

July 4, 2025. Episode 62



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Just an other vessel, as He ferries us towards the eternal shore of Light

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



Charanāmṛta



svāgataṁ

aum Ganeshaya namaha

To honour a True Teacher, do we need to even restrict this to a day?

Yet, the full moon of Ashadha, is indeed observed as the unique day to honor and express our gratitude to the Guru – a true Teacher, who imparts to us the timeless wisdom, which eventually leads us from darkness to Light; from bondage to liberation; from fear to fearlessness; from desires to contentment; from ignorance to knowledge; from death to deathlessness.

This is the ultimate lesson essential in life's journey

In the words of Sant Kabir,

He is the real Guru, Who can reveal the form of the formless to the vision of these eyes,

He Who teaches us to open the inner eye to see that is beyond the gross; to perceive the Truth.

The Guru is also formless originally. To lead His seekers or help them perceive the formless, HE takes on a form at times. Even when the Guru leaves His own

physical frame or form, HE continues to lead His devotees, guiding them to perceive the formless.

Only the Guru can do this. And one who can thus lead His seekers, is a True Guru.

Let's be grateful to Dattatreya, Adi Guru!

His presence in different timelines continue to guide us through....

Let's walk from darkness to Light...

From fear to fearlessness...

From hatred to love....

From ignorance to wisdom....

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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**

Along with the two pence of Faith and Patience, let us resolve to give unto our Guru, our 'unconditional' love and Gratitude as well. Let this be our humble offering to HIM Who constantly thinks of us, our welfare.

To love Him is simpler. When our love is undemanding, it becomes pure and evolves higher. Like a waft of fresh air, let us breathe in our love unto Him and exhale our Gratitude, for all the blessings received and those denied as well. Let us take one minute each day, and for once, inhale and exhale, out of love for our Guru and thanking Him from the bottom of our hearts. That way, the burdens of the world shall ease a little.



Charanāmrtham

Śoṣaṇam pāpapaṅkasya dīpanam jñānatejasām

Gurupādodakam samyak saṁsārārṇavatāarakam

The water (udakam) of the Guru's (guru) feet (pāda) dries up (śoṣaṇam) the mud (paṅkasya) of the sins (pāpa), kindles (dīpanam) the fire (tejasām) of Knowledge (jñāna), (and) causes (one) to cross (tāarakam) the ocean (arṇava) of Transmigration (saṁsāra) in the right way (samyak).

There is a lot of deep meaning to the 'drinking of waters that pass through the Guru's feet'.

On a gross level, it might merely mean the 'chanara-tirtha'. But in reality, there is a deeper significance, as per Guru Gita.

Drinking of the waters that pass through the Guru's Feet -> means the state of 'absolute surrender' and 'perseverance' with which one is ready to assimilate all that comes from the Guru.

Whatever that comes from the Guru, be it words, or silence, or denials or His glance – is the best blessing.



Guru Gita

‘Guru Gita’, a part of Skanda Purana, the much-revered ancient Text authored by Veda Vyasa.

It is depicted as a conversation between Lord Shiva and Shakthi. On subtler terms, it is referred to as the conversation between Paramatman and Jivatama. The Purush and the prakrithi!

When ‘Shakthi’ representing the Jivatma approached Paramesvara and seeks a means of liberation from the oceans of worldly life (samsara), Paramashiva; ‘Guru tatvam’ is the only means, as said by Lord Shiva Himself.

On being told so, Devi further requests to elaborate on the same and offer the same as ‘diksha’ unto her.

This teaching itself is summarized as the Guru Gita, by Veda Vyasa and is present in Skanda Purana.



Durlabham triṣu lokeṣu tacchṛṇuṣva vadāmyaham

Gurum vinā brahma nānyat satyaṁ satyaṁ varānane

Meaning: Listen to that which is difficult to be obtained in the three worlds. I say - the Absolute - is none other but the Guru Himself. This is the Truth. This is the Truth.

(śṛṇuṣva) Listen (tad) to that (durlabham) which is difficult to be obtained (triṣu lokeṣu) in the three worlds

(aham) I (vadāmi) say (brahma) the Absolute (na) (anyat) is no other (vinā) but (gurum). the Guru (satyaṁ) This is the truth (vara-ānane) oh graceful!

Dhruvam teṣāṁ ca sarveṣāṁ nāsti tattvaṁ guroḥ param

Meaning: Unquestionably in all that is (everywhere), there is nothing more higher or greater than the Guru.

(ca) And (dhruvam) unquestionably

(sarveṣāṁ) for all

(teṣāṁ) of them

(asti) there is (na) no

(tattvam) principle

(param) higher

(guroḥ) than the Guru



Yasya jñānādidam viśvaṁ na dṛśyaṁ

bhinnabhedataḥ Sadekarūparūpāya tasmai śrīgurave namaḥ

Meaning: Salutation to that venerable Guru by whose Knowledge this universe is not seen or considered as being divided by difference(s). Salutation to that venerable Guru whose form has the same form as the Truth.

