



# Charanāṁṛta

from



ŚrīPāda  
ŚrīVallabha  
bhakṭha Samājam

# Aum Maha Ganapathi

*The Lord of 33 crore Deities, is Ganapathi.*

*His form reveals the head that is severed.*

*This could also be symbolic of the 'ego that is severed'.*

*Where there is no ego, all thirty three crore Divine powers reside there.*



## Contents

- Svāgatam
- GuruVandanam
- Name from His Sahasranama
- From the Dwarakamai
- Golden Pithikapuram
- From the Ancient Scriptures
- A Verse and its meaning
- Punardarśanāya

## Svāgatam

*Every month, on the auspicious Chitha Nakshathra, Śrī ŚrīPāda graces us with His love. These words are a result of HIS grace... His compassion in droplets, harnessed with care.*

*Last month, on the request of readers, a special Edition was issued on 'Yoga' ~ The Raja Yoga of ŚrīPāda ŚrīVallabha; comprised from previous editions of Charanamruth.*

*This edition is back, continuing its course from the previous.*

*As stated earlier, this is a result of His endless love and it is for all of us to share.*

*The nectar is for all to partake of. When we see Him as the Doer, the individuality that arises due to name or form fades and only He fills the space.*

*This Chitha nakshatra, let's make an attempt to shed the ego at the Guru's Feet.*

*Humility is indeed beautiful!*

*Love is the mission!*





## GuruVandanam



## From the Dwarakamai

**The need to Meditate? From Baba's words, Sai Sat Charitha itself. Chapter 18, Verse: 105**

*True knowledge of the Atman is to be desired the most and Dhyana is essential for this. During Dhyana one merges with the Atman which leads to silencing of desire. Detach your mind from the object of the senses and focus on that All-pervading Power. Your meditation will be successful and you will achieve the goal. **Meditate always on My formless nature which is Knowledge Incarnate, Consciousness and Bliss. If you cannot visualize that, then follow the physical image of Mine. Bring My image from head to foot, in front of your mind's eye, day and night.***

*The person doing the dhyana will meld with the Supreme Energy. This is the goal of dhyana. You will then be one with the Supreme Consciousness.*

## A Name from His Sahasranama

**jīvātma timirāpahā ya namaha**

*Meaning: Who dispels the darkness in the jiva (arising due to ignorance)*

**karma phala śila vikalpakarā ya namaha**

*Meaning: Who transforms karma to rocky boulders*



## Golden Pithikapuram

Let's reflect on the below words from Charithamrutham itself.

On sheaths or dimensions (kosa) as stated in Chapter 10, Charithamrutham.

“I stay in the annamaya, praanamaya, manomaya, vigyanamaya and aanandamaya kosas (in the subtle dimensions of existence). There is activity in every dimension only because of My presence. If I give you an experience that I dwell in a particular dimension, you will feel that I am in that kosa (sheath). However, it does not mean that I do not reside in those other kosas simply because I do not give you an experience there.”

And from chapter 15,

“Living creatures who dwell in the annamaya kosa (physical dimension or physical world) have material influences and have experiences in the material world. Living creatures in praanamaya kosa (subtle world) have subtle body consciousness. Living creatures in the manomaya kosa (mental dimension) have experiences of the mental world. Living beings in the vignanamaya kosa (intellectual plane) have experiences of the world of wisdom. For the living beings in the aanandamaya kosa, experience of (aananda) bliss is available.”

On Golden Pithikapuram, from Chapter 44.

There is ‘Suvarna Pithikapuram’ (Golden Pithikapuram) as there is physical Pithikapuram. Golden Pithikapuram spreads as far as the physical Pithikapur extends. Golden Pithikapuram is purely constructed with consciousness. When that matter related to consciousness is developed in the Seeker, he becomes a resident of the Golden Pithikapuram. Several thousands of great mansions built with consciousness abound in golden Pithikapuram.

Yogis and great persons live in that golden Pithikapuram and enjoy ineffable bliss.

