

August 27, 2022

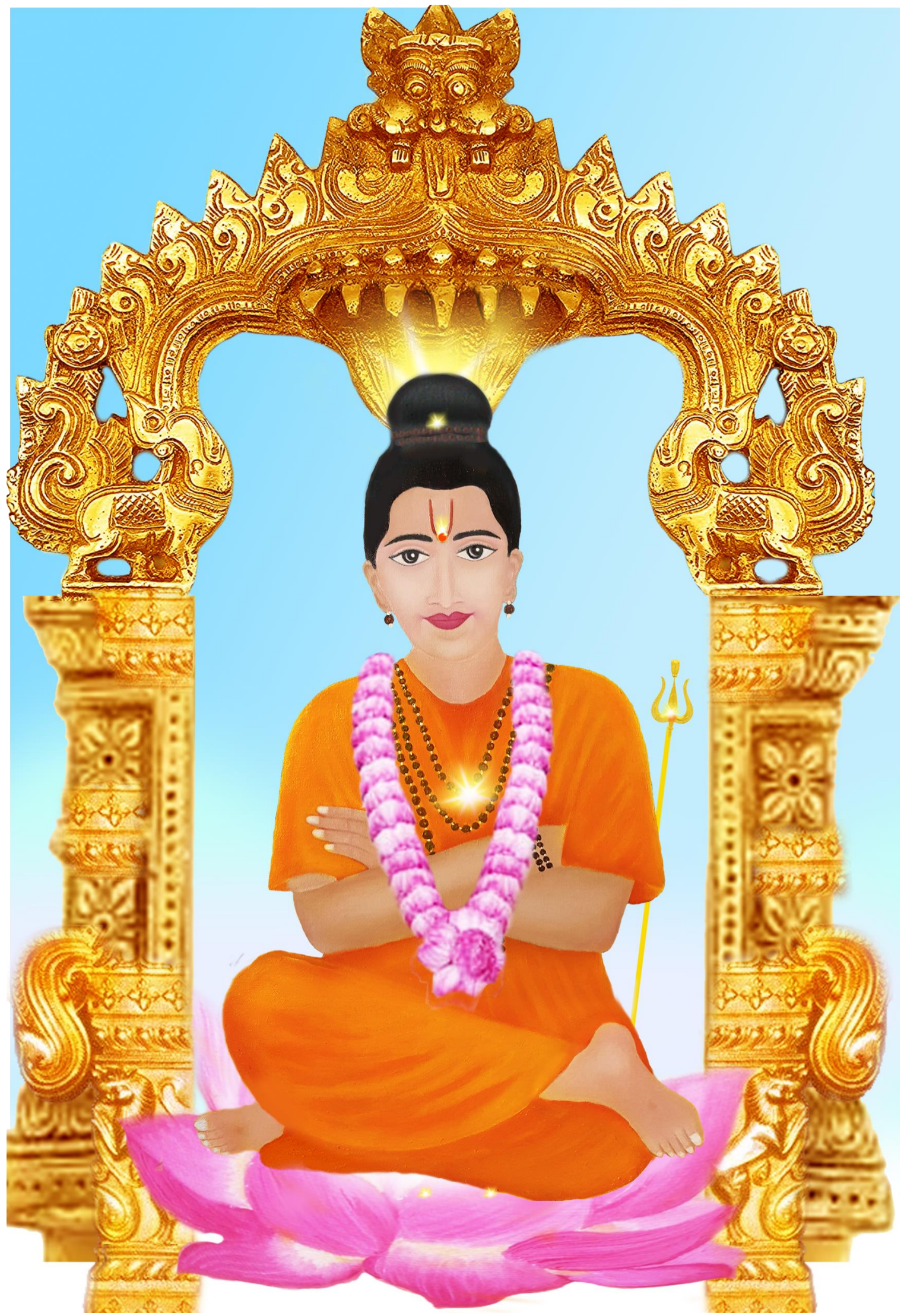


*Just an other boat, as He ferries us towards the 'Golden Kuruvapur'.
Let's sail our way from limited awareness to HIS eternal Consciousness...
the shore of love, light and bliss.*

svāgatam



***Prostrations to Maha Ganapathi, the Source of all that is!
He is the Harbinger of Auspiciousness
The One Who causes all noble tasks to attain fulfilment!***





Charanāmṛth



Episode 26: August 2022 - Navarathri Special Edition

ŚrīPāda's compassion stirs the cosmos.

