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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...



Charanāmṛta



svāgatam

aum Ganeshaya namaha

On the occasion of Deepavali with Chitra Nakshatra, Śrīpāda Vallabha's graces us and this medium is just a drop... in HIS abundance... an endless ocean of His love with no shores.

Śrīpāda Vallabha bhakṭha samāj came into manifestation on this day. And this monthly magazine is just a limb of this 'samāj' or guild; as it instruments His purpose, driving us all to the ocean of Oneness; universal consciousness – in other words, Golden Pithapuram.

What can a monthly tiny booklet do?

Well, it is just another means. One among the many, to spend some hours (even if they maybe just a few) in contemplation of the Guru. To spend time in His company, to immerse ourselves in His teaching, to recall and contemplate on the priceless portions from His Charithra.... The least we can, as we sail our way from our dark alleys of ignorance (lodged in our minds) to His shore of Wisdom, Light and Truth; Sat chit ananda – Only the Guru can stir the oars. We are all together in this sail.

The different aspects of Him in His different manifestations are endless; their glories infinite. Yet, it is like an attempt as humble as capturing the wind in a bag, a hand's size. Like filling a bottle from an ocean...

The more we open ourselves to, the more they come... His grace in endless showers...

Charanamrth is merely a handful of that abundant showers....

May each one who reads find their nourishment and be fulfilled.

Let us surrender our ego at His Feet.

Let us remind ourselves of His timeless teaching...

Let's move from hatred to love; from grudges to forgiveness...

from fear to fearlessness; from arrogance to humility...

And thus, from darkness to Light....

Let's remain grateful....

Digambara Digambara Sripada Vallabha Digambara!





From the Dwarakamai

Before the crowds thronged to Shirdi in large numbers, every evening would regularly witness an array of brightly lit lamps, all over the Masjid. Baba Himself would go to the shopkeepers and ask for oil. Carrying a tumbler-like container in His hand, He begged for oil from the shops of the grocers and oil-mongers. After bringing it He would fill the earthen lamps. He Himself would make twisted wicks from rags and set them to light. This was a routine at Shirdi. Shirdi was as such illumined with the presence of Baba. He was adding to the brilliance, by ushering in the radiance of Light.

Thus, every evening, large number of lamps would be brightly lit in the Masjid. Several were the devotees and residents of Shirdi who were overjoyed at the sight. But there were a few oil mongers who were feeling otherwise. They were offering oil free of charge, and this concerned them. Therefore, they conspired amongst themselves, to not offer oil when Baba came asking for it.

And one evening when Baba went, taking the tumbler in His hand, they denied the oil. One by one, to every oil monger Baba went, they refused to offer. Calmly, Baba walked back to the Masjid. Before the men could rejoice their pettiness in what they presumed to be a triumph, they were at a loss, on seeing Baba least perturbed. Baba's indifference caused them to wonder. Wouldn't the ritual of lighting lamps be broken that day? What would Baba do without oil, they mused and quietly followed Him to the Masjid.



As always, Baba took the earthen lamps and set them all around. Himself, twisting the dry wicks, He placed them on the lamps. He picked up the pot from the parapet of the Masjid, in which there was very less oil, insufficient to even light the evening lamp. Adding water into the pot, Baba drank the same. Thus, having offered it to Parameshwara, He poured out the water back into the pot.

Then He poured the water in the lamps and let the dry wicks get soaked completely. Striking the match, He lit the lamps one by one. What a spectacular sight it was! All the lamps were lit, brighter than ever! And they continued to remain lit.

Witnessing the extraordinary feat of lighting the lamps with water, the grocers were astounded. They were embarrassed that they had lied to Baba; they felt disgusted with themselves at their pettiness to rejoice in denying oil to One Who asked for it. And that the One Who asked was no ordinary human. They were ashamed. With their heads hung in shame, they were dejected that they had lost the grace of Baba. They felt remorseful that they had behaved in such a mean manner, in causing unnecessary hassle to HIM Who was well beyond the objects of the world.

