

Jan 05, 2024

Charanāmṛta



The first Online Journal exclusively for the devotees of Śrī Guru

Greetings

From the Dwarakamai

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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 eka danta Ganesha vighnesha ya namaha

The Lord of all forces, with a single tusk

Destroyer of all obstacles

we beseech YOU



Charanāmrth



Episode 43: January 05 2024

svāgatam

Charanamrth greets all devotees and aspirants on this auspicious Chitra Nakshatra.

Though it has already been stated in the editions from the past, the reason behind Charanamrth through this Bhaktha Samaj is a part of Sripada Vallabha's grand Sankalp.

In the grand scheme of things, what comes to our physical view is less. What is perceived by our understanding is even lesser. But the actual functioning is of larger significance and affects the development of consciousness in humans, especially seekers and aspirants devoted to Datta (or those from Datta Parampara).

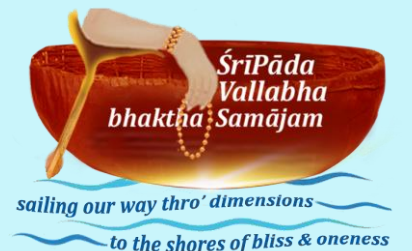
As the term suggests Charanamrth symbolizes every drop of grace, from the waters that pass through the Guru's Feet. The significance of this 'tirth' is that it sanctifies the soul of those who consume or imbibe even a drop of it.

Blessings are endless as always.

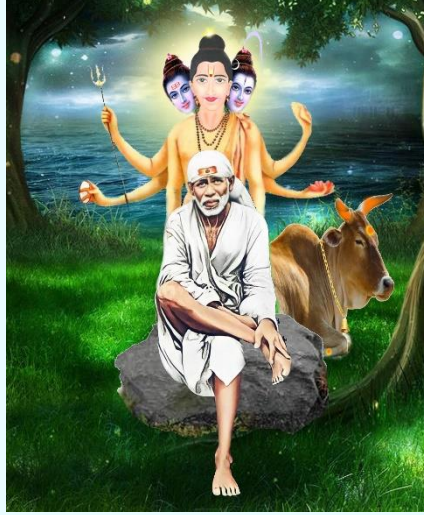
What we do here is just try to gather a handful, harness and redirect it to reach all those who are meant for it. Every episode arrives with HIS intent, carrying HIS message. A drop – which helps us in our sail from our worldly shores to HIS eternal shore.

Let's sail our way to HIS shore of Light and Love...

Digambara Digambara Sripada Vallabha Digambara!



From the Dwarakamai



I am a mere Fakeer Who begs for alms. Look at Me kindly and listen to Me.

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



ŚrīPāda Vallabha Bhaktha Samāj - Sankalp

In a world that often emphasizes division and isolation, the wisdom from ŚrīPāda's Charithamrth, reminds us of the need for fostering selflessness, compassion, love and togetherness.

This is just another boat (from ŚrīPāda's compassion), ferrying us from limited consciousness to His shore of eternal, golden Consciousness.

Meaning – this is just one among the many vehicles which helps devotees sail their way to the shores of Sat-Chit-ananda or the Golden Pithapuram/Kuruvapur where ŚrīPāda can be accessed easily. It is the zone of joy and rest.

'Ananda' is the nature of the Self. It refers to the timeless dimension of contentment.

We can enter this zone of eternal joy, if we transcend fear, desire, ego, etc.

Recall ŚrīPāda Vallabha's words, relating to the anandamaiya kosha, which He terms as the Golden Pithikapuram'. Golden Pithikapur or Golden Shirdi is not bound or defined by physical dimensions.

To make this 'inner zone' accessible to all and abide here permanently, ŚrīPāda Vallabha, out of HIS immense love, has sent us this boat..

Let's sail our way from limited awareness to HIS eternal Consciousness...



Sripada Vallabha's Shore of Light

A brief extract from chapter 17, of Charithamrth, helps us understand the broader aspect.

The main aim of the incarnation of Śrīpāda Vallabha is to prepare over one lakh twenty-five thousand yogi(s) at any given time, who experience a state of saayujya with Him.

- Chapter 17.

Here when it is stated - 'at any given time' it means at all times.

Invariably the statement stands to proclaim that HE is here, HIS avathar is here constantly to prepare HIS team of Light workers or yogis who experience a state of 'sayujya' With HIM.

Now we are well aware that 'sayujya' – to explain it further, let us again recall from charithamrtham itself. Again, Chapter 17, mentions 'sayujya':

In a much more significant state, the aspirant merges in the consciousness of his chosen Deity. This is called saayujya.

