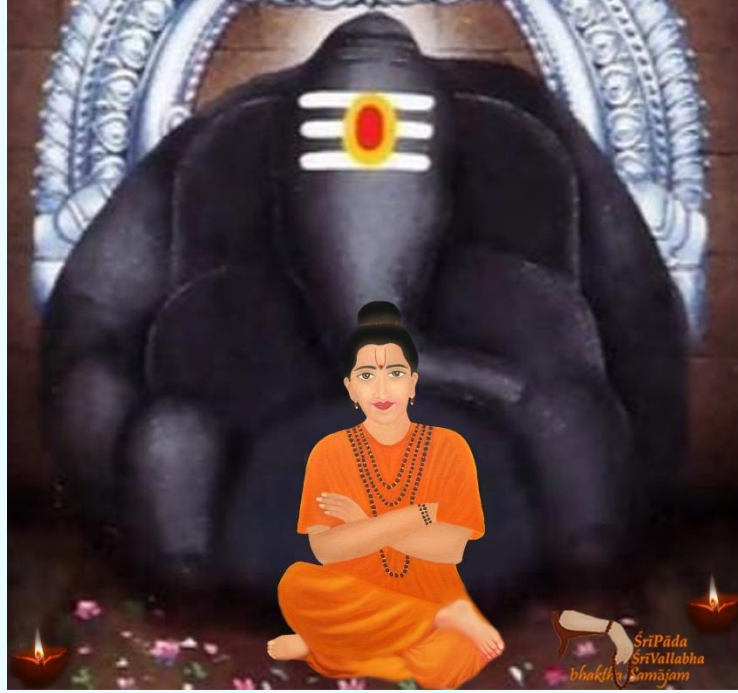




Charanāmṛta

Aum Mahā Ganapathi





Svāgatam

Sri Guru Sripada Vallabha's immense compassion caused the birthing of this medium, a virtual journal 'Charanāmrutham'.

Through this, we are reminded to recall HIS boundless glory; cherish the sparks of wisdom from our ancient scriptures and walk our paths, with faith and love.

This is just a meagre attempt to brighten our roads ahead, with HIS grace.

We are all in this together, walking our way to the Golden Land where HE is eternally present.

As we journey from our limited awareness to HIS eternal Consciousness...

svāgatam 🙏



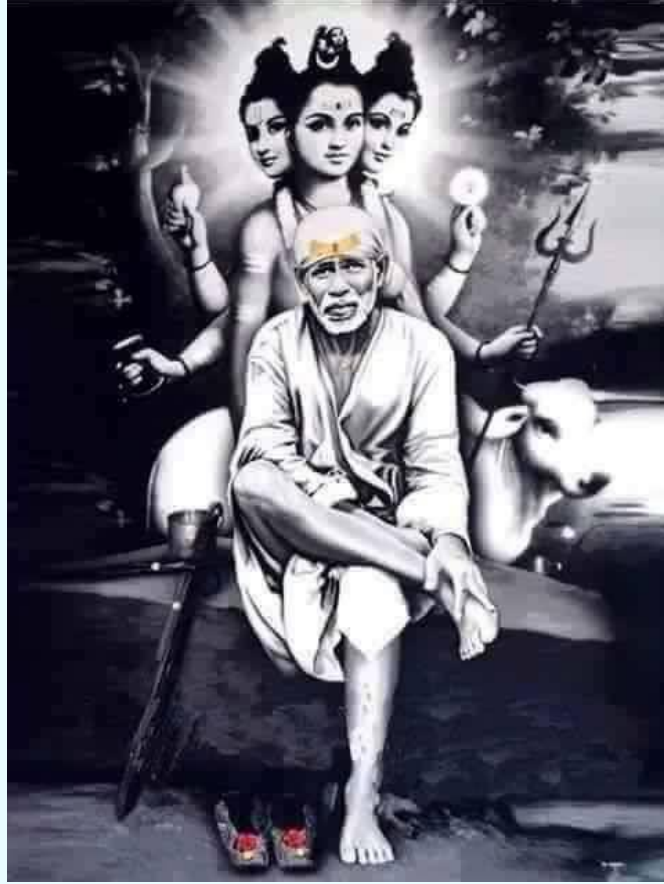


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Guru Vandanaṁ



JAI SAI RAM



From the Dwarakamai

In Chapter 24, when there was the mention of sharing and eating, Hemadpant says that he always offers to those around him, before eating.