*Like the beautiful lotus blossoming on muddy ponds;
thereby enlivening the space near and far...*

*Amidst heaviness of routine every month, Chitha
Nakshatra arrives to ease weary hearts.*

*When collective souls whole heartedly invoke the Lord,
with more earnestness than ever... the remembrance
causes brilliant rays of Light and high energy, be ushered
and harnessed!*

Charanāmṛth blooms every month on this auspicious
day.

*This month, we are in the midst of glorifying the Divine
Goddess, in Her nine cosmic forms.*

*Let us contemplate on the Devi tatva in **ŚrīPāda Vallabha***

Greetings

Inner Essence of Mahishasura

Kali Tatvam of Sripada Vallabha

From the Dwarakamai

From ŚrīPāda Vallabha Sahāsrnāma

Reflecting on Devi Tatva of Sripada

From Charithāmṛutham

Thought for the Day

Until we meet again...



Charanāmṛtaṁ - the sacred waters that pass through the Guru's Feet.

Charanāmṛtaṁ

A drop of which sanctifies the mind, relieving it from the clutches of darkness.

When a few droplets present themselves as 'letters and words', it leads to wisdom ... Light...

Charanāmṛth *leads the being to undiluted joy, bliss, 'ananda'.*

*sarva magala magalye sive sarvartha sadhike |
saravye tryambake gauri narayani namo'stu te ||*

Meaning: (Salutations to You) Who is the Auspiciousness in All the Auspicious, Auspiciousness Herself, Complete with All the Auspicious Attributes, and Who fulfills All the Objectives of the Devotees (Purusharthas - Dharma, Artha, Kama and Moksha), Who is the Giver of Refuge, With Three Eyes and a Shining Face; Salutations to You O Narayani





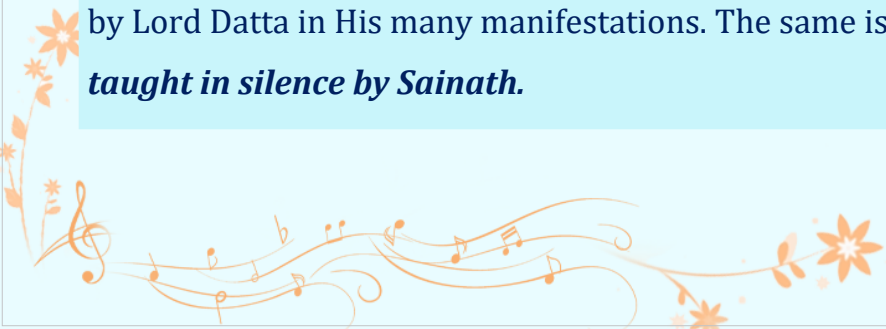
Inner Essence of Mahishasura

Mahishasura and his associated armies, who wield great power over the psyche. They are the result of the impressions of innumerable lifetimes and choices made in several lifetimes, that become embedded as stubborn psychological traits. If Mahishasura is *Rajas*, Durdhara and Durmukha are 'desire' and 'anger'. While Chanda denotes the active egoself and Munda, the intellect-less state or the force of total ignorance. Canda and Munda are asuric as long as they serve Asmita, the false self. Shumbha represents subjective ego-awareness, Nishumbha represents the attachment to all its objective attributes. Kali accomplishes Her mission by severing the heads of Canda and Munda. Seeing his armies destroyed by the Shakthi, an enraged yields eight forces to fight the Satvic Divine.

Eventually the Goddess kills him by piercing the asura with Her spear of knowledge (gnana). The death of Asmita, the false self, or limited ego-awareness, is nothing but the relinquishing of a limited identity. But in losing this limited identity one gains an unimaginable supreme State. This final victory represents the realization of the true Self, the end of all multiplicity. Their battle is symbolic of a spiritual struggle that is beyond the realm of day to day existence. But it is not a battle between equals though it looks like one on the face of it. The climax of the battle is between the limited self and the Supreme Self. The deluded force of all the multiple projections of individual ego-awareness, struggles to stay, while the Light destroys it totally.

As the Bhagavad Gita (7. 19) reveals, most of us carry on with our deluded lives without realising that life is not just about relationships, money and material pursuits. However for those who conduct themselves from a state of Higher awareness, Spiritual bliss is at sight.

