



Charanāṁṛta

from



ŚrīPāda
ŚrīVallabha
bhakta Samājani



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Aum Maha Ganapathi

The Source of Energy at Muladhara!

The Embodiment of thirty three crore forms of the ONE Divine Light!





Svāgatam

Nineteenth Edition of 'Charanāmrutham'

'Charanāmrutham' is indeed a result of ŚrīPāda Vallabha's compassion, and abundant love for all of us, His devotees.

This edition is indeed special, for it sees a milestone.

The Ancient Scripture Tripura Rahasya culminates in this episode.

It is Lord Datta's grace that walked us through this Sacred Treatise. Many of us must have read this earlier, some might find it new. Yet, through this compilation in 'Charanāmrutham', it helped all of us recall Adi Guru Dattatreya's words.

As we rest in contemplation, let us unravel the many layers of ignorance binding us since long miles past. It could be in the form of fear, or distress or an unknown pain; or some desire or hate or anger or whatever be that be. Let us leave them right here, and step forward in love.

For the nature of the Supreme Being is Unbound Love!

Anything apart from love, takes us only farther from Him.

So let's step forward, making every moment worthwhile.

Humility is indeed beautiful!

Love is the mission





**Samaagatya Tisstthantam-Aananda-Kandam
Parabrahma-Linggam Bhaje Sainatham**

Meaning: Having arrived, the Source of Great Bliss - Ananda

I worship Sainatha Who is the very Embodiment of Parabrahma





From the Dwarakamai

Good or bad, pleasure or pain, as per destiny, come either like nectar or poison. Bear in mind that this pair of opposites comes naturally. Be neither happy nor miserable. Endure whatever comes.

Allah is the Master and Protector. Always meditate upon Him. He takes every care. Surrender at His feet with body, mind, speech and wealth. If one remains constantly thinking of Him, one will realize His functioning.

- Sainath Maharaj





Continued.....

Adi Guru Dattatreya sums up, the state of Samadhi.

“Rama, know for yourself - that which is indescribable is the Truth. Truth can only be realized. It cannot be explained.

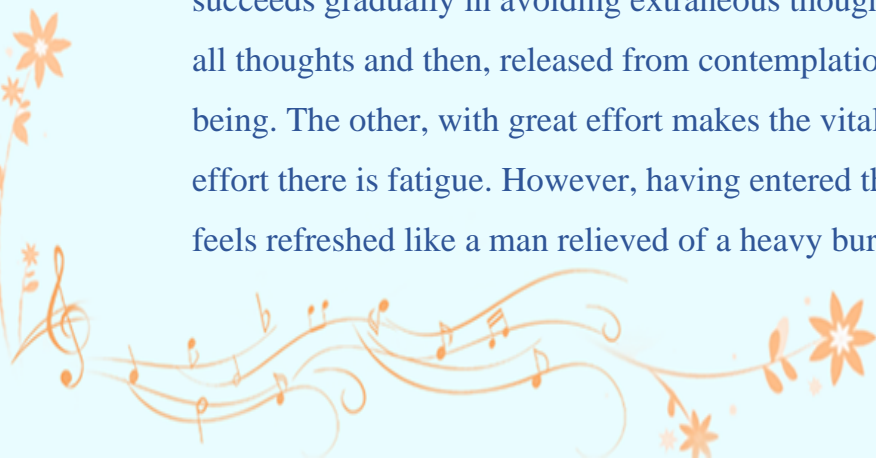
It can be comprehended by the sincere one. It is eternal! It is undefinable, unchangeable, and unconditioned.

For the yogi who has realized the state of Samadhi, anything of the world is short of sweetness.

Dhyana is only one; it goes by the names of savikalpa samadhi and of nirvikalpa samadhi, according to its stages of development. On resolving to keep the mind still for a particular duration of time and continuing on the trail of the resolve – is the way to it.

Contemplation with a series of breaks is dhyana; the same without break is savikalpa samadhi; stillness of mind without contemplation and break is nirvikalpa samadhi. Dhyana maturing and ending in nirvikalpa samadhi, the inmost Self is realised.

As one gradually observes the stages of pranayama (control of breath), practises it more and more so that the kundalini is aroused to go up and open the sushumna nadi. The former, before entering samadhi, resolves to avoid all thought of the non-self, succeeds gradually in avoiding extraneous thoughts, then contemplates the absence of all thoughts and then, released from contemplation as well, he is left as a residual being. The other, with great effort makes the vital air enter the sushumna; owing to the effort there is fatigue. However, having entered the sushumna the fatigue vanishes; he feels refreshed like a man relieved of a heavy burden. Then his mind remains as if





stupefied. Both these classes of sadhakas experience Bliss like that of deep sleep in their own time.

