



# Charanāmṛta



AUM





## *Svāgatam*

### **Thirteenth edition of 'Charanāmrutham'**

*This auspicious Chitha Nakshathra, Charanāmrutham is here to greet us.  
This is a small platform, woven with love from Sri Vallabha's compassion and  
limitless grace. This as a medium shall unite all His seekers through His love.*

*When devotees unite to work for a selfless cause, His Divine presence is  
realized at once. Every word in these editions is a result of His boundless love.  
It is His 'sankalpam' that has kept Charanāmrutham moving. And today, it  
sees it's 13<sup>th</sup> edition.*

*Not a leaf moves without His will. Not a word gets written without His grace.*

*A humble endeavor from*

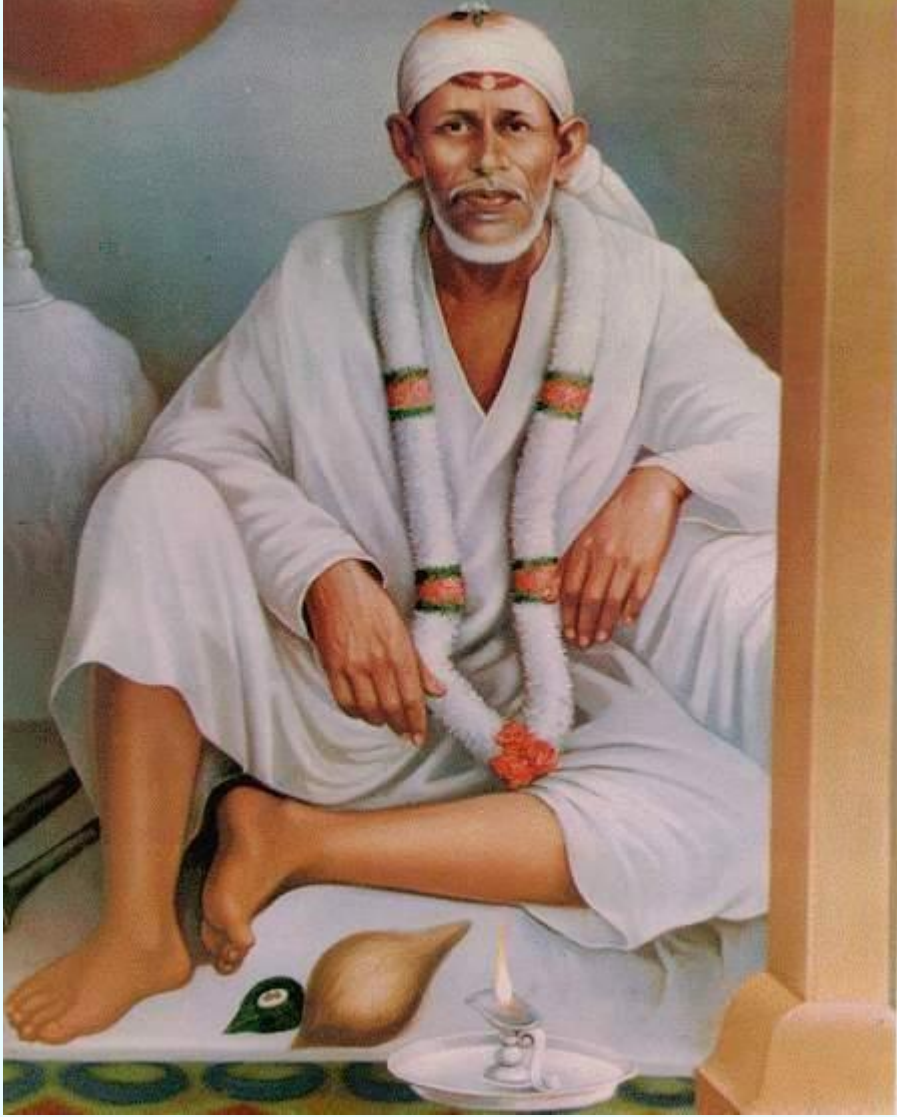
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*ŚrīPāda Rājam Saranam prapadhye*

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## GuruVandanam



*Manaschenna lagnam Gurorangri padme,  
Thatha kim Thatha Kim, Thatha kim Thatha kim*

If the mind is not fixed at the Feet of the Guru  
Of what use it is? Of what use it is? Of what use is the mind?

