

December 18, 2022



The first Online Journal exclusively for the devotees of Śrī Guru

Greetings

From the Dwarakamai

Kshetra Ganagapura and Madhukarya Mahatyam

From Śrī Narasimha Saraswathi Ashtothra Zata Namavali

An extract from Śrī Guru Chartihra

Sri Guru – An Eternal Preaching Power

On Akarma Yoga

Reminder for the Day

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



*Prostrations to Maha Ganapathi,
Who is wholly embodied in Adi Guru Dattatreya,
Especially in the form of Sripada Vallabha*

*To loudly proclaim the same, HE descended on earth
On the Auspicious Ganesha Chathurthi*





Charanāmṛth



Episode 29: Dec' 2022

Charanāmṛth birthed itself as an online journal for devotees of the Guru Datta Parampara.

This monthly journal is here as a result of **ŚrīPāda Vallabha's** compassion.

This month's edition is indeed extra special – for it has come with the golden blessings from the sanctified land of Ganagapur. Here, we take this chance to reminisce, recall and glorify Sri Guru Narasimha Saraswathi heartily.

Sri Guru Narasimha Saraswathi Jayanthi is due in a week.

Let's share the joy, as we partake of 'amrith' (nectar) from HIS Kamandalu.

Knowingly or unknowingly, starting with the Kamandalu, every bit of this month's extract is associated with the excellence of Sri Guru Who is eternally present at the confluence of rivers, Sangam. HE is Omnipresent. But HIS presence is glorified, celebrated and enshrined at Sri Kshetra Ganagapur.

Let's rejoice HIS eternal Presence. Sri Guru is here as a preaching power.

His many subtle sports in silence, leads us from darkness to Light. There is a deeper significance behind every sport of HIS' as stated in the Guru Charithra. The essence is deeper. The wisdom that lies concealed is profound.

Let's utilize every moment of this worldly existence in rejoicing in the nectar offered to us by the Lord. Let's remind ourselves, we are here to celebrate HIS eternal Presence.





Glory of Sri Guru Narasimha Saraswathi

I will remain in Gandharvapura in the form of Narasimha Sarasvathi just as I am in Pithikapuram. I will seek Bhiksha in Gandharvapura exactly during midday. These will be clearly witnessed by those with yogic insight.

– Sripada Vallabha, Chapter 11



Madhukarya

It has been the age old tradition at Ganagapur, unique and special. It is believed that Sri Guru Narasimha Saraswathi, arrives there in some form or the other, and receives 'bhiksha' every noon, unfailingly at Ganagapur. Well, it shall be an understatement if it is merely called as a 'belief'. Rather, it is proved and it remains a 'fact' to this day.

Yes, the Supreme Master Narasimha Saraswathi is present there unseen and at twelve every noon, sooner or later, He walks around in disguise and receives the 'bhiksha' (an offering of food with love) from His devotees. This has been happening since the last several hundred years.

This system of the Guru visiting His devotees in disguise and receiving the 'bhiksha' for which, several devotees visit from other towns, states and even countries – is called 'Madhukari'. It loosely translates to 'a work of nectar' - the system of offering nectar to the Divine.

Madhukarya – the Eternal Tradition

To keep with the tradition and partake of the Divine joy of blessings, devotees to this day assemble at noon at the Sangama, and seek bhiksha in the many households present there.

Why do they do this?





By this act,

- one enrolls voluntarily in the bhiksha system which is intrinsic in Datta Sampradaya
- one practices humility
- it is a reminder that Datta alone is the True Giver
- one embraces the system of 'adwaitha' where the distinction is dissolved
- as it is believed that Lord Datta in disguise seeks bhiksha, the devotee considers it as a rare blessing to join Lord Datta in disguise.

An extract from comprised Sri Guru Charithra's by Acharya Ekirala Bharadwaja.