But Baba Sai is an 'avathar' of compassion. The virtue of 'forgiveness' is a jewel He adorned, for the sake of the incorrigibles. Baba did not speak a word in harshness, but He forgave them with grace. He could neither be irritated nor angered; but the pure and unconditional love of a sincere devotee could please Him at once. He never hated anyone; neither had friends nor foes. All were equal to Him. And He loved them all.

This great virtue of Baba left the oil mongers humbled; they wondered at HIS grandeur.

Jai Guru Datta Digambara Jai Sainatha Digambara

Digambara Digambara Sripada Vallabha Digambar



An excerpt from Sri Guru Charithra

...It was the dusk of Dhyana Tryaodashi. Devotees had their oil bath and were busy making preparations. The seven devotees from the seven other villages who had arrived that day, believing that Sri Guru was to grace their village, made veery arrangement with great care.] in their respective towns. They had arranged rows and rows of lamps in several large plates, with the hope of waving them to the embodiment of the Maha Jyothi, Sri Guru Narasimha Saraswathi when He comes.

On the dawn of Deepawali, Sri Guru appeared at the village of each of those who expected His presence. Thus, Sri Guru appeared at seven different villages at the same time; while also being present physically at Ganagapura.

Sri Guru received the worship in eight places at the same time. He received the worship heartily offered by the villages in the seven villages; each of those who came to invite, invited Him to their homes, offered bhiksha in decorated plates with fruits and vastra. They were immensely pleased and profusely thanked Sri Guru. The villagers too expressed their gratitude and loving adoration, by worshipping Him in multitude ways. Sri Guru patiently received their expressions of loving devotion and then left.

Though the magnitude behind the incident was not actually realised by devotees, it came to be known a fortnight later.

On the full moon of Karthika, devotees gathered in large numbers at Ganagapura and honoured Sir Guru with thousands of lit lamps. The worship would go on, from evening to past night, until the moon was visible in the sky.



Sometimes till Brahmauhurtha, the worship of Sri Guru would continue at the Sangama, by waving arathi and rendering excellent bhajans; and recounting from the Puranas, the devotees would immerse themselves in bhakthi.

So did the villagers from the seven villages gather too, to take part in the Karthika Purnima celebrations at Ganagapura. During course of conversation, each of them mentioned that Sri Guru graced their village for Deepotsava. Each one said that Sri Guru was present in their town only on the occasion of Deepavali. This caused a lot of confusion, as the people of Ganagapura said that Sri Guru did not leave Ganagapur at all. Each thought the other was lying and questioned on the same.

They were pointing to the gifts (like vastra) they had given which were kept in the mutt. More over, they had their own people from their villages arriving. They all vouched in one voice that Sri Guru visited their town only. This was happening with every set of villagers who arrived. Meeting with the devotees of Ganagapura and other villagers affirmed the fact that Sri Guru had in-fact presented Himself at eight different places at the same time, heeding to their love and devotion.

Seeing Sri Guru, the Omniscient One compressing His Praramjyothi to present Himself as a human, in their midst, for their sake, they were all moved to tears.

When Sri Guru returned to the mutt, they asked about the maha lila to Sri Guru Himself. He said, "I have always told you, there is more to truth than that which meets the eye. Do not confine truth to your physical vision alone. Do not confine Me to this visible physical frame alone."

Sri Guru further graced them with wisdom, "Division causes the ideas of greed or desires; ego or hatred. Those who succumb to these vices are harassed by the miseries of the world. Hence let go off it. Forget the differences amongst you, and realise the subtle presence of the atman within one and all. This Truth binds us all together.



‘Vasudhaiva Kutumbakam’ is the ancient Truth, which can be found in several Scriptures. In Sanskrit: ‘*vasu*’ means the soul, ‘*Vasudha*’ also refers to the souls inhabiting this earth or the earth; ‘*iva*’ means is; and ‘*kutumbakam*’ stands for family. ‘Vasudhaiva Kutumbakam’ literally means ‘I am THAT Source Energy, intrinsic in every living being; thus, the whole earth is one family’. It reminds, the need for fostering Truth, transcending the multiplicity of the world.

Realise Me to be the One intrinsic within all. There is no place where I am not present. To anyone who invites with unconditional love, I answer. This is a certainty.”



Pancha Deva Pahad

Sripada Vallabha did His pancha maha yagna for the sake of us; and hence the sacred site came to be known as Pancha deva Parvatha.

