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Contents

- ❖ svāgatam
- ❖ From the Dwarakamai
- ❖ Reminders from Charithamrtham
- ❖ The Significance of Nama Japa
- ❖ Names from His Sahasranama
- ❖ Punardarshanāya

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...





svāgatam

aum maha ganapathaye namaha

Greetings on Chithra Nakshathra.

This 74th edition of Charanamrth, is here with a special message.

In an age marked by distraction, speed, and uncertainty, Nāma Japa remains one of the simplest and most profound spiritual practices available to humanity. It requires no special place, no elaborate preparation, and no outward display. It can accompany every activity of daily life.

The realised ones therefore advise: Hold fast to the Guru's Name. Chant it while walking, working, resting, and praying. Let it become the background music of life. In time, the Name will reveal the Form, the Form will reveal the Presence, and the Presence will reveal the Supreme Truth.

"The Name is the boat, the Guru is the helmsman.

Chanting His Name, let us derive His Grace like the waft of pleasant wind gently carrying the seeker across the ocean of worldly existence.

Digambara Digambara Sripada Vallabha Digambara

Let us greet each other with HIS Name.

May His Name ring in our hearts and minds, now and forever...

We are here to share love; not hate.

Humility is indeed beautiful!





From the Dwarakamai

It's not good to argue; do not try to compete with each other. God will protect you. If anyone harms you in any way, do not retaliate. If possible try to oblige others.

I will be pleased.

- Sainath Maharaj, Verse:152-154, Chap 10.

Sri Sai Sat Charitha





Reminders from Sripada Vallabha Charithamrutham

In kali yugam there is no greater cure to remove sins in speech than remembering the Name of God.

By this all the vaayu mandala (airy region) will be purified.

I am making a beginning in this regard by starting a grand yagnam called 'Naama smaranam' (fondly chanting the name of God with devotion). I will control in yogic level 'paraa, pasyanti, madhyama and vaikhari' groups of words.

Whoever it may be, if he sincerely chants My Name 'Śrīpāda Vallabha Digambaraa! Datta Digambaraa' I will be easily accessible and confer auspicious developments."

- ŚrīPāda ŚrīVallabha





Digambara Digambara Narasimha Saraswathi Digambara



In the revered Sri Guru Charitra, repeated emphasis is placed upon:

- Remembering the Guru
- Repeating the Guru's Name
- Surrender to the Guru

The text repeatedly illustrates that sincere remembrance invokes the Guru's presence across distance, time, and circumstance.





Guru Nama Japa

The practice of repeating the Guru's Name (Guru Nāma Japa) is not merely an act of devotion but a profound spiritual science deeply rooted in the Sanātana tradition.

Across the Nath Sampradāya, the Datta tradition, the Puranas, and several Upanishadic and Tantric texts, remembrance of the Guru is extolled as one of the most direct means of spiritual awakening.

The Guru and the Divine are One

The Nath Yogis viewed the Guru not as a mere individual but as the manifest form of the Supreme Consciousness.

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Transforming Power of Nāma Japa – Chanting the Guru’s Name

Among the many spiritual disciplines prescribed in the scriptures, *Nāma Japa*—the repetition of the Divine Name; it occupies a unique and exalted place.

It requires neither elaborate rituals, nor special qualifications, nor specific external conditions. It can be practiced by the scholar and the illiterate, the ascetic and the householder alike.

When the Name being repeated is that of the Sath Guru, the practice acquires an even deeper significance, for the Guru is the living bridge between the individual soul and the Supreme Reality.

What is Nāma Japa?

Nāma Japa is the repeated remembrance and utterance of a sacred name. While the Name may appear to be a mere collection of syllables, the sages declare that the Divine Name and the Divine Being are not different.

The Name carries the presence, power, grace, and consciousness of the one whose Name is invoked.

When a devotee chants the Guru’s Name with faith and devotion, he gradually establishes an inner connection with the Guru’s consciousness.

What begins as repetition eventually becomes remembrance; remembrance becomes presence; and presence becomes union.





The Scriptural Foundation

The importance of Divine Name is repeatedly emphasized in the scriptures.

In the *Kali-Santarana Upanishad*, the sage proclaims that in the present age of Kali, there is no easier or more effective means of spiritual upliftment than the repetition of the Divine Name:

"There is no higher means, no higher means, no higher means than the chanting of the Divine Name."

