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Just an other vessel, as He ferries us towards the golden shores....

As we sail our way from the darkness of ignorance to Light...



Charanāmṛth



svāgataṁ

On the eve of this auspicious Chitra Nakshathra, **Charanāmṛth** is here carrying Śrīpāda's message of Love and compassion.

Śrīpāda Vallabha Bhaktha Samaj is indeed Śrīpāda's Sankalp. After years of functioning in a silent, humble, sporadic manner – serving as a platform to facilitate/help implement the message from Śrīpāda's Charithamrth, today it stands registered as an official body.

In the grand scheme of things, what is perceived by our understanding is lesser. But the actual functioning is of larger significance and affects the development of consciousness in aspirants, in ways unknown and incomprehensible.

This as a vessel, shall help sail beyond hatred, beyond ego; far from the world of materials which emphasizes on division isolation and darkness. Commemorating the words of Adi Guru Dattatreya, in His different manifestations, we strive to share the spirit of love and service.

By commencing this 'samāja', Srīpāda Vallaba proposes to build a community of harmonious souls, leading the way to the new Dawn – to the shore of Light.

Recalling Krshna's words from Bhagavath Gita, 10.10-11, *"To those who constantly see Me with love, which is undemanding and selfless – to him I shall show the way to reach Me. I shower on such a loving one, a special compassion by revealing to him the glory of My Light, dwelling within. The shining lamp of knowledge will chase the darkness born of ignorance. He who loves Me more than anything else, to such a loving one, I stand indebted."*

Let's sail our ways back home... as we constantly remember and celebrate His presence!

Together, let's prostrate to Maha Ganapathi, the Source and Inspirer of all auspiciousness!

We are here to spread His Light!

We are here to love, not hate!

Digambara Digambara Sripada Vallabha Digambara!

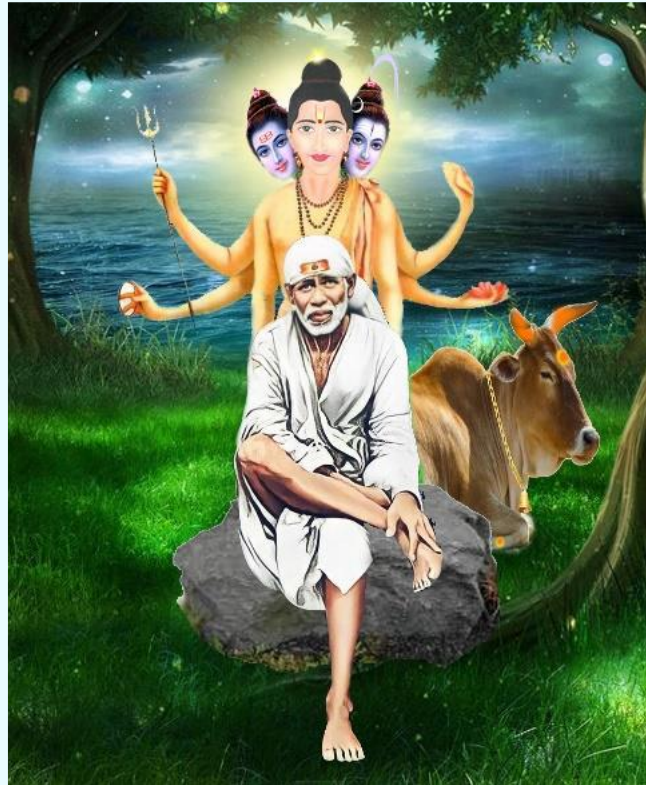


From the Dwarakamai

"There will never be shortage of food and clothing. Therefore do not hanker after them. One should seek honor at the door of God; and should beg only from God. Ask only for His Blessings.

Worldly prestige should be left aside. Why are you satisfied by the honor given to you by society? And why are you infatuated by that? Rather seek through intense devotion to move your chosen deity to compassion and to express your joy through copious streams of satvik bhava. May you find joy in such striving!"

