

*ŚrīPāda
ŚrīVallabha
bhakṭha Samājam*



Charanāmrta

from  *ŚrīPāda
ŚrīVallabha
bhakṭha Samājam*

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Svāgatam

Eighteenth Edition of 'Charanāmrutham'

Greetings on the occasion of auspicious Chitha Nakshatra.

Charanāmrutham is just another medium, a result of His boundless compassion, in a finite and gathered form – as contents in this journal.

The air is still lingering with sickness and pain. As embodiments of the Divine that we intrinsically are, it is painful to see the many battling for health.

Even advancements in medical science may give up, but the last refuge is always the Guru's Feet.

His compassion keeps us moving.

Sacred texts like Sri Guru Charitra or Charithamrutham or Sat Charitha, are beacons of Light and Hope, guiding the way through darkness.

As a medium, we are here to offer some solace to each other and kindness in whatever ways we can.

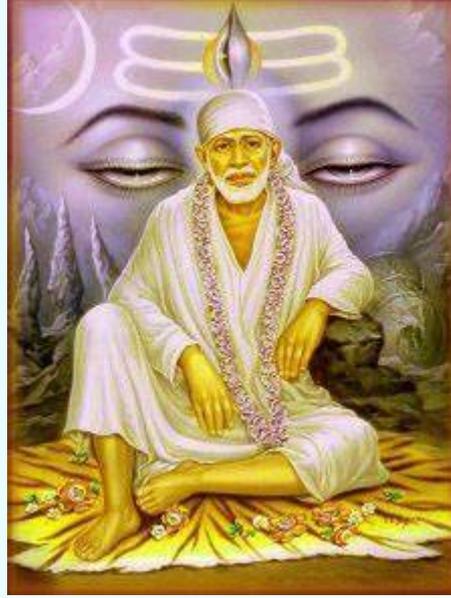
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ŚrīPāda Rāja Saranam prapadhye



Guru Vandhanam



**Realise HIM to be the True Guru
Who brings the realisation of Shiva!**



From the Dwarakamai

Shri Baba's words, as recorded in Sri Sai Sat Charitha.

*"One whose mind is engaged day and night in boasting about material achievements and seeking pleasures , for such a person the preachings of a Guru are of no use. For both, it is a sheer waste of time!
My treasury is full, I can give anything anyone asks for but I have to take into account the receiver's capacity. I give only that which one is able to receive. If you heed all that I have said, you will be benefited."*

- Sainath Maharaj

Why seek for honours of the world, which is transient and worthless.

Let us seek a place at the Feet of the Guru.



A Name from ŚrīPāda Vallabha Sahasranama

- gnyana dhrishti darshana karaa ya namaha

Meaning: One who grants darshan to the inner eye.

- agnyana dvāntha ujevāla ya namaha

Meaning: Whose rays chase the darkness of ignorance



From the Ancient Scriptures

~ *Tripura Rahasya* ~

Continued...

Parasuama asked Dattatreya, "Lord what is this state of Samadhi which You have just described. Does it grace us even while involving in active wakeful state?

If so, it is permanent or a fleeting state of Samadhi?

How to identify this fleeting state and make that as my permanent state of Disposition?"

Lord Datta expounded as told by Janaka.

"There are instances when this state of Samadhi might suddenly be visited upon, during intense moments of pleasure or pain.

When one hears a joyful news or an unexpected sudden loss of a loved one, may create such moments of raptures that stills the mind. The result is Samadhi.

But these are short lived like the noon cloud. They are momentary and the being does not even know it.

There are also intervals of Samadhi, namely the interim period between the waking, dream and sleep states.

Why dilate on these intervals?



Why depend on that which is transient, when the door to Eternity is wide open!

One can attain the permanent state of Samadhi well aware, even in the state of active wakefulness.

As a first step, one needs a Guru to grace one with 'gnyana'.

With that gnyana, one has to win over the inner vices and logics of the mind at play. Knowledge granted by a Guru generates wisdom by the eradication of ignorance and objective knowledge.

A true devotee who abides by the words of the Guru never longs for the pleasure of the world. Such an aspirant is not touched by the honours of the world. Guru bestows His treasure on such a sincere one.

As without dispassion for the things of the world, atma-gnyana is in vain.

With the rising of the sun, can darkness ever linger on?

So is it with 'gnyana' and the bindings to the material world.

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.