"I alone exist in this universe. Who else is there besides me?" (10.5). This is the great dictum, the Mahavakya of the Devi Mahatmyam. This Oneness, Advaita or Supreme Truth is preached by Lord Datta in His many manifestations. The same is being told by ***ŚrīPāda and the same is taught in silence by Sainath.***





The Devi Mahatmyam depicts the victory of the Goddess Chandi, the embodied form of the Supreme Power in the feminine aspect, representing three forces of creation, sustenance and transformation. She is verily Anagha, without the least distinction.

The negative tendencies of the mind are depicted as the asuras Madhu-Kaitabha, Mahishasura, and Shumbha-Nishumbha.

The victory of the 'Shakthi' within us, in destroying the evil forces, is symbolic of observing the nine auspicious nights 'nava rathri' of Shakthi – The Supreme Power in its feminine aspect, which is present in all beings, irrespective of the biological gender.

As one's energy body ascends upwards, one is able to unlock the higher faculties, or supernatural abilities. Thus it empowers one with a level of perfection. It unleashes Divine potentials inherent within the human consciousness.

And it is always the result of ignorance, which serve as an obstacle.

It is either the ego, or in the form of prejudice, pride, jealousy, hatred, anger and so on.

These demons need to be slaughtered, for the Divine nature in oneself to raise.

Here, the Adi Guru Avathar, in the form of Sripada Vallabha empowers the devotee/aspirant to raise beyond the obstacles.

The obstacles are the 'asura' or demoniac forces; HE Himself is the Shakthi empowering the Individual from within.

This is the essence of the statement from Chapter 41, of Sripada Charithamrutham.

The Goddess nature in Śrī ŚrīPāda can only be comprehended by saadhaka (aspirants) who are committed and relentless in their spiritual pursuits.





Devi Tatva of ŚrīPāda

The Goddess nature in Śrī ŚrīPāda can only be comprehended by saadhaka (aspirants) who are committed and relentless in their spiritual pursuits.

- Chapter 41, Charithamrutham

This is told by Bhaskara Pandit to Shankar Bhatt and the same is recorded in Chapter 41.

Let us reflect a while on the 'Goddess Nature' or Devi Tatva, that is mentioned here.

From Chapter 43, Charithamrutham,

“Maha Kaali represents strength and power. In that Great Mother, the intensity of thought necessary for spiritual achievement and overwhelming ferocity to destroy every limitation or every obstacle on the path of progress, glows gloriously. That which resides in Kaali shakhti proceeds with terrible speed and will not keep quiet until we progress unto God Himself. When forces hindering our progress become virulent, the devotee should invariably invoke the grace of Maha Kaali.”

To understand Kali Shakthi, one must be ready to be plundered of anything that does not serve the purpose; and be ready to be unravelled on the path to Light. This is the work of transformation. It is not destruction, but omission of every obstacle on the path to Light.

Datta's Sattvic power can overcome the mightiest asuric forces. At the end of the battle which might take several lifetimes, the steady experience of Oneness, comes as the reward with its accompaniments, absence of fear, desire, anger and darkness. The result is Light, joy and Supreme contentment.



From the Dwarakamai





Of all the names for the Masjid in which HE appeared, rested and received His seekers, Baba called it the 'Dwaraka-mai'.

It was not just Dwaraka. But with the added affiliation of 'Mai' – the invoking the Motherly aspect of Himself. Sainath Maharaj is verily 'ardhanarisvara' presenting Himself as an 'avadhuth' or Fakeer. This is very similar to how He appeared in names and forms preceding this Fakeer Avathar. As Swami Samartha Maharaj, Narasimha Saraswathi and Sripada Vallabha.

From Chapter 22, Samartha Sai Sat Charitha,

Baba asked Mirikar, *"This is our Dwarkamayi. Do you know?"*

Baba said, *"This is our Dwarkamayi. She safeguards the children who resort to Her lap. The Masjidmai is very kind. She is the Mother of all innocent and faithful devotees. Anyone may face any difficulty, She will readily protect. Once a person settles on Her lap, his difficulties are soon resolved. He who surrenders to Her will be on the throne of joy. This is that Dwarka, Dwaravati!"*

Baba gave him udi and placed His protective hand on his head.

He is the Mother, father and foremost the Guru of His devotees. He is here to lead His men from darkness to Light. Conquering every demoniac force on the way to Progress, Sai Baba Also is an embodiment of Maha Shakthi or Adi Para Shakthi.





ŚrīPāda as Goddess Gayathri & Adi Shakthi

ŚrīPāda ŚrīVallabha is born from the power of tapas, the absolute and dedicated focus in our aspiration to Truth.