The Pancha maha yagna mainly comprised of His yagna relating to the five primordial elements (in Nature) that exist externally and is in correspondence to these five elements internally in our biological system.

Nature is primarily comprised of these five elements.

The Significance of pancha maha yagna ~

The Need for Harmony with Nature; the Vedic Vision

Nature revealed itself to the Vedic seers in the highest means; resulting in a mystic vision. Vedic wisdom sprang from living amidst Nature, as a part of Nature. The seers contemplated on the Source of Life. They realised the presence of the all-pervading Supreme Consciousness permeate through every element in Nature and intrinsic in it. Nature as a manifestation of Cosmic Being inspired their minds and hearts with Its vastness, multi dimensionality and transcendence. They discerned a fraction of the underlying vast subtle Truth, indescribable and incomprehensible. They developed a deep spiritual insight by which they saw a Divine Cosmic Order governing all lives. This Divinity was the underlying source of all existence.

It starts with the external but ends with the internal – all that is seen externally as Nature or part of Nature, led them to realise the Divinity behind Nature; and the Divinity within.



Trying to understand the Vedic Vision of Nature is a meditative journey - a journey of self-transformation. It is an appreciation of Nature. The vastness, beauty and Cosmic Order of Nature is the inspiration.

The **Nature**, is held by Divine forces. It is not under the control of human beings. The human being should neither control Nature nor extract from Her as much as possible. Human beings should see Nature with a worshipful attitude and then accept from Her abundance with humility. Nature is there to give us, not only materially but also spiritually.

The 'bhumi' (Nature), is described as All-Giving (Vishwa Daani). Everyone is sustained by Bhumi.

When Bhumi is endangered by human activities, the lives of everyone are in danger. However, there will be consequences from the divine plane and they can be received as chances to correct the human behaviour.

The sages and seers realised the Heart of Bhoomi lie in the highest Spiritual Sky (Vyoman) which is enveloped by Truth and Immortality; the same is realised as the ether or heart of man, within. This realisation bestowed them with yogic powers.

This inspiration led to subtle compositions using 'shabda', Sound, which reverberated through space. This stream of regulated words held subtle powers and repeated utterances, attuned the human system to receive abundance. These stream of utterances came to be known as 'mantra' because of their inherent ability to bestow blessings.

Thus lives progressed and the mass of humans awoke with the longing to transcend the physical or gross limitations, to soar towards the infinite cosmos.



The 'bhumi' flourishing with Herbs and Hills (Adri), Rivers (Nadi), Seas (Samudra), Mountains (Giri), Vegetables (Savanaspati), Plants (Oushadhi), Creepers (Virudhah), Herbs (Oshadhi) and Forests (Vana), sustains all of life in itself. As we evolve life after life 'bhumi' supports us materially and spiritually in each life. Mother Nature is the witness of all our past and will be the witness of all our future lives.

The Sun (Surya), Fire (Agni), Sky (Kha), Air (Marut), Devas, Moon (Soma), the junctions of Day and Night (Sandhya), Day and Night (Ahani), Directions (Disah), Water (Ka), Land (Kuh) and Dharma Himself, witness the activities of embodied beings

Nourishment from 'bhumi'

'Bhumi' bears plants and medicinal herbs. Balanced diet signifies diversity of potencies to keep the body healthy. This diet is derived from the plants and herbs which have various potencies that are required by our bodies to be in a healthy state. So our material bodies are connected to the greater body of Nature and derives nourishment from it.

We also require water for various activities. All the water comes from rivers and oceans. 'Bhumi' holds together all the oceans and rivers in her and thus provides the life-sustaining water to us.

From the navel of the Earth the vital power emanates and spreads out. Like the fire in the navel of humans provides strength to the entire body, the Fire emanating from the navel of Bhoomi provides power to all beings. 'Bhumi' bears the Vaishvanara or Universal Fire.



Thus, **NATURE** reflects the vastness of our consciousness externally and shows us that we are really Divine. Nature awakens a freedom from within us; through her vast landscapes of mountains, slopes and plains. A living being is bound by material conditions and hence lives in fear; hope, despair, and suffering. To break free from the bond, one needs to awaken to Divine consciousness.