- Shirdi Baba, Chapter 6, Sai Sat Charitha



Lord Krishna's message on Karma Yoga

Krishna recalls in the Gita, the term, 'karma' in its different facets; and on a deeper level, brings about the subtle Dharma associated with actions.

By means of Karma yoga, one cleanses the thought-flow, actions and speech. One learns to give and share. When the option of considering oneself as the 'giver' is entirely negated, it not only leads to humility, but also wipes away the traces of 'ahankar' or the little mind.

Krishna's mention of karmakusalatā in the Gita, has a very profound meaning.

It is awareness and thoughtfulness, action oriented towards yielding good for the world at large. 'kusala' also has the meaning '**benevolence**'.

Benevolence, holds within itself, love, compassion, selflessness, kindness, amicability and more. It is the quality of wishing well, without expecting anything in return.

Nishkām-akarma means to operate from one's Higher Self.

To do an action in benevolence, with the only intention of offering benevolence to others. In such case, the action will not have any expectations.

It will be the absence of expectation – of reward or gain.

Only then, the sense of being the doer is negated.

The only way for us to raise above our limitations and ascend through karma, is by surrendering to a Sath Guru.

A karma yogi in its real sense is one who rises above the mundane self and operate from higher level of consciousness.

The effects of our evil deeds are negated in direct proportion to the noble deeds performed through us. Dattatreya in HIS different manifestations has advised time and again, to be kind and compassionate. To share the abundance we have; by means of offering food to the hungry.

Feeding the cows who are very dear to Sripada is also a meritorious action, which negates the ill effects from our past evil deeds. But all this karma is bound, remains bound. Nevertheless, as it purifies the aspirant's mind, only positive vibrations ensue.

If one has to entirely relieve oneself from the burden of action or not be bound – one necessarily has to perform 'akarma' – negating the doer-ship. This is possible when there is love for the Guru.

Recalling 'nishkām-akarma' in the avatar(s) of Dattatreya

Dattatreya mentions in Datta purana, Anasuya Amba's **nishkām-akarma** has resulted in His descendance through her, for the sake of the world.

In Datta Purana it is also mentioned, Vishnu Datta's immense **nishkām-akarma** would result in a grand effect that shall yield him a birth worthy of mention, when in a future timeline, when he is called back to earth, Dattatreya Himself would descend through him.

No wonder in Sripada Vallabha Charithamrth, Sripada Vallabha recounts time and again, performance of **nishkām-akarma** results in an effect beyond merit.

Appalalakshmi Narasimha Raja and Sumathi Maharani's **nishkām-akarma**, has resulted in the descendance of Sripada Vallabha, the poorana avathar of Adi Guru Dattatreya.



Thought for the Day

What can we offer back unto HIM Divinity personified, be HE in the names of Sri Krishna or Sripada Vallabha or any other.. ??

To perform a deed, in pure benevolence with the intent of doing good unto others; with no expectation of reward or gain; to be in harmony with those around and with Nature, remembering Maha Guru's name in every deed we consciously indulge in.

Every aspect of our life must be an offering to, and an adoration of Sri Guru.

Karma-yoga in its real sense means to rise above the material world and operate from a higher level of consciousness.

When our deeds are performed from that state of higher consciousness, we remain unaffected from the delusions or limitations of the gross world.

Every action must be an expression of Higher consciousness, with the touch of the Divine, willingly performed as an offering to the Divine.

A verse from Saundaryalahari of Shankaracharya describes it best.

The essence of it being - Whatever that is through me, may that become an offering unto YOU.

To conclude, it is not about offering butter to Sri Krishna or halwa to Sripada.

It is about churning our minds, to offer the purest essence of good will unto all Creation, in all of which HE is intrinsically present.

Jai Guru Datta

Jai Sri Krishna



From Sripāda Vallabha Sahasranāma

Aum dhivya dolā deva bālakā ya namaḥ

To the Divine Child Rejoicing in Divinely decorated celestial swing
I greet or praise HIM with my consciousness, negating the limited 'me'.