When the thinking process stops – the yogi realises himself to be the knower or the witness of this is pure knowledge without any modes; such is the Supreme Knowledge (Para Samvit). This is full of Bliss and therefore the highest goal (purushartha). This state is one of solid Bliss.

Rama, recall My words more. This is ‘smaranam’. Recall the lesson therein. This is ‘sravanam’.

Let not the mind fall for the sights you see on the way. This birth by itself a part of the journey. All that comes across on the path, let not they bother so much that you think about it. Once you start focussing on all the wayward things of the world, the mind originates. And from there, the ego, the illusion – which is the root cause for all ignorance. This springs further to anger, arrogance, hatred, desires, anxiety, sorrow and eventually misery.

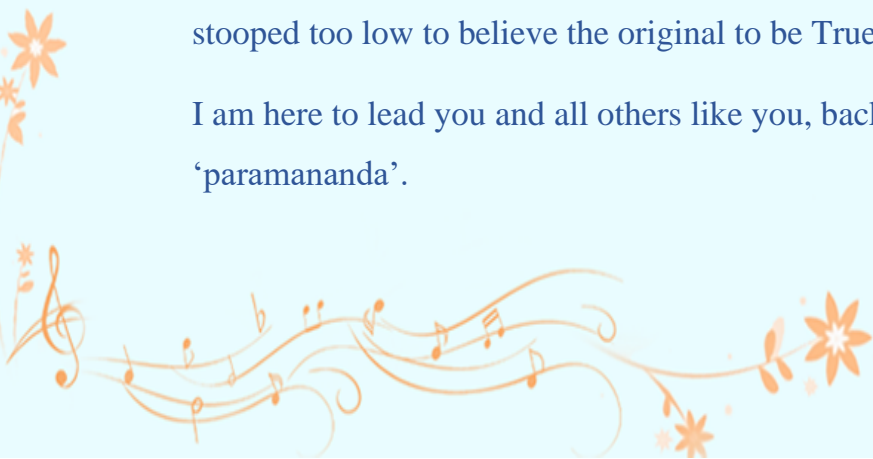
Hence, Rama, be alert. Let your mind not rest on objects of the world. Let you not be disturbed by that which is visible externally.

Abide by the Self. Put your thoughts to rest. When the mind ceases to be, bliss is realised as the inborn preciousness.

Nothing else can stand in comparison to the experience of ‘paramananda’.

This is the original state of the Being. Having fallen from the original state, you have stooped too low to believe the original to be True.

I am here to lead you and all others like you, back to Truth. Back to the experience of ‘paramananda’.





To you and all others I say.

Rama! Listen. How long will you waddle in ignorance?

Wake up and your fellow travellers from slumber.

Wake up to the joy of being. Realise your inherent nature which shines splendidous like the sun on a clear sky. Wipe away all other thoughts which cloud your vision of the Self.

This is the Truth. This is the Lesson.

This is the Secret that is never concealed.

This is the Secret beyond the three states of visibility.

Everything is as clear, and visible. What veils your vision, oh Rama?

Remove that which veils the vision.

Then there is Light.

All that has appeared vague in the darkness, comes to clear view, in stark clarity.

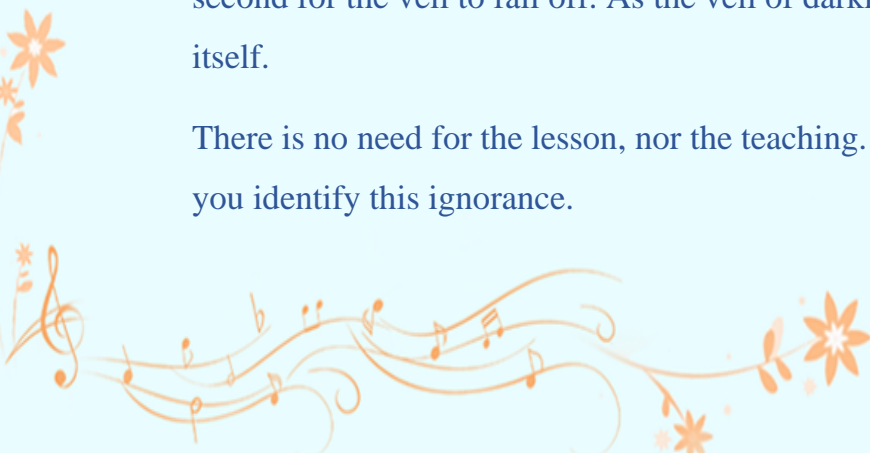
Nothing else remains veiled; everything is perceived.