*From HIS Sahasranama*

aham yathangkarā ya namaha

One Who subdues/conquers the aham/ego-i.

avichinthyānandha pradhāya namaha

Who grants bliss as stated in Chap 18, "When the notion of 'I' subsided. I was in a state of indefinable bliss."

aham-brahamam sthithi pradhāya namaha

One Who bestows the state of self-realization

## Śrī Anāgha Devi

"The Devi nature in Sree Sreepada can only be comprehended by saadhakas who make a regular and disciplined worship." - **Chapter 41.**

To come into the cycle of existence, there has to be creation. All that is created, has to be preserved; taken care. All that is preserved, at some point needs to undergo transformation.

The 'Paramatman' takes on three prime functionalities. To create, to preserve and transform.

When Brahma is identified as the Lord of Creation, MahaSaraswathi is the sole strength behind bringing into Creation, that which exists as an intent.

Vishnu is associated with the power of 'preservation'. His Shakthi, as Mahalakshmi distributes wisdom (Which is the true treasure), to aspirants.

When Rudra takes on the role as the 'Purifier' He has to lead the 'jivatma' unto transformation. It requires the cleansing of the old ground, to sow in new seeds, as per the needs of time or awareness. His Shakthi, MahaShakthi or Rajarajesvari, is the Goddess of Discrimination. She destroys the dark forces of ignorance and ushers in growth phase, for the spiritual progress of the aspirant.

**Anagha Devi** is the Power which represents all the three Maha Shakthi in their individual state and also surpasses them in their combined state.

Anagha Devi is the name of that Mahashakthi of the Paramatman.

Dattatreya's yogic Light is externalised as 'Anagha'. In other words, **Anagha is the embodiment of Lord Datta's endless compassion.**



'Devi Mahatmyam' is a portion of the Markandeya Mahapurana. The Devi Mahatmya is also known as the Chandi or Saptashathi.

The 'Devi mahatmyam' chronicles the battle between the Devi and the asuras.

At an internal level it deals with the inner battle between the divine and the demonic forces within the human psyche, between the Higher Self and lower self.

The battlegrounds represent our own human consciousness.

The events are natural experiences of an aspirant.

The demons are symbolic of the psychic forces within the human mind resulting from ignorance.

They also represent all the evils in the external world that are existent internally within us.

It is the internal battle that manifests externally in our life.

The Divine Mother is our inherent divinity and wholeness. Her clashes with the demons symbolize our inner battle with our prime enemy, one's own 'ahankara' or ego.

The Devi, manifests in Her many forms and confronts the demons of ahamkara or ego.

The 'asuras' represent our inner tendencies that oppose illumining functions, and are of the nature of darkness. Thus the war between the Goddess and the 'asura' actually refers to the perpetual conflict between the forces of light and darkness, between righteous and unrighteous urges.

The righteous and unrighteous samskaras have also been referred to as 'daiva sampada' (divine wealth or divine tendencies) and asura sampada (demonic wealth or demonic tendencies) in the Bhagavad Gita. Bhagavad Gita declares that the Divine are deemed for liberation or Self-realization and the demonic for bondage.

Thus the conflict between the righteous and unrighteous samskaras goes on. Under the influence of Rajo-guna all psychological, sensory functions are focused only on the gross and the material, having lost the original orientation with the Supreme Being. The task, therefore, is to once again reclaim the original state. But this can be achieved only by uniting together all the Divine powers and orienting them back to the Supreme Being.



What happens when all the Divine powers come together?

All the radiance coalesced into the auspicious form of the Goddess.

The 'tejas' that emerges reflects the Devi's natural Presence within every individual.

Mahishasura symbolises the ego's destructive power as a demoniac force. To win over the demon, the only one way is - absolute surrender to the Supreme Goddess.