Baba asked, *“Alright, you say you share what you eat with all those around you. But do you remember Me? Am I not always beside you? Do you offer even a morsel, or the size of a grain to Me Who is always by your side?”*

This question from Him was unexpected and it touched the heart’s tender strings.

We always want Him to be with us. Then why don’t we trusting Him to be by our side, offer Him, be it food or whatever that we enjoy with our senses? Thus, He made the grams a mere pretext and deeply impressed upon me this valuable lesson.

It is not merely in the matter of eating (which is to enjoy with one’s tongue), it also implies to all objects which are enjoyed with the senses or sense organs. Before enjoying them, for a moment if the image of the Guru Who is always by our side is brought to the mind, this remembrance itself proves to be an offering unto Him.

In this way, when the Guru is mentally remembered, that which is fit to be enjoyed, will be enjoyed; and that which is unrighteous or not deserving to be enjoyed, shall be easily discarded. The mind will not fall prey to the senses, when the form of the Guru or His Name is recalled first.





A Name from HIS Sahasranama

kṣeera prathiroopa pavitra bhāva supreethā ya namaha

Meaning : One Who is pleased with undemanding love and devotion, which is very pure, as pure as undiluted milk. (In gross terms, One Who is pleased with milk)

*

kripā katākṣa dharśaka namaha

Meaning : One Whose glance is filled with compassion





From the Ancient Scriptures

~ Tripura Rahasya ~

Continued...

It was learnt in the previous episode, how Lord Datta explains to Parasurama on the ever changing nature of the world which not real.

Sri Dattatreya further instructs Parasurama,

“The world becomes for one whatever one is accustomed to think it. The universe has repeatedly been taken to be real so that it now looks as if it were actually real. The remedy lies in a change of outlook. As is the physical body mistaken to be the ‘atman’ which is not.”

When Parasurama is curious to know why it continues to appear real, despite the Guru telling it is unreal, Datta says

“Listen, Rama! This illusion is very old, the deep-rooted ignorance which mistakes one thing for another. See how the true Self has been ignored and the foul physical body filled with bones and blood, is mistaken and identified falsely with the unblemished Self!”

Datta illustrates with a fine instance of the ruler of Sundara ‘grama’, a town known for its abundance. One day, a yagna was being arranged. Seeking wisdom, it was decided to offer a horse for the purpose.

(During such times, when a horse is chosen for yagna, it would be allowed to roam wherever it pleases. A soldier or group of lieutenants, would follow the horse at a distance. The horse is a challenge to the kings in whose country it





roams, so that battles are fought until the horse is successfully brought back and the yagna performed.)

All the most valiant soldiers followed the horse with a great army. As they were passing by the banks of Irrawada, the men ignored the great sage Gana who was seated there. Some of them were so full of pride, that their ignorance caused them to miss respecting the sage on the way.

Witnessing this incident, one of the sage's disciples willed to teach a lesson to the soldiers puffed with the sense of pride. Hence, he caught the horse and fought the entire army.

This news was conveyed to the King of Sundara grama, by name Susena. The wise king repented for the foolish arrogance of the soldiers and at once, called out to his brother Mahasena and asked him to seek pardon from the sage, for his army men's ignorance.

The wise king said, "Remember, pride before Sages will always be humbled. If enraged, they can reduce the world to ashes. The penance-doers are wonderfully powerful. Please seek their pardon and bring back the horse in time for sacrifice. Along with the horse, find the soldiers and other men who erred and bring them back too. Let us see that they do not commit such a blunder going forward."