On my second visit to Ganagapur, I ignorantly exclaimed to a fellow ascetic who was seated by my side, expressing my doubt about Sri Guru visiting every noon for bhiksha. The ascetic was startled as I voiced my doubt. The elderly ascetic said that he had been visiting the sacred Ganagapur since very many years. And during one of his earlier visits in the earlier years, he was very eager to observe the people who seek bhiksha at noon, just in his eagerness to see if he can possibly identify Sri Guru in disguise.

The eagerness gripped him so much so, that it had become one of his primary occupations, getting engrossed in observing the people seeking bhiksha at noon.

One day, when he was slightly asleep after reading a few chapters from the Guru Charithra, beneath the tree, he was graced with a dream. In the dream, an Avadhooth appeared, majestic and tall, in the attire of a Sanyasi, the form which was too bright to recognize and HE said, "Do not try to catch me amidst the group of visiting devotees. It is not your task to probe on it."

The voice was crystal clear and in an instant the bright Sanyasi disappeared from his vision.





On waking up, the ascetic was startled and was sure that it was Sri Guru Himself Who appeared in the form of an Avadhuth Sanyasi in his dream.

This further enhanced his interest in looking for Sri Guru amidst the visiting folk, for he was 100% sure that Sri Guru was appearing in disguise for bhiksha.

A few weeks later, one particular day the number of devotees at Ganagapur was unusually fewer. Considering it easier to observe if Sri Guru was in guise of anyone, the ascetic eagerly took bath at the river and was seated in the banks. But around 10 am itself, he felt catching fever and a tiredness took over him, that he went to sleep. When he woke up from sleep, it was almost 3 in the noon. Tired and hungry, he went to seek bhiksha as was his practise. But strangely none offered him that day. When he went to one household and asked why he wasn't being offered, the person asked, "Dint we offer you just a while ago when you came seeking bhiksha?" Surprisingly, many others seemed to ask the same Question.

It was very confusing to the ascetic. That night, the same avadhooth sanyasi appeared in his dream and said smilingly, "Did I not tell you, not to look out for Me.

You cannot spot me with your physical eyes only. I went in your form and received bhiksha."

Thus, the ascetic realised how in vain it is to logically unlock the puzzle Sri Guru sports.

It is a confirmed fact, that HE seeks bhiksha every noon at Ganagapur.

Several devotees stand witness to this fact!

Here Sri Guru gives us a hint – that HE is accessible only by means of Yogic Insight.

"I will remain in Gandharvapura in the form of Narasimha Sarasvathi just as I am in Pithikapuram. I will seek Bhiksha in Gandharvapura exactly during midday.

These will be clearly witnessed by those with yogic insight."

- Sripada Srivallabha



Sri Guru's Eternal Presence

Sri Guru Narasimha Saraswathi is forever present at the confluence of rivers, at the foot of the ancient Tree at Ganagapur.

Sri Guru is tall, with a radiant frame, wearing a lengthy orange robe, which almost covers His head as well, and from neck, downwards. His eyes are lengthy and too beautiful to look at, like the sparkle of stars on the midnight sky – His eye balls emit such unique radiance. He has a subtle smile, which seems to transport us to worlds beyond. Compassion and unbound love oozes out from His kind looks, that overwhelms the onlooker's heart.

In one hand, He holds a 'kamandalu' (a tiny water pot, made of dried piece of fruit) and in the other hand, He holds a 'dhanda' (short wooden stick).

A chain of 'rudraksha' beads is seen around His neck and in His wrists.

Thus, He appears, majestic, yet laden with love and compassion, and grants the sight of His presence to pure hearted ones.



From Śrī Narasimha Saraswathi Ashtothra Zata Nāma

Aum Amrutha-avapūrṇa kamandalu-dhārā ya namaha

Meaning: Lord, Who holds nectar in His kamandalu.



Kamandalu



In the eras goneby, a pumpkin would be peeled of its skin, its seeds, scrapped off and the empty fruit set to dry beneath the sun.