‘Savithru kathaka chayana punya phala Bharadwaja rishi gothra sambhava’

As a fruit of the intense earnestness of ‘yagna’ addressing to the Core of Sunlight, He presented Himself in Baradvaja Gothra.

Well, this does not merely grossly define His physical descendance.

As He Himself has stated, He continues to descend in subtler dimensions. This need not necessarily mean the physical descendance or coming with a human body.

In the energetic realm, He continues to descend, continues to giving Himself to aspirants and earnest seekers - Dattatreya, the ever young and most ancient!

The ‘savitru kathaka chayana’ – the yagna addressing the Light of the Sun,

Continues to happen in human hearts as well. Every being is scorched in the fire of worldly existence, always longing for a ray of sunshine. After lifetimes of slumbering in darkness, the yearning for wisdom – the yearning for Light – the longing for the Guru – is the ‘Savitru kathaka yagna’ within every individual.

Addressing this, answering this sincere longing of every spiritual aspirant, the Light

In the form of wisdom, HE descends on the individual, granting him or her, spiritual rebirth. This Light – Mother Gayathri – ‘*tat savitru vareneeyam*’ – the resplendent Divine energy is addressed as **ŚrīPāda ŚrīVallabha**



So when it is said, *His descent always takes place*, it is to be understood as more individuals waking up to the Divinity inherent within them. from Chapter 3, ***His descent will always take place in the subtle worlds of higher regions. His is a comprehensive yogic incarnation.***

The incarnation of ŚrīPāda ŚrīVallabha came to dispel the darkness of ignorance.

– Chapter 6.

ŚrīPāda is here to lead us beyond all difficulties. HE is the divine energy that shields us from the ignorant clutches of duality and darkness.

HE delivers us across the turbulent ocean of ignorance to the brilliant shores of Light. He is the Fire within, chasing every impurity and setting the path ablaze with brightness.

ŚrīPāda is the Fire in the Cosmos, the core from the Radiant Sun, that sets ablaze every impurity in Creation. HE is the light of all Lights.

Maha Kali is a transformational force; of the Higher Plane. – Chapter 43.

Kaali could mean the shade of darkness or that of night, when there is absence of Sunlight. However, on a deeper study She represents the ‘transformative force’ which is dynamic in this Universe. This transformative force is mainly to transform night into day. In other words, that which is not Light, to Light. Figuratively it appears so. On a deeper comprehension, it transforms every bit of ‘agnyana’ (ignorance) to ‘gnaya’ (wisdom).

Thus, **ŚrīPāda** reveals Himself as Maha Kali Shakthi in the transformation phase of a devotee.





From ŚrīPāda ŚrīVallabha Sahāsrnāma

Aum mahā māya nāśakāya Namaha

Meaning: Who destroys illusion

Aum moha krodha lobha vināśakā ya namaha

Meaning: Who destroys desire, anger and greed

ṣumba niśumba samhārā ya namaha

Meaning: Destroyer of Ego and Attachment

ṁahā karunāmayi prema śantha svaroopā ya Namaha

Meaning: Embodiment of Great compassion, love and peace.

Quote from Chap 33, Charithamruth,

Real Kaalika Maata possesses auspicious qualities like love, peace.





Reflecting on ŚrīPāda's Devi Tatvam

ŚrīPāda's grants us the power of transformation that leads us from physical limitations and drives us to the eternal shores of bliss.

'Kaal' is also referred to as Eternity. ŚrīPāda Himself stated that HE is 'Kaala', the form of Kaala Bhairava. He is the Lord of Time.

He is that Supreme Power which guides us to realizing higher states of wisdom.

ŚrīPāda is verily the Yoga Shakti dwelling within the heart that opens to Light; thus vanquishing the forces of darkness and bestowing the bliss of 'realization'.

Thus, HE works through the 'kundalini shakthi' within us and empowers us with His force.

ŚrīPāda's consonance with the Energy body of a being is realized here.

When dormant, HE is not realized. But when the energy ascends through the nerve centres, HE is realized as the Adi Shakthi at the core of the cosmos; and as the Shakthi within the 'individual consciousness' which stirs the being and leads one to awakening.

On unlocking the Anahatha, ŚrīPāda Vallabha is realized as that resultant powerful vibration of infinite love and compassion, spreading His Divine waves of love to all of Creation.

Quoting from chapter 4 of Charithamrutham:

"I am the embodiment of Love. You will know Me through love only."

