responds more positively to man.

Her infinite treasure of resources are open to man, the moment he learns to act from a point of kindness. This directly facilitates mankind to tap into the latent potentials within his own self as well.

For only giving, one grows. Not by one receiving.

Indeed, to grow by giving is the fundamental concept of Vedic ways of rituals.

“Yagna is a means of honouring the elements of the earth and nature. Our Scriptures entail men to conduct yagna as an expression of gratitude and thereby honour the Divine forces which confer abundance.

Thus, yagna is also a means of acknowledging the gifts received from Nature.” – Sripada Charithamrutham, Chapter 16

Thus going back the Vedic way, means to acknowledge and retrace our steps following the words from our Guru, Dattatreya in HIS different manifestations. That can only lead us back to Source.. to Light.. to taste the joy of being free... to the eternal shores of Sat-chit-ananda.

To Golden Pithapuram!!!



From Sripāda Vallabha Sahāsrānāma

Aum vāyu mandala pāvana ya namaḥ

Meaning: I greet/praise/pay respects with my consciousness to HIM Who purifies the Vayu Mandala

Aum pancha deva parvathe niranthara nāyakā ya namaḥ

Meaning: To HIM Who eternally presides over the Dharbar @ Pancha Deva Parvatham I greet or praise HIM with my consciousness.



A Little Sanskrit



*Aum asato maa aad-gamaya /
tamaso maa jyotir-gamaya /
mrtyor-maa amrtam gamaya /
aum shaantih shaantih shaantih //*

from (a-sat) untruth to Truth
from (tamas) the shadow of avidya (darkness) to Light
from (mrtyu) death of awareness to immortality of realisation

Digambara Datta Digambara Sripada Vallabha Digambara lead us forward

May there be Light & Love... today and forever....

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