This is the lifting of the veil.

This is the rebirth for which sages wait for thousands of years.

Oh Rama! I tell you, it happens in a split second. It takes not even a fraction of a second for the veil to fall off. As the veil of darkness falls off, Truth is realised by itself.

There is no need for the lesson, nor the teaching. The lesson has always been to help you identify this ignorance.





How can Truth be taught! It is by itself. It is your true nature.

Therefore, understand the ‘unreal’ and learn to distinguish the temporal and the eternal.

This itself will lead you beyond the three states of sleep, wakefulness and dream.

The One Who can lead you beyond the three states, is the Ruler of Tripura. That is the ever-shining Light, beyond name, beyond form, beyond gender.

Identify this eternal Light within you and make your birth worthwhile.”

Śrī tripuraivi hrīm

Thus Adi Guru Dattatreya expounded the highest lesson to Parasurama.

Tripura Rahasya ends with - Śrī tripuraivi hrīm

Meaning: The shabdha ‘hrīm’ is the syllable or beeja mantra, for Goddess. Tripura is this shabdha Only. There is nothing beyond this Shabdha.

After eighteen episodes of continual expounding of Tripura Rahasya, this episode sees its culmination here.





Inference: Tripura Rahasya

Tripura Rahasya is very ancient and eternal, yet always meeting to the sincere longing of the spiritual aspirant. The aspirants glorified Tripura Rahasya, as it led them beyond the three states, which they called the Tripura.

On going beyond the three, they witnessed the Paramjyothi or the Great Light, which they addressed as Tripura Sundari.

Tripura Sundari is Adi Shakthi.

Devotees of Lord Dattatreya are well familiar, that Adi Shakthi is Anagha Devi, Who is none other than Sri Datta Himself!

Here rests the narration, for us to contemplate on... to arrive at that beautiful, blissful experience beyond the three.

Tripura Rahasya is for us, seekers irrespective of the Timeline they are in.

Bowing to our Guru, for this jewel of a lesson, let us seek His blessings to progress on the path.

JAI SAIRAM





A Name from His Sahasranama

thrikāla pathaye Namaha

Who rules over 3 states of time-past-present-future

thrikāla vijayā ya namaha

One Who has won over 3 states of time

athri puthrā ya Namaha

Son of Atri

trisakti nāthā ya namaha

Lord of Saraswathi/Lakshmi/Kaali

thriputa rahitha sthithi pradhā ya

Who grants the state beyond 3 fold confines (knower-knowing and known)

thrimūrthi trisakthi ādharā ya namaha

Who is the Support of Three forms of Lords - the 3 forms of Shakthi





A Verse and Its Meaning

*mātraś caturtho'vyavahāryaḥ prapañcopaśamaḥ sivo'dvaita
evam aumkāra ātmaiva, saṁviśaty ātmanā'tmānaṁ ya evaṁ veda ||*

- Verse 11, Mandakya Upanishad

Meaning:

mātraś caturtho'vyavahāryaḥ - soundless, fourth, unutterable

prapañcopaśamaḥ sivo'dvaita – calming down visible manifestation, blissful, Non-Dual

evam aumkāra ātmaiva – AUM is the Atman

saṁviśaty ātmanā'tmānaṁ - He merges Himself in That.

evaṁ veda – He who thus knows the Truth.

The fourth is soundless: unutterable, a quieting down of all relative manifestations, blissful, peaceful, non-dual. Thus, OM is the Ātman, verily. He who knows thus, merges his self in the Self; – yea, he who knows thus.





The Need for Yagna

From Chapter 1, Charithamrutham

Yagna is a gratifying ritual offering back what Nature has bestowed on us, through the sacred fire.

These righteous rituals should be carried forth; instead, they are getting extinct in today's world. **Mankind who is benefitted from the five elements** (air, fire, water, sky and earth), **ought to acknowledge the same.** Instead, he is forgetting the One Who is the Source of these elements. **Yagna are to be performed for the gratification of the elements and thereby the Source.** Nature becomes favourable because of their grace.

Man cannot survive when any force in Nature turns virulent. Calamities occur if the forces of nature are not appeased. If man departs from the righteous path, dangerous developments are caused by the forces of Nature.





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://sripadavallabhabhaktisamaj.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