However, it is not visible to the physical eyes. Golden Pithikapuram is visible only to yogic eyes and eyes of Wisdom.

One should constantly retain Kashi Visweswara in mind for his consciousness to dwell in golden Kashi and to derive His grace. What is there that is not to be understood? There is Pithikapuram composed of elements which is connected to your annamaya kosha (sheath of food or gross, physical world). In the same way Kashi composed of five elements exists. Pranaamaya Pithikapuram related to pranaamaya kosha (sheath of life force or subtle world) exists. In the same way pranaamaya Kashi exists. Manomaya Pithikapuram related to manomaya kosha (sheath of mind or mental world) is there. Same is the case with manomaya Kashi. Vignaanamaya Pithikapuram connected to vignaanamaya kosha (sheath of wisdom) exists. Vignaanamaya Kashi is there.

Anandamaya Pithikapuram related to anandamaya kosha (sheath of bliss) exists. Similarly, anandamaya Kashi exists. This anandamaya Pithikapuram is called as Golden Pithikapuram.”



## From the Ancient Scriptures

### Tripura Rahasya

*Continued...*

Parasurama asked Guru Datta, “Lord, Your words are like sparks from a flame illuminating my ignorant mind. As I reflect on your words, more questions bother me.

While You say that the state of Samadhi is unique and common for all; the destination being the same, the experience from it being the same for all, why then is there the difference; like one is always alert in their quest for Truth, one is loathsome, one is looking out for worldly pleasures, and someone else is thirsty for the inner bliss; One is aware and another is longing for the state of Samadhi; while another is totally ignorant.

“How can there be such differences in their lives when there can be no difference in the state of liberation common to all? Or are there grades in knowledge and liberation?

Kindly enlighten me on these points, because I am eager to learn the truth from You.”

To this Datta was pleased and responded, “Rama! You are indeed fit to reach that goal because you have now turned towards the right way of investigation. This is due to the grace of God which puts you in the right way of investigation. Who can attain anything worthy, without divine grace? As one is able to focus inwards, shifting the mind internally, one is evident of Divine grace.

You have rightly understood the nature of consciousness but have not realised it. A knowledge of the property of a thing without actual experience of the thing itself is as useless as no knowledge. True experience of the Self is the unawareness of even ‘I am’. Can the world persist after such unawareness? Second-hand knowledge is no better than the recollection of a dream. Just as the accession of treasure in a dream is useless, so also is second-hand knowledge.

I shall illustrate it with a very ancient story. There was formerly an extremely virtuous king ruling over Videha. He was Janaka by name, very wise and conversant with both this world and beyond. Once, he worshipped with sacrificial rites the Goddess, inhering as the Self.



Several learned and wisemen were invited for the same. It so happened that almost at the same time, Varuna, the Deity of Waters, too held a similar worship, to which none of the wisemen showed up, for they believed they would feel fulfilled, in witnessing the worship

done by Janaka. This angered Varuni, Varuna's son who hastened to the court and addressed the gathering of wisemen with haughty words.

'I do not find a single individual here who will be an ornament to a great assembly like a swan to a lovely lake of lotuses. May God bless you! I shall have nothing to do with this multitude of fools.' The assembly was stunned. One of them voiced out that Varuni proved his words before he stepped out.

On being challenged thus, he said that he would debate with them, and if they failed, they would be sunk into the waters. Thus the debate began and several were the wise, noble men who were sunk into the waters. Of them was one Kahoela. His son, Ashtavakara who heard the happenings at the court, hastened. Debating with Varuni, and winning over the same, he made Varuni revive all those who were sunk into the waters.

Just then, an aesthetic maiden dressed like a hermit, with matted hair appeared with the glow of great effulgence. The whole lot in the assembly who had felt abashed looked up to her with great respect. She approached Ashtavakara and asked him, "It is indeed wise that you have debated Varuni and won over him, reviving all those who were thrown into the sea by Varuni. I want to ask of you a short question, to which please give a straight answer, explicit and unreserved. What is that condition reaching which there will be all-round immortality; knowing which all doubts and uncertainties will disappear; and established in which all desires will vanish? If you have realised that unbounded state, please tell me directly."