Nothing less than total surrender will bail them out of their difficulty. This is precisely what our 'punya karma' facilitates us to do.

Durdhara and Durmukha are 'desire' and 'anger'.

The root word 'bha' in the names of Shumbha and Nishumbha means 'light'.

Shumbha and Nishumbha are dark forces trying to oppress Light.

Shumba is none other than a dark force (sense of 'I' or 'Me'), the pseudo-self that identifies the self with non-self.

Nisumbha represents *Mamata* (sense of 'Mine'), or the attachment to things that the false self clings to through identification with other objects. Nishumbha is the brother of Shumbha. One follows the other closely.

Where there is this sense of 'I' automatically there will be a sense of 'mine' as an extension of the false sense. This is our biggest obstacle to Light.

Chanda and Munda represent the pride and false knowledge which leads to arrogance. With true 'vairagya' one can destroy Chanda and Munda. Once, chanda and munda, are destroyed, the aspirant can transform his energies and direct it towards Light.

One needs the grace of Mahalakshmi Who alone can bestow ‘daiva sampada’ – Divine Wealth to a devotee. This ‘dhaiva sampada’ is nothing but the ‘gnyana’ which can rightfully guide a devotee from within.

**With all the demons destroyed, one can certainly sense the inner Light which shines forth. This is the Divine Goddess Energy.**

These nine days are auspicious, where an aspirant learns to recognize the inner Light and honour the Devi within.

To encounter the eight asuric forces (ego, anger, pride, jealousy and greed, desire, fear, arrogance, false-identifications due to maya) on the inside, Devi assumes nine forms.

Let us Honour Anagha Datta Who is the Sole embodiment of all the nine powers of Goddess. Honouring ŚrīPādaVallabha is equal to honoring the nine forms of Shakthi.

**To honour is to remain aware and remember ŚrīPāda Vallabha’s name in every act we do; every word we speak and surrender every thought unto HIM.**

HE is MahaSaraswathi Who graces us with ‘wisdom’ which delivers us from the biggest ‘agnyana’ (identification with the False Self).

HE is Padmavathi Who bestows us with ‘Dhaiva sampada’ the Divine Wealth, which urges one from the inside to battle with the inner-demons. Which gives the power to rise above the inner ‘asuras’.

HE is MahaKali Who fiercely destroys the asuras (forces of agnyana and ahankara) and lets the inner Light shine forth, bringing out the Devi nature within.

**ŚrīPāda Rājam Sharanam Prapadhye** with this mantra, constantly reverberating in our hearts, let us place our heads at HIS Sacred Feet and offer the self unto Him.



## From the Dwarakamai

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*The greed for money is very difficult. It is a deep whirlpool of pain, full of crocodiles in the form of conceit and jealousy. Only a desire-less person can swim across these difficult waters. – Shirdi Sai Baba, in Chapter 16,17 – Sri Sai Sat Charitha.*

Recalling Baba's words from Sat Charitha, let us try our best to not fall prey to the whirlpool called money or material wealth.

Let us realize the real wealth to be the 'dhaiva sampadya' which is bestowed by MahaLakshmi – the real wealth which can help us fight our inner demons and proceed towards realizing the Divine Power within us.

Only when we lose our interest or greed towards this false-wealth, can we be able to receive the real wealth.

## *From the Ancient Scriptures*

### *~ Tripura Rahasya ~*

...Continued....

When Mahasena regained consciousness, he saw the whole world transformed around him. On enquiry, he realized that several long years have passed in the time of the world. Time or the Great 'Kaala' is the Lord of Transformation.

If something could thus transform, then were they under the grasp of such illusion?

The great sage explained, ""O King! The circuit of the hill is hardly two miles and a half and yet you have seen a universe within it. Is it real or false? Is it a dream or otherwise? What has passed as a day in that land, has counted for twelve thousand years here. Which is correct? Think, and tell me.

The wakeful universe appears so real to all only by force of habit. If the same be imagined vacuous it will melt away into the void. Do you not know this world to be the result of Brahma's desire? This looks real and permanent because the original desire is so powerful."