After days at a stretch (it's penance), the dried fruit would be deemed fit to take shape as a vessel. Then, it is called a 'kamandalam'.

The skin is symbolic of the identity being peeled off; and the seeds, represent the ego-mind that ought to be discarded.

Only after which, a 'jivatma' is fit to be instrumental in Divine hands.

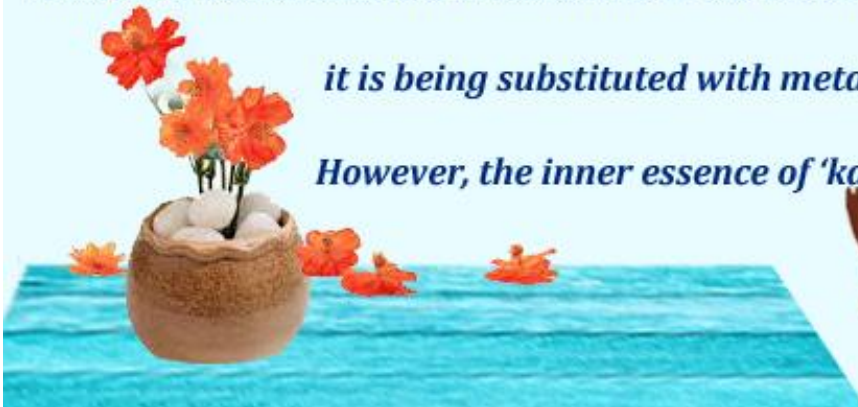
What comes out from the kamandal, is nothing short of Elixir!

Thus says our 'Purana'.

With time, as lesser became the visible presence of Divine incarnates, they used wood from the Cresecntia Cujete tree, which came to be known as kamadalataru vrksha. And in the recent times,

it is being substituted with metals and its alloys.

However, the inner essence of 'kamandalam' remains...



From Śrī Narasimha Saraswathi Ashtothra Zata Nāma

Aum agnyāna pratirūpa vallī nirmūlanā ya namaha

Salutations to the Lord Who pulls out the creeper of ignorance

Aum Gnyāana pratirūpam suvarna nidhi pradhāya namah

Salutations to the Lord Who grants the inexhaustible golden treasure (wisdom)





An extract from Sri Guru Charithram

There is an instance in Sri Guru Chartihra where, Sri Guru visits His devotee who was suffering in poverty. Standing at the threshold, HE seeks bhiksha.

The humble devotee offers the cooked pods of fresh green beans, which alone was available with him. Poor that he was, there were no stock of provisions. He was just waiting to go to the village to seek alms with which he would feed his family.

But just before he could step out, the Light of all Lights, Sri Guru Dev appeared at HIS threshold. Who can deny the Giver! How could a devout heart say no to the Guest Who is an embodiment of the very Divine.

Hence, he quickly reaped some pods from the creepers that had well grown in his yard. Cooking that, he offered the humble meal to Sri Guru.

After all, Sri Guru Narasimha Saraswathi is beyond the senses. HE sees only the devotion of a devout heart. Pleased with the offering, HE pulled out the creeper as He walked out of the house. The family was aghast on seeing this act. They wailed and wondered what mistake was theirs that the great ascetic should do this to them.

However, the attitude of the devotee – the man of the house was quite different.

No experience befalls us without the consent of the Guru.

And if an experience befalls with the consent of the Guru, then indeed it is certainly for one's own good. Such was his firm faith.





Hence, calmly he set to work to clean out the pulled out creepers. As he was clearing the area and pulled out the half pulled roots, it was a great wonder, that a pot of treasure was found underground. The surprised devotee unearthed the pot and was moved to tears. Thus, the Guru's compassion was realised.

Though this simple instance might outwardly appear gross, from the Sri Guru Ashtothra Zata Nama (glorious 108 Names), the inner essence is made evident. Every instance from the Guru's chartihra has a deeper essence.

After all, Sri Guru symbolises the creeper with the 'ignorance', that is widely spread and gets deep rooted. This ought to be uprooted.