Ashtavakara responded, "Of course. I know it. It is the 'transcendence'. That which is Truth and that alone which is immortal. On realising it, one becomes immortal; there is no place for doubts and uncertainties, as there is none at the sight of a reflection in a mirror; there is no more reason for ignorance as at the sight of innumerable reflected images; and there will be no more room for desire, because transcendence is then experienced. It is also unknowable because there is no one to know it, besides itself. Ascetic! I have now told you the truth as contained in the scriptures."



The hermit responded, “Indeed you have wonderfully explained.

But I draw your attention to that part of your answer where you admitted its unknowability for want of a knower outside of consciousness; and also that its knowledge confers immortality and perfection. How are these two statements to be reconciled?

Either admit that consciousness is unknowable, is not known to you, and thus conclude its nonexistence; or say that it is, and that you know it — and therefore it is not unknowable. You evidently speak from second-hand knowledge, gathered from the scriptures.

Clearly, you have not realised it and so your knowledge is not personal. You seem to have a personal knowledge of the images but not of the mirror. How can that be?”

To this, Ashtavakara felt abashed and hung his head in shame. He responded to her with humility, “Great Hermit! I assure you that I have not told a deliberate lie. But I cannot find the answer to your question. I submit to you as your disciple. Pray tell me how the two scriptural statements are to be reconciled.”

The hermit went on to say, “Ashtavakara, noble one among disciples. Kindly listen.

Of all the people now assembled here, no one has experienced Reality, except the king and myself. It is not a subject for discussion. There are many who being ignorant of this sublime truth, live in a state of delusion. Dry polemics will not help one to Reality, for it is well guarded on all sides. The most brilliant logic can only approach it but never attain it.

**It can be realised only by service to one’s Guru and the grace of God.**

This Consciousness transcends the three states (sleep, dream, wake) and is the base. It is like Light, which needs no external illumination. It is self-illuminated and illumines others as well.

If you infer its eternal light, then closely investigate whether the light is of itself or not.

Everybody fails in this investigation however learned and proficient he may be, because his mind is not bent inward but restlessly moves outward.



As long as thoughts crop up, so long has the turning inward of the mind not been accomplished. As long as the mind is not inward, so long the Self cannot be realised. Turning inward means to break free from external happenings and effects.

The Supreme state is realised after thoughts are eliminated and investigation ceases. Recapitulate your state after you break off from it, and then you will know all and the significance of its being knowable and unknowable at the same time. Thus, realising the unknow-able, one abides in immortality for ever and ever.”

The hermit added, “Please approach the king, he will guide you further.” Saying thus, the hermit disappeared in the blink of an eyelid.

The whole court was stunned. Ashtavakara was awakened.

Thus explained, Lord Datta to Parasurama.

*To be continued....*



## A Verse and Its Meaning

*nama-cintamani-krsnas caitanya-rasa-vigrahaḥ  
purnah suddho nitya-mukto 'bhinnatvan nama-naminoh*

*nama-cintamani-krsnas*: The sacred, transcendent Name of Sri Krsna is the Provider-of-Treasure

*caitanya-rasa-vigrahaḥ*: Embodiment of the quintessence of transcendence

*purnah suddho*: Absolute Whole and Pure (untainted by worldly qualities)

*nitya-mukto*: Eternally liberating

*'bhinnatvan nama-naminoh*: HE and HIS Name are the same.

**Meaning:** The Sacred Name of Sri Krishna (read, Guru or God, here, ŚrīPāda ŚrīVallabha) is the Source of all treasure (wisdom, ananda/bliss); The Name itself is the form of the essence of Consciousness (which is transcendence). The Name is whole and absolute and free from contaminations of the world or material; spotless, pure. The Name is eternal. It is liberating, conferring one with Mukthi! Because, the Name has such power, the Name is not different from HIM, the Lord.



## 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://sripadavallabhabhaktasamaj.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**