Inscrutable are the ways of *Maya*, which veils the highest Realisation. It is as if they threw away the real gem in their hands, thinking it to be a mere pebble. Only those transcend *Maya* with whose devotion the Goddess of the Self is pleased; such can discern well and be at peace.

The sage then explains the concept of Time and Space, to Mahasena.

The reality of Time and Space is not what one presumes it to be. Only the grace of the Guru enables a 'sadhaka' to understand its real nature and be liberated from the bondage of 'maya'. To be liberated means to also be free from confines of time and space. To not be affected by what time or space reveals to the external eye.

When one attains true liberation, by the grace of Guru, endowed with proper discernment and right-earnestness, they get established in transcendental Oneness and become absorbed.

One learns true devotion to God after a meritorious life continued in several births, and then worships Him for a long time with intense devotion. Dispassion for the pleasures of life arises in a devotee who gradually begins to long for knowledge of the truth and becomes absorbed in the search for it.

Datta instructed further, “Rama, Just as the dream creations are pictures moving on the mind screens, so also this world, including yourself, is the obverse of the picture depicted by pure intelligence and it is nothing more than an image in a mirror. See how you will feel after this conviction.

Will you be elated by the accession of a dominion or depressed by the death of a relative in your dream?

Realise that the Self is the self-contained mirror projecting and manifesting this world. The Self is pure unblemished consciousness. Do not be lethargic. Realize the truth of what I have just said and gain transcendental contentment.”

---To be continued....

## *A Verse and it's Meaning*

*Sarva Swarupe Sarveshe, Sarva Shakti Samanvite*

*Bhaye Bhyastraahi No Devi, Durge Devi Namostute*

**Meaning:** *Devi, Who is present in all, in all forms, everywhere; The One Who possess all powers; Relieve us from fear; protect us; Oh Devi, Durga, Salutations to You.*

*Sarva – In all*

*Swarupe – In all forms*

*Sarveshe – everywhere, or the Power existent in all*

*Sarva Shakti – All powers*

*Samanvite – In possession*

*Bhaye - fear*

*Bhyastraahi – relieve us from (protect)*

*No Devi, Durge Devi Namostute - Salutations*

## 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 grammatical rules concerning verbs.

The usage of verbs with regard to tense, time and nature.

*Sah vanam gacchati - He goes to the woods*

*Sah vanamagacchat – He went to the woods (could mean in recent past)*

*Sah vanamagamat – He went to the woods (but no reference to time - when)*

*Tvam vanam gaccheḥ - You go to the woods (a polite command)*

*Tvam vanam gacchet – You ought to go to the woods (a command).*

*Tvam mantram japet – You ought to chant the mantra (command).*

*Sah pratidinam vanam gacchati - He goes to the woods everyday.*

*Saa pratishanivaram vanam gacchati - She goes to the woods every Saturday.*

*pratigrīṣmakālam saha vanam gacchati - She goes to the woods every Summer.*

*adyatanadine vanam kativāram bhavān gacchati? – How often do you go to the woods these days?*

*āgāmisaptāhe tasya mitreṇa saha, saḥ vanam gacchati – He and his friends are going to the woods next week.*



*sah pratidinaṃ vanam gacchati, dhyanam api karoti – He goes to the woods everyday and meditates as well.*

*eṣaḥ mārgaḥ kutra gacchati? – where does this path lead to ?*

*pratisaptāhantam saa vanapakṣiṇaḥ draṣṭuṃ vanam gacchati - Every weekend, she goes to the woods to watch the wild birds.*

*pratisaptāhaṃ trivāraṃ sah vanam gacchati – He goes thrice every week to the woods.*

*More in the coming editions...*

## Punardarśanāya

**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  
Sree Sainatha Digambara  
Digambara Digambara ŚrīPāda Vallabha Digambara  
Digambara Digambara Śrī Narasimha Sarasvathi Digambara  
Digambara Digambara Śrī Swami Samartha Digambara**