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The first Online Journal exclusively for the devotees of Śrī Guru

Greetings

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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 Ekadantāya Vidmahe
Vakkratundāya Dhēmahi,
Tanno Dantih Prachodāyat**





Charanāmṛth



Episode 48: May 20, 2024

svāgatam

Greetings on this auspicious Chitra Nakshatra.

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.

'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..

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

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

Sripada Rajam Saranam Prapadhye!

Let's celebrate His presence!

We are here to love. Not hate.

Digambara Digambara Sripada Vallabha Digambara!



From the Dwarakamai

Pratyag Atma is Paramatman. Paramatman is Guru Swaroopa.

There is not the slightest difference amongst the three. One who differentiates will be completely bereft.

With deep and intent contemplation, the difference between the one who meditates and the object of meditation disappears, the mind becomes like a lamp which remains (steadily) lit. Peace prevails and that is itself the state of Samadhi.

- Sainath Maharaj, Chapter 18



From the Ancient Scriptures

~ Tripura Rahasya ~

In the last episode, the significance of 'satsang' and the need for it, was verily described as mentioned by Sree Guru Datta to Parasurama. Reading of sacred Texts like Sri Guru Charithra, or Sri Sai Satcharithra or Sripada Vallabha Charithramrtham, could as well be a 'satsang' –for the individual associates himself in the words of the Guru –during the reading of the sacred Text. The reader is in the company of Truth, during the reading. Reading of the sacred 'grandhi' could also be a means to 'gnyana yoga'. As we reflect on it and try to grasp the essence, it is an understanding; in other words, a means of letting our awareness bloom. When the grasped knowledge is being lived by the devotee, then he ascends on the path of yoga.

Adi Guru Datta instructs Parasurama beautifully with instances from characters who lived by. Citing the instance of Hemalekha who instructs her prince on 'atma-gnyana', advising him on the 'Eternal Truth' which is to be lived by and not to fall trap to the transitory illusions of the world. Grasping her words, the prince too who attains realization with the flowering of his consciousness, later instructs his father, the king on self realization and 'atma vichara' as the means to achieve it. Because of the beneficial preaching, the king becomes realised and with his noble association, the whole kingdom flowers, wisdom blooming in the townsmen.

Thus, Datta explains how a noble 'satsang' could change the course of the world. Further, Datta instructs Parasurama on consciousness. "Parasurama! Just as you remain ever as pure consciousness apart from the body, so is the Lord, present as 'unbound consciousnesses apart from the universe.



There is nothing but consciousness in this Creation. Tell me of any place where there is no consciousness; indeed, there is none.

It is consciousness which pervades the whole universe.

Just as there can be no barriers in an ocean which is full with its waters;
so also is this Creation, which is pervaded by the Pure Consciousness.”

“Creation is like a city born of divine imagination. O Parasurama, you are aware of the mental creations of daydreamers which are full of people, life and work, similar to this.

There are also doubts, tests, discussions and conclusions —all imaginations arising in the mind and subsiding there. Just as castles in the air are mental figments of men so also is this creation a mental figment of Isvara.

Isvara is absolute Awareness, without any form.

Sri Tripura is Sakti (energy) and Witness of the whole.

That Being is perfect all round and remains undivided.”

The words are simple, the highest lesson brought home to the seeker in the simplest terms.



That which appears as the object of enjoyment is only the reflection of the subtle concept already in the subjective mind. The mind draws an image of beauty or something that confers pleasure (transient nature) in conformity with its own repeated conceptions.

The repeatedly drawn image becomes clearer and clearer until it appears solidly as the object. An attraction springs up (and enslaves the mind) by constant mental associations.

The mind, becoming restless, stirs up the senses and seeks the fulfilment of its desires in the object; a composed mind is not excited even at the sight of the object of pleasure. The reason for the infatuation is the often repeated mental picture.

Self-controlled yogis are not excited in such ways; because their wisdom helps them to differentiate between the 'transient' and the 'eternal'.

That which is transient cannot confer any good.

The pleasure it offers is only illusory, binding one to the lower nature of the world.

Whereas, that which confers permanence, the good it confers leads one to higher dimensions, away from the lower worldly nature.

Citing the above important points, the princess advises the prince on the distinction between 'temporal' and 'eternal'; between 'pleasure' and 'goodness'.

(to be continued....)



Vasavi Kanyaka Parameswari :: The Deeper Essence

In the Siddha Mangala Stothram, which is very auspicious with its several deeper layers of currents, revealing profound wisdom; the second line goes on to say thus:

Sreevidhya Dhaari, Radha, Surekha, Sree rakhee dhara Sreepada

This line is a direct reference to Sree Vasavi Kanyaka Parameshwari,
Who encompasses within Her the three live entities:

SreeVidhya Dhari, a representation of Saraswathi, with Her gracing us with the inner knowledge;

Radha, the consort of Vishnu, or Lakshmi, with Her boundless compassion and abundance of love, the ultimate treasure that nurtures and nourishes multitude of souls in the manifest Creation;

Surekha, the aesthetic One with the complete sense of Discrimination; in other words, the Shakthi of Adi Yogi (Lord Shiva) or the Yogini Who renounces and transcends all limitations, also bestowing the knowledge of discrimination on those seekers.