Mahasena obeyed and immediately started on his errand. He arrived at Gana's hermitage and found the Sage seated peacefully like a rock, with his senses, mind and intellect under perfect control. The Sage, who was immersed in the Self, looked like a calm sea whose waves of thought had calmed down.

Mahasena spontaneously fell prostrate with his eight limbs before the Sage.





The sage's disciples were present then and the chief among them, a young man, greeted Mahasena and said that Sage Gana, was immersed in deep 'dhyana'. The young man ask Mahasena if there was anything that he could do for him. Mahasena was hesitant and said that he had come seeking a favour. The young man asked him to express what is requested so that he would try his best to fulfil it if it abides by Dharma.

Mahasena was not aware of the yogic powers of this young man to whom he was conversing. Hence, he insisted that he would like to meet Sage Gana, and would wait till he comes out of his 'dyana'.

The young man responded saying that it might take a very long period, even several months before he could stir out of his samadhi state.

When Mahasena appeared despondent at the response, the young sage would say that physically it was not possible to disturb one 'kevala nirvikalpa Samadhi'; but by means of yoga, he would try as Mahasena was wanting to see the sage for a noble cause.

Saying so, he sat down, withdrew his senses, having steadied the 'prana', he with his subtle body stirred the sage's mind and then withdrew himself. Stirred thus, sage Gana came to his senses and when he opened his eyes found Mahasena standing in front of him. Realizing the happenings with his yogic powers, he beckoned the young man and said that disturbing a penance was a sin and never to commit such a blunder ever again.

At the same time, causing an obstruction to a yagna was a greater sin, and hence asked his disciples to return the horse.

The command of the sage was at once obeyed and the horse was sent back, along with the soldiers.





After the army left, Mahasena gratefully thanked the sage who asked his disciples to offer hospitality to Mahasena and then, resumed back to 'dhyān'. The young man offered food and water to Mahasena and took him for a stroll around.

There was a very beautiful hill which caught the attention of Mahasena. It was enchanting and inviting. Seeing his wonder, the young man said that it was a beautiful hill born of yogic strength. At this, Mahasena was even more surprised.

When Mahasena expressed his wish to enter the hill, the young yogi says, that it is only possible to those who can enter with their subtle body. Mahasena was confused with this statement.

The young man explains, "O King, this hill cannot be penetrated with the gross body that you possess. You will find it too dense.

Now, leave your gross body behind; enter the hill with your mental sheath along with me. The king could not do it and asked, "Tell me, saint, how I am to throw off this body. If I do it forcibly, I shall die."

The young sage smiled and asked Mahasena to close his eyes and taught him about the different sheaths of the human system, most of which are not visible to the physical eye. Thus being instructed by the young sage, Mahasena was able to enter the hill with his 'sukshma sarira'.

Once he entered, he found a whole new world stir up to reality. As if a child was awakened from a long slumber. In the safe embrace of the saint, Mahasena felt light and wonderful."

---- to be continued.....





Golden Pithikapuram

Golden Pithikapura or Golden Kuruvapur is certainly a reality. As ŚrīPāda Vallabha Himself has stated.

“A Golden Pithikapuram attached to the earth with different measurements exists in an invisible state. For ordinary people only the ordinary Pithikapuram on the earth will be visible. Golden Pithikapuram can be seen only by people with yogic insight. Just because one is a resident of Pithikapuram in the physical world, one cannot come to My Samsthan and have darshan. My will is efficacious.” - ŚrīPāda ŚrīVallabha

He has also stated, ‘Golden Pithikapuram ‘is purely constructed with consciousnesses.

When the matter related to consciousness is developed, one becomes a resident of Golden Pithikapuram’.

Applying the words of Sri Datta from Tripura Rahasya, one can attempt to ‘contemplate’, and gain entry with one’s subtle body.