(namas) Salutation (tasmai) to that (śrīgurave) venerable Guru (yasya) by whose (jñānāt) Knowledge (idam viśvaṁ) this universe (na dṛśyam) is not seen or considered (bhinna bhedataḥ) as being divided by difference(s) (*Salutation to that venerable Guru*) (rūpāya) whose form (sat ekarūpa) has the same form as the Truth

*Hetave jagatāmeva saṁsārārṇavasetave Prabhave sarvavidyānām
śambhave gurave namaḥ*

Meaning: Salutation to the Guru Who is Śambhu an epithet of Lord Śiva, the Cause of the worlds, Who offers a bridge helping us to cross the worldly ocean. Salutations to the Master Who Himself is the embodiment of all Knowledge!

(namas) Salutation

(gurave) to the Guru Who is Śambhu

(śambhave)an epithet of Lord Śiva

(hetave) the Cause , (jagatām eva), of the worlds

(Setave) the bridge (*to cross*)

(saṁsārārṇava) the worldly ocean

(Prabhave sarvavidyānām) the Master of all knowledge!



Yasya kāraṇarūpasya kāryarūpeṇa bhāti yat

Kāryakāraṇarūpāya tasmai śrīgurave namaḥ

Meaning: Salutation to that venerable (śrī) Guru Who shines forth in the form of the universe (effect); and He Himself is the Cause of that effect. Salutations to Him Who is the Cause and the Effect!

(namas) Salutation

(tasmai) to that venerable

(śrī) Guru

(yad) Who

(bhāti) shines forth

(rūpeṇa) in the form

(kārya) of the effect (the universe)

(rūpasya) Who is

(kāraṇa) the Cause

(yasya) of that

(Salutation to that venerable Guru)

(rūpāya) Whose form or nature

(kāraṇa) cause (and)

(kārya) effect



Yatpādareṇukaṇikā kāpi saṁsāravāridheḥ

Setubandhāyate nātham deśikam tamupāśmahe

Meaning: Any small particle of dust of His feet forms a bridge to cross the worldly ocean. And that's why we serve and worship HIM – the Lord known as the Guru.

(kā api) Any

(kaṇikā) small particle

(reṇu) of dust

(yad pāda) of His feet

(setubandhāyate) forms a bridge

(vāridheḥ saṁsāra) the ocean of Transmigration.

(upāśmahe) we serve and worship

(tam nātham) that Lord

(deśikam) Guru





*Śrīnāthacaraṇadvandvaṁ yasyāṁ diśi virājate Tasyai diśe
namaskuryādbhaktyā pratidinaṁ priye*

Meaning: One should bow every day with devotion, towards that direction which faces the most adorable (respectable) Feet of the Lord which shines.

(namaskuryāt), one should bow

(prati-dinam) every day

(bhaktyā), with devotion

(tasyai diśe) to that direction

(yasyāṁ diśi) in which

(śrī dvandvam caraṇa) the venerable Feet (nātha) of the Lord

(virājate) shines





Akathāditirekhābje sahasradalamaṇḍale

Haṁsapārśvatrikōṇe ca smarettanmadhyagaṁ gurum

Meaning: In the circular region of the thousand petalled lotus, *consisting of* three lines which begin with "a" "kha" "tha", the three sides of the Triangle. One should remember the Guru Who is in the centre of that Triangle.

(sahasra dala maṇḍale) In the mid region of the thousand petalled lotus

(akatha-adi-tri-rekha-abje) Consisting of the three lines which begin with

(a, ka, tha) (haṁsa) (pārśva) (tri-kōṇe) sides of the Triangle

(smaret) One should remember

(tad) that

(gam) Who is

(madhya) in the centre of that triangle

(gurum) Guru

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From Śrīpāda Vallabha Sahasranāma

Aum sath chit ananda poorna dhivya chartihra pradhā **ya namaḥ**

To HIM Who gave Divine Charitra which is filled with Truth-wisdom-bliss,
To HIM, I prostrate negating the limited 'me'



A Reminder from Chartihamrtham

“I am the One Who is in the form of all Guru! There is no end to this Avathar, because, this avathar is the form of Parama Guru Who is an embodiment of Compassion. As soon as I receive the call of the devotee, I will respond at once. I am waiting for the call from My devotee. If a devotee moves one step towards Me, I will take hundred steps towards him. My natural trait is to protect My devotees like an eye lid protecting the eyes and to guard them against all accidents and troubles.”

Inference:

We ought to take one step towards Him. This might not merely mean to get immersed in rituals or other procedures by physical means. It could mean the ‘inner’ step – or taking a step from the heart. As He Himself has already stated in the earlier chapters that HE can be reached only by pure love,

It could also mean, that unless and until we proceed in the direction of the heart, or in the path of ‘bhakthi’ where the quintessential ingredient is ‘prema’ or pure love, it cannot be considered as we proceeding towards HIM.

To display some love or kindness or compassion, to those around us, irrespective of how they treat us, considering HE is intrinsic in each and every atom, in every soul - is itself our first step towards Him. Only when we take one step, can we expect Him to come further towards us and lead us further.

Recalling His words further in Chapter 48,

“Do not hate anybody in this Creation. All that hatred also reaches Me only.”

Let us resolve, this Guru Purnima, let us offer our heart unto HIM.

Let us try to forgive all those who have hurt us.



Let us let go of all ill feelings, anger or hatred, or anything that we might carry in our hearts. For they serve as an obstacle in our own progress unto the Guru.

Let us practise to look at each and every one with compassion; and with His Name in the heart.

The road to His abode, is never too far.

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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

Digambara Digambara ŚrīPāda Vallabha Digambara