Devotees of Datta, in the aforementioned states experience the bliss of being with the Lord, while continuing to take part in this world.

Selfless souls transform into yogi(s), and acquire Divine powers which are utilized for the welfare of the universe without their involvement.



As stated – *‘the aspirant merges in the consciousness of his chosen Deity’* means, **the merger of consciousness.**

What is the merger of Consciousness?

As long as an aspirant or devotee, entertains doer-ship and divides (with the limited mind, ego, presuming something of this world to be ‘his’ or her’s with the ‘I’ and mine) then it presumes itself to be an individual entity.

The farther this idea gets in, the deeper is the divide.

We are dividing ourselves from HIS Supreme Consciousness.

While reality remains that the Consciousness is only One – Undivided.

The nature of Which is pure Sat Chit Ananda.

The ego or the mind presumes a division and lives by it, wearing a blanket over itself.

When our Purana says that Dattatreya in the guise of an ‘avadhutha’ asked for bhiksha from Anasuya Amba and laid a condition that she should discard every thing before offering bhiksha – it only means that only if she is ready to discard the veil or the blanket which creates this maya/illusion of ‘ego’ or false identity – only then Datta can gift HIMSELF to her.

Atri and Anasuya exist within each one as the primary masculine aspect and feminine aspect, irrespective of the gender. To awaken the Atri & Anasuya within, activating the ‘ida and pingala’ nadi within, means to open the path of sushumna through which ascends Datta Energy.



So is this merger possible?

Without this merger, there is no culmination to our journeys – the soul has to take birth again and again, in the world that is glazed with illusion, get caught in the web of darkness and sway between the poles of pain and happiness again and again.

Freedom from this – itself is moksha.

Moksha is reaching HIS Sri Paada.

How to attain this Merger?

It is a long road, could be several life times from the past. But that does not mean one has to think that there could be several more lifetimes from now. Who knows, an effort in the right direction could reduce the distance by light years.

Surrendering to the Guru

Following HIS words from HIS chartihra

Exhibiting kindness in word, thought and action

To be selfless

Discharging duties with constant remembrance of the Name of the Guru, as told in Charithamrth.

If one follows the aforesaid simple means, the destination is not far enough.

One is blessed with yogic powers, as one becomes more surrendering and selfless.

From chapter 17, Sripada's words,

The yogic powers of great yogi(s) must be employed for the welfare of the world.

World does not mean only this earth. It is your duty to help the helpless people who are in a lower position to you. I have incarnated to preach the paths of Dharma, karma, yoga, bhakthi and 'gnyana' (Wisdom).



GOLDEN PITHIKAPURAM

What does one receive with this merger?

In simple terms, this merger means one has reached the destination.

To directly quote Sripada's words,

When the matter related to consciousness is developed in the seeker, he becomes a resident of Golden Pithikapuram, which is purely constructed with consciousness. Those devotees who constantly remember Me can know about it from experience. Irrespective of the great distances they reside, they become residents of Golden Pithikapuram. I am always easily accessible to them.

'Ananda' is the nature of the Self. It refers to the timeless dimension of contentment.

We can enter this zone of eternal joy, if we transcend fear, desire, ego, etc.

Recall ŚrīPāda Vallabha's words, relating to the anandamaiya kosha, which He terms as the Golden Pithikapuram'.

There is Pithikapuram composed of elements which is connected to your 'annamaya kosha' (sheath of food or gross, physical world). In the same way Kashi composed of five elements exists.

Pranaamaya Pithikapuram related to 'pranaamaya kosha' (sheath of life force or subtle world) exists. In the same way pranaamaya Kashi exists.

Manomaya Pithikapuram related to 'manomaya kosha' (sheath of mind or mental world) is there. Same is the case with manomaya Kashi.

Vignaanamaya Pithikapuram connected to 'vignaanamaya kosha' (sheath of wisdom) exists. Vignaanamaya Kashi is there.

Anandamaya Pithikapuram related to 'anandamaya kosha' (sheath of bliss) exists.

Similarly, anandamaya Kashi exists. This anandamaya Pithikapuram is called as Golden Pithikapuram. Anandamaya Kashi is called as Golden Kashi.



Golden Pithikapur or Golden Shirdi is not bound or defined by physical dimensions.

This anandamaiya kosha is full of bliss. Inhabitants experience undivided Sat chit Ananda. Those who wish to inhabit, are liberated from fear, desires, ego, pain, sorrow and the like. This is 'sayujya' with HIS Consciousness.