Gaining entry with the physical gross body which is too dense, might serve as the major obstacle. Hence, some precious places can be visited only with the subtle body or ‘sukshma sarira’.

When something is constructed with consciousness, then the pathway to it will also be through consciousness.





In the earlier episodes, the same has been mentioned.

To traverse with consciousness could mean to move from one dimension of existence to another.

That one can travel 'without' the physical vehicle (physical body) needs to be believed – to start with. One has to necessarily break the limited pattern of belief, that one is confined to physical matter.

To guide His devotees beyond the physical confines of time and space, Adi Guru Dattatreya, in His different manifestations, presents us with innumerable lessons and leads us through.

More on this, in the forthcoming episode.





Let us Learn Samskr̥tam

This will be a session of svādhyāya which literally means self-study or learning for oneself. In this session, let us learn a few common words.

For basic tenses, nouns, pronouns, verbs, their usage and basic phrases, kindly visit previous episodes. More will be continued in forthcoming episodes.

Names of Fruits and Vegetables:

Brinjal	Vrinthakam
Snake Guard	Patol
Cauliflower	Gojihawa
Carrot	Grunjanam
Green Peas	Pisum sativum
Lemon	Jambir
Onion	Palandu
Garlic	Uragandha, Lashuna
Potato	Aaluk
Tomato	Vartki
Beans	Nishpavrabed
Cucumber	Patol
Ladies Finger	Bindika
Raddish	Moolika





Bitter Gourd	Karlebellam
Ash Gourd	Ghrinavasa
Bottle Gourd	Karkatee
Pumpkin	Kummand
Pineapple	Annas, Ananasam
Banana	Kadliphalam
Banana-raw	Kadli phalam
Mango	Aamram
Grapes	Draksha
Jackfruit	Panasam
Guava	Beejphurphalam
Water Melon	kalighfalaham
Apple	Kashmiiraphalam
Custard apple	Ramphalam
Orange	Naarangam
Papaya	Madhukarkati, Chirbhita
Dates	Khajoorā
Drum Stick	Surajana
Black plum	Jambul
Pear	Amrutha Phal

Simple phrase:

Khādāti – to chew or eat.





Kaa Khādati? - *Who is eating?*

Aham Khādati - *I am eating.*

Tvam Khādati - *you are eating*

Aham Kadliphalam Khādati - *I am eating banana*

Tvam Ramphalam Khādati – *you are eating Ramphal*

Seeta Madhukarkati Khādati - *Seeta is eating Pappaaya.*

Karlebellam khādanam bhavataH kRte sameecheenam bhavet – *Eating bittergourd is good for you.*





A Verse and its Meaning

*tulasī-dala-mātreṇa jalasya chulukena cha
vikrīṇīte svam ātmānam bhaktebhyo bhakta-vatsalaḥ*

Meaning: Śrī Kṛṣṇa, Who is Supremely loving to His devotees, offers Himself to that devotee who offers Him with love, a leaf of Tulasi or a palmful of water.

tulasī—of *tulasī*;
dala—a leaf;
mātreṇa—by only;

jalasya—of water;
culukena—only a palmful;
vā—and;
vikrīṇīte—sells;
svam—His own;
ātmānam—self;

bhaktebhyah—unto the devotees;
bhakta-vatsalaḥ—Lord Kṛṣṇa, Who is supremely loving to His devotees.

Anything that is offered unto the Lord with unconditional love, reflects back to us HIS love – the highest form of energy. One small ray from us can attract HIS love manifold. One small leaf or a palmful of water, when offered with pure love, is readily accepted by the Lord; that HE acknowledges the same by giving Himself to the devotee.

Aum Sai Ram





Punardarśanāya

punar darshanaaya punar harshanaaya

Sri Guru kripa varshanaaya

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

Digambara Digambara Śrī Narasimha Sarasvathi Digambara

Digambara Digambara Śrī Swami Samartha Digambara