The Guru graces His devotee who submits with humility and purity of heart, mind and action. Thus the aspirant is blessed with the experience of the transcendental state.



The primary cause of all suffering is in one's own mind. The fear that develops, the expectations that are looked forward to, the disappointments therein, the outlook of failure or success if any, both tied to two poles of happiness and sorrow. Neither of them are true. Neither of it is permanent.

The aspirant too should take steps to turn away from the temporal things of the world; the pleasure or pain of the senses and such material bindings.

After this, is the Contemplation and then the 'dhyana'.

Eventually with the grace of the Guru, one attains Nirvikalpa Samadhi.

This is the state of undiluted Oneness; the absolute Truth, the changeless Self. In other words, Para Tatvam!"

Thus explained Lord Datta to Parasurama, the words of the ruler, Janaka to Ashtavakara.

To be continued....



Shiva Tatvam

Shiva is that undefinable reality - the Para Tatvam, the constant (changeless Self).

While most often, Shiva is depicted as the Lord with matted locks, holding a Trishul, with His third eye adorning His forehead, it is to be mentioned here, that reality is in par with one's awareness.

Shiva is to be realised within.

Charithamrutham beautifully eulogises Shiva within oneself.

Isvara is the One who has attained mastery over His latent potentials (the indwelling power or Shakthi.)

Who has unlocked the knots in all his energy centres, thereby attaining the state beyond the three states of human awareness (sleep, dream, wakefulness). One in this state is invariably unconfined by the three states of time.

This is the state of 'Conscious awakening' which is symbolised by the third eye.

At this centre, one is said to have unlocked the Ajna Chakra. Which releases one from the active mind. With the release from thoughts, one attains peace, a state of lasting contentment which is indescribably sweet. This is represented by the flow of sacred Ganges from His jatajutam.



The crescent moon symbolises the state of conquering the mind 'manas' also referred to Soma. Soma-amrutha is the Divine ambrosia experienced by the yogi.

The jivatma who has attained this state, will experience identity with Atri, the body of the jivatma having transformed into a temple and the resident Self being Shiva.

Every experience is auspicious resulting from this state.

Pithikapura Nitya Vihara Madhu mathi Datta mangalarupa

Between the inhalation and exhalation, is that immutable reality identified as Shiva.

Parama tatwa referred as ParamaSiva is to be realised within.

In simpler terms,

Shiva is the transcendental reality, experienced when the mind is at rest.

Shakthi is realised as the field of action and experience of bliss, in the vast stillness.

Shiva and Shakthi are inseparable. Without one, the other is not experienced.

Within every individual, dwell the force of Shiva and Shakthi, as the transcendental Self and the power which rises and rests in the Self.

Ardhanarisvara is within and experienced as one ascends to higher dimensions.



Lord Shiva is the ever-wakeful state of pure Consciousness - leading us from the human dream to our greater reality which is the Truth.

Shiva Ratri is the night of Yoga rest, when the mind and organs of the body are put to rest; as we tune ourselves to return to the original state of Universal Consciousness. The resultant experience is Sat Chit Ananda!

By the grace of the Guru, let us rediscover our way home, in realising Shiva within us. This inner search will culminate our pilgrimage unto Kailas. For there is nothing beyond Shiva. And the seat of Shiva is at the core of the Self within.

Sripada Vallabha is Shiva-Shakti Swarupa.

Aum Namah Shivaya



A Verse and its Meaning

*viśrantim āsādyā turīya talpe
viśvādyavasthā tritīyoparisthe|
samvinmayīm kām api sarvakālam
nidrām sakhe nirviśa nirvikalpām||*

- Adi Shankara.

Meaning: All this is impermanent and temporal, and that which causes pain – is spoilt or decayed. Recognize it to be worthless.

Determine thus and abandon that which is blame-worthy/fit for rejection.

And thus attain Peace.

viśrantim āsādyā - Resting in that unobtainable

turīya talpe - State of Turya (or carpet of Turya)

viśvādyavasthā tritīyoparisthe - Beyond the three states

nidrām sakhe nirviśa - Oh friend enter that sleep

nirvikalpām - Which is changeless/imperishable Samadhi!



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>

Jaya Guru Datta Digambara
Sree Sainatha Digambara
Digambara Digambara ŚrīPāda Vallabha Digambara
Digambara Digambara Sri Narasimha Sarasvathi Digambara
Sree Swami Samartha Jai Jai Swami Samartha