Similarly, the *Bhagavata Purana* declares:

*Kaler doṣa-nidhe rājan asti hy eko mahān guṇaḥ
Kīrtanād eva Kṛṣṇasya mukta-saṅgaḥ param vrajet.*

"Though Kali Yuga is an ocean of faults, it possesses one great virtue: by chanting the Lord's Name alone, one becomes liberated and attains the Supreme."

The *Bhagavad Gita* also extols constant remembrance of the Divine:

Satataṁ kīrtayanto mām yatantaś ca dṛḍha-vratāḥ (9.14)

"Ever chanting My glories and steadfast in their vows, devotees worship Me continually."

The scriptures place the Guru in the highest position.





The *Guru Gita* proclaims:

Dhyāna mūlam guror mūrtiḥ
Pūjā mūlam guroḥ padam
Mantra mūlam guror vākyam
Mokṣa mūlam guroḥ kṛpā.

Meaning: "The root of meditation is the Guru's form; the root of worship is the Guru's feet; the root of mantra is the Guru's word; the root of liberation is the Guru's grace."

If the Guru's word is itself mantra, then the Guru's Name too becomes a vehicle of grace. The Name serves as a thread connecting the disciple's mind to the Guru's living presence.

Through constant remembrance, the Guru's consciousness gradually begins to permeate the disciple's thoughts, emotions, and actions.

Benefits of Chanting the Guru's Name

Purification of the Mind

The human mind is constantly occupied by countless thoughts, desires, fears, and memories. Repetition of the Guru's Name replaces these scattered mental tendencies with a single sacred vibration.

Just as a flowing stream cleanses accumulated dirt, continuous Nāma Japa washes away mental impurities and negative impressions.





2. Protection from Inner and Outer Disturbances

Many saints have compared the Divine Name to an invisible armor.

The mind naturally becomes stronger, calmer, and less vulnerable to anxiety, fear, and external negativity.

The Name acts as a spiritual refuge during times of uncertainty and suffering.

3. Constant Remembrance of the Guru

Physical proximity to the Guru may not always be possible. Yet through Nāma Japa, the disciple remains inwardly connected at all times.

The Name becomes a living companionship. The devotee feels guided, protected, and watched over, even in moments of solitude.

4. Awakening of Devotion

Love grows through remembrance. As the Name is repeated daily, the heart gradually softens. Devotion ceases to be merely emotional and becomes an abiding state of inner surrender.

What begins as effort eventually transforms into spontaneous longing for the Guru.

5. Reduction of Ego

The ego thrives on constant self-reference. Nāma Japa gently redirects attention away from "I" and "mine" toward the Guru. Over time, humility develops naturally, making the disciple more receptive to grace.





6. Spiritual Transformation

The sages affirm that one gradually becomes what one contemplates.

By continuously dwelling on the Guru's Name, the disciple slowly imbibes the Guru's qualities—compassion, wisdom, equanimity, purity, and spiritual strength.

The Name acts not merely as a remembrance but as a means of transformation.





The Inner Science of Nāma Japa

Every thought produces a subtle vibration. Repetition strengthens that vibration. Worldly thoughts reinforce worldly tendencies; sacred thoughts awaken spiritual tendencies.

When the Guru's Name is repeated thousands of times with devotion, it creates a powerful spiritual current within the subtle body. The restless mind begins to settle. The breath naturally becomes regulated. The heart grows peaceful.

Eventually, the Name continues even without deliberate effort.

The saints call this *Ajapa Japa*—the spontaneous, unceasing repetition of the Name within.

At that stage, the Name is no longer being chanted by the devotee; rather, the Name itself chants within the devotee.





The Highest Fruit of Nāma Japa

Initially, one chants to obtain peace, protection, blessings, or relief from difficulties. Yet the highest fruit of Nāma Japa is far greater.

The Name gradually dissolves the sense of separation between the devotee and the Guru. The disciple discovers that the Guru who seemed external is seated within the heart itself.

The journey begins with repetition of a Name and culminates in the realization of the Nameless Reality.

The Shiva Purana extols repetition of Shiva's Name as superior even to elaborate rituals.