Let us be compassionate to each other and every other part of Nature. Protecting Nature is not merely our responsibility, but our inherent nature to be compassionate and kind, and care for all external resources, be it a human life or animal or bird or insect. If the life is insentient, let us nourish them as we must and be nourished by them, (water from rivers; food from plants).

Thus, let us respect and honour Nature as we must; and approach Nature with humility and gratitude for the plenty we are blessed with each day.

Let us invoke the Sun, and may its rays illumine our minds.

Mother Nature is called Vasudha ~ because She is not only the Sustainer of all life, but also the bestower of wealth in the form of herbs and plants and food; Nature bestows us with Light/ sunlight, also showers one with wisdom, chasing away darkness. Hence, Nature bestows us with wealth of wisdom and harmony.

Let us be cautious, let us be kind.

ayaṃ nijaḥ paro veti gaṇanā laghucetasām /

udāracaritānāṃ tu vasudhaiva kuṭumbakam ||

**Those with petty minds presume - "this one is mine" or "that one is his".
But for ones with knowledge, realise the whole world is a family.**





Sripada, advices thus, to live as one family, to never hate another, as all hatred reaches Him.

Sripada Vallabha, being the Light of all Lights, the Source Energy, the One Primordial Power, Formless and Nameless, Paramatman, graces the seeker with Light, leading the soul from darkness to enlightenment – as HE is born to the seeker as his or her ‘inner energy’, awakening the soul from darkness of ignorance to tasting the nectar of everlasting bliss.

When that Infinite Light took on a form and appeared on earth – for uplifting the souls sleeping in darkness of ignorance – that ‘**Paramjyothi**’ chose the Name of Sripada Srivallabha.

Savitru Kathaka Chayana Punya Phala Baradwaja gothra Sambhava

Jaya Vijay Bhava Dig Vijay Bhava Sreemadha kanda Sreevijay Bhava

Endless Victory to Him!



Thought for the Day

On this Deepavali, what resolve can we take.

To Light a lamp, means an external activity. If people find it quite impossible to light a lamp every day, then to recall one lesson from Charithamrtham is itself equivalent to lighting our minds with one ray of Light.

Be thoughtful in every action and every speech.

Speak words only of a noble Nature.

Never utter ignoble words which provoke the qualities of rajo/tamas in Nature.

Light a lamp every day, and as you light chant HIS Name and recall one teaching from Charithamrutha.

By Lighting a lamp, let us convey our readiness... to allow darkness from our minds and hearts to be chased off.

It is about tuning our minds, to offer ourselves wholesomely to HIM!

To be a better version of ourselves as we march forward in this journey called life...

Jai Guru Datta Digambara





From Sripāda Vallabha Sahasranāma

Aum mrtyu-darpa nāsaka ya namaḥ

I greet or praise HIM with my consciousness, negating the limited 'me';
Who chases the fear of death.

aum ananta-achintha-prema vallabhā ya namaḥ

I greet or praise HIM with my consciousness, negating the limited 'me';
Whose love excels, beyond comprehension, boundless.



A Little Sanskrit

*Madhumatiir-Ossadhiir-Dyaava Aapo Madhuman-No Bhavativ[u]-Antarikssam |
Kssetrasya Patir-Madhumaan-No Astv[u]-Arissyanto Anvenam Carema ||*

Meaning:

Madhumatiir-Ossadhiir-Dyaava- [May the] Plants and the Sky be Sweet

Madhumat - Possessing or containing Sweetness, Rich with Juice

Ossadhi a Herb, Plant

Dyu- Sky, Heaven

Madhuman-No Bhavativ[u]-Antarikssam: May the Antariksha [be Sweet to us]

Bhavatu - May become

Antarikssa - Intermediate Space between Heaven and Earth

Kssetrasya Patir-Madhumaan-No Astv[u]-Arissyanto Anvenam Carema

May the Lord of Fields[be sweet to us]; we be sweet & devoted; may we follow them

Kshetrasya – fields

Pati - Master, Lord

Nah – Us

Astu - May be

Ari - Faithful or Devoted

Anve - to come after, to follow

Carema - May we Follow



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