Aum brahmānda chamatkāra-kārana-karā ya namaḥ

To Him, the Primary Cause for all Miracles, His sportive plays all over
the Universe,
I greet or praise HIM with my consciousness, negating the limited 'me'.



The Message from Krishna's Flute

What does Krishna's flute have to tell us?

To submit oneself empty, at the Guru's Feet, so as to let the music of the Guru flow through....

It is not merely about submission, it is also about imbibing the music from Krishna's flute.

What does the music convey?

That music is not merely a series of notes or sounds; but it is the harmony that resonates with our souls. To be attentive to Krishna's music means to be in a state of harmony. It leads the soul to a state of silence. This silence isn't just about being quiet; it speaks louder than words. It is the rhythm of life itself.

If one can listen within themselves the flute's tune, they are drawn to a place beyond the dimensions. This is a result of Divine love, which has the ability to transport us to a state of tranquil.

That said, only in the stillness of the mind can one receive the sweetness that arises from the melody that resonates from Krishna's flute. It is forever audible to the inner ear; not to the external ears.

Let's be attentive... there is music all around and Krishna's tune is forever...





Observing His avatar every Ashtami, strangely the eight of the moon, with the number eight representing the maya tatva, we are taming our petty minds beyond the chains of maya and with His grace, liberating ourselves.

Every bit of expansion is a step forward in the grand journey of many lifetimes, unto Truth.

It is the attainment of a higher stage in the course of our evolutionary journey, the birth of the consciousness into a higher stage. Indeed, it is the celebration of rebirth and renewal of consciousness.

Let's celebrate the Lord's continuous presence – as we observe His jayanthi.

Let's liberate ourselves...

Digambara Digambara Sripada Vallabha Digambara



Upanishad – Manukya Upanishad, a brief Overview

The Mandukya Upanishad begins with the statement:

“Aum, the word, is all this”

The treatise consisting of four chapters, is the epitome of knowledge; conveying the oneness of jiva and Paramatman.

The Mandukya Upanishads contains the essence of the teachings of all Vedanta: "tat vam asi" – I am THAT. All of us are That. No distinction between me and you and THAT. We are One with Paramatman!

It is thus explained: As a man stricken with disease regains his normal health when the disease is removed, so Atman, identifying Itself with misery, recovers Its normal state when recovering the duality risen through maya/ignorance.

This realization of Non-duality is the end to be achieved. This is the destination.

The destination of all paths, where all roads converge.

The manifoldness of duality is produced by avidya; it is destroyed by sat-vidya (true wisdom).

The goal to be attained through the study of the Mandukya Upanishad is Moksha, or Liberation. The means for its attainment is the practice of dissolving one's ego mind in unity consciousness.

This Knowledge cannot be acquired directly through the study of scripture; yet scripture like these helps indirectly in this respect by demonstrating the unreality of the phenomenal universe and indicating the reality of Atman.

Hence reading of the Scriptures, reminds us time and again of the Truth that is to be reached... realised and experienced. It slowly helps unveil the many webs of maya.





A Little Sanskrit

Humility is indeed beautiful!

vidyā dadāti vinayaṃ

vinayād yāti pātratām

Meaning: True learning arms oneself with humility. Humbleness makes one worthy.

When one is able to grasp/learn in true essence, realisation dawns on how small one is.

Knowledge makes one humble, humility begets worthiness!

Inference:

True humility is a state of freedom from all egoistic forces of the mind; when the mind is constantly aware of the Divine as the sole owner, ruler and knower;

the being is merely an instrument in the hands of the Divine, like a puppet in the hands of the Puppeteer.

This true humility fills oneself with wisdom; and eventually leads to liberation – in other words, moksha.



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 sukhinaḥ 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://sripadavallabhabhakthasamaj.org/journals/charanamrth.php>

Jai Guru Datta Digambara

Jai Sainatha Digambara

Digambar a Digambara ŚrīPāda Vallabha

Digambara