As one is saturated with the Divine attributes of love and compassion, ***ŚrīPāda Vallabha is realized as Mother Anagha, the embodiment of Supreme Compassion!***





The truth of infinite Being and Oneness cannot be appreciated by the false self, for how can the false or individual self exist if it can realise Oneness? How can the limited notion of individuality exist alongside the unbounded, infinite Self? This is the delusional power of Mahamaya. Just as all the divine manifestations are projections of the Goddess, all the asuras are also projections of ego-self.

The Devi's battle sequence with the asura brothers is the inner conflict between the boundless Self and the limited sense of self or the limited notion of identity. Being inextricably linked the two demon brothers 'Asmita' (ego) and 'mamatva' (attachment) fight, one rising up when the other is knocked out, the battle goes on. It depends on the individual to allow the Guru within, the Shakthi within, empowering Her to fight against the evil forces rising within him.

Honoring Shakthi and Her multiple facets of conquering the evil forces (of ignorance and duality), in facilitating mankind's progression unto Truth – is celebrated as the Navarathri.

When the Guru Avathar is empowering us from within, Honouring HIM equates to honouring Durga Devi or the Divine Feminine during the Navarathri.

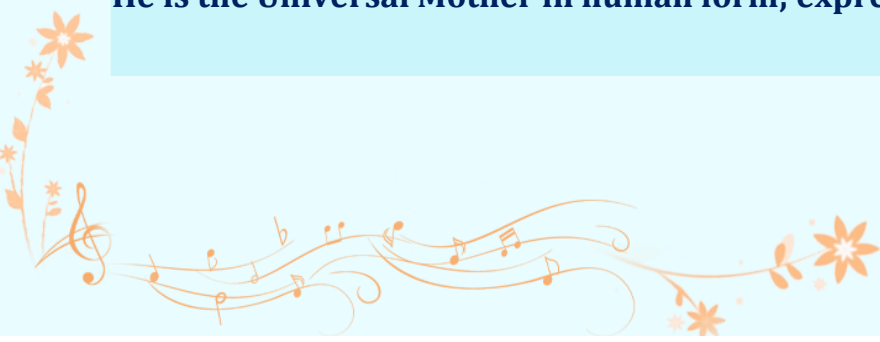
He is Datta Samhetha Anagha! Guru Avathar embodying within Him the Divine Motherly Aspect!

From Kaali Tatwam to Kamala Tatwam, HE is realised in His wholesome state.

When HE is Kamalalaya – the Consort of the Lord of Tirumala, HE is realised as the Source of Supreme Love, far from the traits of worldly emotions.

His' is Supreme Love, which with one ray chases away the forces of darkness.

He is the Universal Mother in human form; expressing Himself as an Avadhuth!





From ŚrīPāda Charitrāmṛutham

Anaghaa along with Śrī Anaghaa Devi incarnated on earth in the form of ŚrīPāda ŚrīVallabha. He is very close to the human consciousness. He is Smarthrugaami.

Śrī Anaghaa Devi possesses the complete traits of Raja Rajeswari, Maha Lakshmi, Maha Kaali and Maha Sarasvathi. **Śrī Anaghaa Devi is the total embodiment of Pure Divine Love and Bliss.** Śrī Anaghaa's form has the characteristics of Trimurthi – ParaBrahma, Venkateswara and Parameswara in their combined form. It is possible to get all auspiciousness by devotedly contemplating on Anagha Datta.

The result derived from worshipping 'Dasa Maha Vidya' will be immediately received by worshipping Datta Who has incarnated in the form of ŚrīPāda Vallabha. By worshipping various Deities, auspicious results are definitely obtained. But, by worship of Lord Datta, all auspicious results are instantaneously realized. As Datta is an embodiment of all Deities, an Incarnation of all four aeons, a glorious Incarnation without end, this becomes easily possible.

- Chapter 43.





Thought for the Day



ŚrīPāda said,

“The entire ethereal region is filled today with the rubbish of verbiage wrongly used. When a person utters a word, he provokes one or two or all three, of the three attributes. As those provoked attributes do not help for good, they exert malefic influence on earth, air, fire, water and sky. As these five elements are polluted everything is polluted and the mind, body and inner-self of men are getting polluted.”

Let us recall His words and be conscious before we utter any word. May it always be of a noble nature. Never that which is ignoble. That way, we shall heed to the words of dear ŚrīPāda and promote in not polluting the ‘vayu mandala’.





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

Jaya Guru Datta Digambara

Śrī Sainatha Digambara

Digambara Digambara ŚrīPāda Vallabha Digambara