The Nath Sampradāya, tracing itself to Adinath (Shiva), inherited this emphasis. The Purana teaches that the Divine Name carries the full potency of the deity.

Nath teachers extended this principle to the Guru, who embodies Shiva-consciousness.

The Nath tradition, descending from Adinath through Matsyendranath and Gorakshanath, places extraordinary emphasis on Guru-bhakti.

Though Nath texts frequently emphasize internal yoga and direct realization, they repeatedly affirm that success in Yoga arises through unwavering remembrance of the Guru.

A well-known Nath teaching states:





"Without Guru, there is no knowledge; without knowledge, no liberation."

Many Nath saints instructed disciples to synchronize remembrance of the Guru with the breath itself.

The Nath ideal was not merely verbal repetition but constant awareness of the Guru-principle (*Guru Tattva*) permeating every moment.

Several commentarial traditions associated with Gorakhnath describe the Guru's remembrance as the key by which dormant spiritual energy awakens.

One of the greatest contributions of the Nath Yogis is the teaching of *Ajapa Japa*.

The natural sound of inhalation and exhalation is said to produce the mantra "So'ham" ("I am That") or "Hamsa."

The Guru initiates the disciple into awareness of this eternal inner mantra.

As external repetition of the Guru's Name deepens, it eventually merges with this spontaneous inner current.

Thus Guru Nāma becomes Ajapa Japa.

A profound teaching found in Nath and Avadhuta traditions is:

"First the disciple remembers the Name. Then the Name remembers the disciple."

Initially, effort is required.

Later, the Name repeats itself spontaneously.





Eventually, the distinction between:

- the one who chants,
- the Name that is chanted,
- and the Guru whose Name is chanted, disappears.

This is the culmination of Nāma Japa.

The Kali-Santarana Upanishad presents perhaps the strongest scriptural endorsement of Nāma Japa.

Brahma tells Narada:

*Harer Nāma Harer Nāma Harer Nāmaiva Kevalam
Kalau Nāsty Eva Nāsty Eva Nāsty Eva Gatir Anyathā.*

"In Kali Yuga there is no other way, no other way, no other way than the Divine Name."

Many Guru traditions interpret this principle broadly: where God and Guru are one, remembrance of the Guru's Name also becomes a means of crossing Kali's influence.

The Skanda Purana contains numerous sections glorifying Guru worship and service.

It repeatedly states that devotion to the Guru yields fruits greater than austerities, sacrifices, and pilgrimages.

The implication is clear:

If serving the Guru bears such merit, constant remembrance of the Guru's Name becomes an ever-accessible form of service.





The Guru Gita on Continuous Remembrance

Perhaps no text speaks more directly about Guru remembrance than the Guru Gita.

Lord Shiva instructs Parvati that:

- Meditation on the Guru destroys ignorance.
- Repetition of the Guru-given mantra leads to liberation.
- Remembrance of the Guru removes obstacles.
- The Guru's grace transcends karma.

Several traditional commentaries hold that constant recollection of the Guru's Name is among the highest expressions of Guru devotion.

Inference:

The Divine Name is not merely a sound. It is a living current of consciousness.

When the Name belongs to the Sadguru, it becomes a direct channel to the Guru's presence and grace.

The Nath masters sought to carry the Guru's remembrance with every breath.

The Datta sampradaya taught that remembrance invokes Guru's protection.

The Puranas proclaim that the Name alone can carry one across the turbulence of Kali Yuga.

Thus, Guru Nāma Japa is not merely a devotional practice - it is a complete spiritual path, capable of purifying the mind, awakening the heart, and ultimately revealing the Self that shines as Guru, God, and Consciousness itself.

Digambara Digambara Sri Padma Vallabha Digambara





From Sripada Vallabha Sahasranama

namah - I greet/praise HIM with my consciousness, negating the limited me

Aum kāla desa vistāra karā ya namah

Meaning: To The One Who can stretch Time and space

Aum kāla yuga bhedana dhivya vāni nādā ya namah

Meaning: to the One Whose Divine Voice pierces through Time





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://sripada-vallabha.org/journals/charanamrth.php>

Jai Guru Datta Digambara

Jai Sainatha Digambara

Digambara Digambara ŚrīPāda Vallabha Digambara