On uprooting the same, nothing short of a treasure is realised.

Here wisdom is symbolically presented as Treasure.



From the Dwarakamai

“Gnyana’ is not to be acquired. It is existent as it is. Just the ignorance conceals it, acting like a veil or a wall. It is merely the wall of ignorance which needs to be demolished. Then ‘gnyana’ is experienced at once. When gold is hidden under dirt, its luster is revealed only when the impurities are removed. There is no other way. Remove ‘agnyana’ from its roots. Know that whatever remains is the absolute ‘gnyana’. Such is the intent of the verse which was explained by Sree Krishna to Arjuna.”

- Shirdi Sainath, Chapter, 39.

Baba explained thus, while expiating the verse from the Gita to Nanasaheb.





Sri Guru - An eternal Preaching Power

Śrī Guru – An Eternal Preaching Power

The name ‘Sarasvathi’ is very significant. River Sarasvathi is ‘antarvahini’ (flowing beneath the earth’s surface). It is described as the one which facilitates the uttering of truthful words, which facilitates the thoughtful consciousness, which explains ‘maharnavam’ or the great ocean, and which illuminates our minds.

So Śrī Guru is a preaching Power, a perennial stream of teaching.

His’ is the voice of ‘Truth’. He illumines our minds. He installs Supreme truth and inner wisdom in us.

– Chapter 14, Charithramrutham.



Nishkāmakarma

Continued...

Nishkām-akarma - to operate from one's Higher Self. To do an action in benevolence, in absolute **Selflessness** - without expectations of reward or gain. Here, the sense of being the doer is negated.

It is beyond the likes and dislikes, right and wrong and all the forms of 'dwandva' (dualities) which often delude the mind.

The Gita mentions Karma in its different facets, and on a deeper level, it exemplifies the Dharma associated with actions.

The mention of karmakuśalatā 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 has always been the highest virtue – which holds within itself, love, compassion, selflessness, kindness, amicability and more. It is the quality of wishing well, with kindness, without expecting anything in return.

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It requires one to rise above the normal self and operate from the higher Self, which is pure Divinity; From the point of selfless compassion and kindness!

A verse from Bhagavad Gita:

*buddhi-yukto jahātīha ubhe sukrta-duṣkrte tasmād yogāya yujyasva
yogaḥ karmasu kauśalam||*

Meaning:

buddhi-yuktaḥ — one who is engaged in devotional service

jahāti — can get rid of

iha — in this life

ubhe — both

sukṛta-duṣkrte — good and bad results

tasmāt — therefore

yogāya — for the sake of devotional service

yujyasva — be so engaged

yogaḥ — devotional action (or meditation or action towards higher spiritual progress)

karmasu — in all activities

kauśalam — **benevolence**.



Reminder for the Day

As we sip each mouthful of water, let us for a moment, pause and recall Sri Guru Narasimha Saraswathi.

May every sip of water cleanse us on the inside;

Cleanse us of all negativity and may the sacred water purify our thoughts and thus cleanse our system from within.

Seated at the Sangam, today too, the most compassionate Lord, Who is unbound by time or space, eternally showers HIS blessings, sprinkling sacred water from His Kamandalu on HIS devotees.

Our body comprises majority of water. By HIS jala yagna, Sri Guru Sri Pada cleanses the liquid material in the gross body of all HIS devotees.

One thought of the Guru, as we drink water each day, helps us get purified internally; our thoughts, our energy bodies are thus cleansed from within.

Digambara Digambara Sripada Vallabha Digambara

The Maha Mantra will suffice. It refers to the same Godhead. We can visualize Sri Guru Narasimha Saraswathi as we utter this.

We can also visualize Lord Sainath as we utter this Maha Mantra.

The FORM is One. The Name is different.



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>

Jai Guru Datta Digambara

Jai Sainatha Digambara

Digambara Digambara ŚrīPāda Vallabha Digambara