Vasavi Kanyaka Parameswari embodies the three primordial powers (shakthi) and thus ties the sacred bond of Raksha bandhanam with Sripada.

They are siblings, born of Adi Shakthi in a universal level; while they are themselves manifestations of the same Adi Shakthi in a transcendental dimension.



To understand better, it is most important to understand Sripada's manifestation on the physical earth, with a physical form, was merely to convey a deeper transcendental Truth, revealing His expressions on subtler realms or dimensions of consciousness.

HIS expression in subtler higher realms continues to happen on a transcendental level as a result of awakening of the consciousness – on an individual and universal level.

Just to rest a while, in the contemplation of the above one statement, unfolds varied currents of wisdom.

When one realizes Sripada Vallabha to be that Energy resident in the muladhara chakra, and that which ascends to the anahatha, and experienced as the embodiment of undiluted love of the highest order;
and further witnesses the experience of paramanada at the sahasrara,
Then the manifestation of Vasavi Kanyaka Parameswari will be understood and why
Her manifestation is addressed as the fruit of agni yoga of Anasuyamba.

The Oneness with regard to 'chaithanyam' needs to be understood.



Oneness with regard to Consciousness

When it is said –

That which spring from the navel of Maha Vishnu -

It can be understood as ‘that power’ which springs from the Source Energy, having its root in the navel.

That power is popularly addressed as Brahma with four faces.

That power can also be understood as The Shakthi Saraswathi, with four faces.

The four being, Para, Pasyanthi, Madhyama and Vaikhari Vaak.

When this power springs from the navel, it is pure energy devoid of distinction.

It can merely be identified as a vibration on a very subtle level. And this is perceived only by those, with expanded awareness.

It further progresses up from the navel to the heart, as an intention. Here it is distinguished as an intent. It is termed ‘pasyanthi’.

When it ascends further with the prana, it becomes a solidified thought, at the throat center. It is called the ‘madhyama’.

It still remains unperceived by all; but for those with ascended awareness and those with an inner connection with that soul, who can understand the intent.

This was how in the ancient days, before language was identified, people communicated. As post of them were sublime in nature and of expanded awareness, they could easily perceive the thought without it having to be spoken aloud.



Their thoughts were communicated by energetic means, to whom it was intended.
Those who were sensitive to it, received the message in energetic means and their mind processed it further.
Since their awareness were in an expanded state, they dwelt in a higher dimension,
This became a possibility.
This means of communication, a the 'madhyama', came to be popularly identified by science as telepathy.

And as it travels further and with the coordination of the mouth, when it is spelt out, audible by ears, it is called 'vaak' or vaikhaari vaak.

Thus the One which springs out of the navel travel in four levels; with four faces.
This four faced power which creates the spoken word or the intent, is addressed as Brahma.
The same power is also addressed as Saraswathi.
Here, the unity lies in the underlying power of Consciousness.
This power or unity, is totally devoid of physical form or material means.

Hence understand the Power to just be the power of expressions of Consciousness.
As we contemplate on the aforesaid note, the unity with regard to consciousness becomes Evident gradually.



A Little Sanskrit

*mūrdhany arpitam aṇuvat sahasra-mūrdhno
bhū-golaṁ sagiri-sarit-samudra-sattvam
ānantyād animita-vikramasya bhūmnaḥ
ko vīryāṇy adhi gaṇayet sahasra-jihvaḥ*

mūrdhani — on a hood or head;

arpitam — fixed;

aṇu-vat — just like an atom;

sahasra-mūrdhnaḥ — of Ananta, who has thousands of hoods;

bhū-golaṁ — this universe;

sa-giri-sarit-samudra-sattvam — with many mountains, trees, oceans and living entities;

ānantyāt — due to being unlimited;

animita-vikramasya — whose power is immeasurable;

bhūmnaḥ — the Supreme Lord;

kaḥ — who;

vīryāṇi — potencies;

adhi — indeed;

gaṇayet — can count;

sahasra-jihvaḥ — although having thousands of tongues.

Meaning: Because the Lord is unlimited, no one can estimate His power.

This entire universe, filled with its many great mountains, rivers, oceans, trees and living entities, is resting just like an atom on one of His many thousands of hoods.

Is there anyone, even with thousands of tongues, who can describe His glories?

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From Sripāda Vallabha Sahāsrnāma

Aum ādhi seśa asamārtha sthuth-yā namaḥ

Meaning: I greet/praise HIM with my consciousness, negating the limited 'me',
Whose greatness even Adi Sesha (with 1000 tongues) is unable to praise.

Aum dharma sāmrājya maha-adhi pathaye namaḥ

Meaning: HE the great Guardian of the pedestal of Righteousness / Dharma,
I greet or praise HIM with my consciousness, negating the limited 'me'.



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!

Closing this note with one of the most wonderful verses illustrating the essence of universal harmony and wellbeing.

sarve bhavantu sukhinah sarve santu nirāmayāḥ /

sarve bhadraṇi paśyantu mā kaścidduḥkhabhāg bhavet //

May all be fine; May all be free from infirmities;

May all see good; May none partake suffering.

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