This 'sayujya' means a yogi in complete merger.
This is HIS Sankalp, as stated by Him.

We all, as HIS devotees are bound by our love to Him. We are all in this together,
Sailing our way from limited minds to HIS Supreme Cosmic Consciousness.
Until we reach His shore, there is no excuse, there is no spare-time.
And once we reach, there is no return.

Jai Sairam

Digambara Digambara Sripada Vallabha Digambara



Significance of a Mandir & Installation of Prana Prathishta

A temple or 'mandir'

As per the gross definition, they are abodes of Divine Energy.

But how do they become abodes of Divine energy?

When the ceremony of transferring life force is instilled in a stone, even a stone becomes alive and throbbing with live energy, an eternal flow of consciousness, capable of receiving the vibrations and transmitting auspicious vibrations to those who seek.

When such energy is harnessed at a given place (say the sanctum sanctorum) and the life force is instilled, it becomes a temple, an abode for the seekers, capable of rendering solace to the saddened.

But again, a temple need not necessarily be reduced to a physical structure offering solace and housing Divine Energy.

There are exceptions, especially to ancient sites where the earth is awakened and alive, it is capable to leading the seekers to moksha.

In such times, temple thought a physical symbol represents the milestone in a journey of consciousness.

It could mean the collective consciousness, its transformation through time.

So what happens when collective souls, irrespective of the physical distances that separates them, arise in awareness?

The mass energy that gets ushered on a subtle level, is unseen no doubt.

But on the gross level, a structure like a temple harnessing the Divine energy rises, representing the milestone in the long journey of ascension of consciousness.

That is why, temples like one at Ayodhya are significant by itself!



As the reconsecration takes place with the instilling of life-force, the earth receives a fresh leash of energy. This new energy shall bless aspirants spread across the world, and souls in multiple dimensions.

It took considerably long years, as the yogic time has to fructify for such a significant event.

It not merely stands tall to tell the legend it holds, but stands as a living entity which marks the ascension of mass consciousness.

The mass consciousness need not necessarily comprise those living in proximity, but could encompass souls spread across the globe and across dimensions, even beyond the gross world.

So we are extremely blessed to be in this timeline to witness an occasion of this significance, which culminates the merits, sacrifices and prayers of countless noble souls from the eras gone by.

JAI SRI RAM



Ram Rajya

Speaking from the metaphysical aspect of it, Ram Rajya is the return of the rule of Dharma. The asura or dark forces of ignorance and delusion (arrogance, enmity, hatred, falsities, etc) are to be rooted out for Light to reign.

Light is wisdom, inclusive of kindness, love, brotherhood, harmony, peace.

It is the progress of consciousness, towards higher realms.

It is the march towards the yogic way of Dharmic living and righteousness.

It is about return to Truthfulness.

It is the large volume of humanity returning to embracing their own inner Light or Higher Consciousness.

It is return to the state of fearlessness and Faith.

It is return to Oneness – advaita!

Digambara Digambara Sripada Vallabha Digambara



From Sripāda Vallabha Sahāsrnāma

Aum prakṛta dyuthi-kara trailokyā ya namaḥ

Meaning: I greet/praise HIM with my consciousness, negating the limited 'me',
Who is the original source of illumination, Who illumines all the worlds.

Aum ṛaha soṇya ānandhamaia ya namaḥ

Meaning: To HIM Who rests in the great vacuum of bliss,
I greet or praise HIM with my consciousness, negating the limited 'me'.



A Little Sanskrit

yatra yatra Raghunaatha-Kiirtanam
Tatra Tatra Hanumanta divya vasam ||
lokabhiramam Anjaneya
Raakssasa-Antakam namo namaha ||

yatra yatra – Wherever
kirtanam – singing the glory
Raghunatha – Lord of Raghu-kula Sri Rama,
tatra tatra – There, verily there
Hanumantha – The Lord of Vayu or inner Prana, Hanuman
dhivya - Divine
vasam – dwells
lokabhiramam Anjaneya – Dearest to all people of the world, Anjaneya
namo namah – Prostrations to Lord Hanuman
Raakssasa-Antakam - Who puts an end to all evil

Wherever the Name of Sri Rama is sung
There dwells the Divine presence of Lord Hanuman!
Endless prostrations to Lord Anjaneya, Beloved of the whole world
Who puts an end to all evil!

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

Jai Guru Datta Digambara

Jai Sainatha Digambara

Digambara Digambara ŚrīPāda Vallabha Digambara

