



# Charanāmṛta



*Aum*

*Salutations to Maha Ganapathi, Remover of Obstacles*

*With endless love... at the Feet of our Guru, Sainath Maharaj*

*HE Himself is ŚrīPāda Vallabha. HE Himself is Ganesha*

*Himself, the essence of Maha Saraswathi*



## *Svāgatam*

**Third edition of ‘Charanāmṛutham’**

*Charanāmṛuth ~ the sacred waters that pass through the Guru’s Feet.*

*Charanāmṛuth is to the devotee – ‘elixir’ which translates to a Divine essence or drink which bestows one with rejuvenated life. In Sanskrit, the term is defined as ‘ayurvedhana’ – meaning, Giver of Life.*

*What better drink could be an elixir for a True Devotee, than the waters which pass through the Guru’s Feet?*

*Let us be enlightened with every drop of Charanāmṛuth!  
And rejoice in His immense grace...*

*ŚrīPāda Rājam Saranam prapadhye*



## Contents

- ❖ Svāgatam
- ❖ GuruVandanam
- ❖ Adi Guru - Yoganatha
- ❖ From the Dwarakamai
- ❖ The Inner Essence
- ❖ From the Ancient Scriptures
- ❖ On Consciousness and Awakening
- ❖ Golden Pithikapuram
- ❖ Conversation with Devotees ~ Q & A
- ❖ A Verse and its meaning
- ❖ संस्कृतम् – Let us learn Sanskrit
- ❖ Punardarśanāya



## GuruVandanam



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

Meaning: 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?



## ŚrīPāda ŚrīVallabha :: Paripūrana yōga avatāra

### Yoga Nidhra

In the previous edition, it has been briefed on Adi Guru Dattatreya being the Lord of Yoga, the foremost Guru – revealing to the world, the several yogic methods to realise union or oneness with Him.

An excerpt from ŚrīPāda Charitrāmṛutham :

“We had the darshan of Sree Sreepada Sreevallabha Guru Saarbhowma. He opened His eyes from ‘yoga nidra’ and remarked, “Oh! What sort of discussions! What discussions!”

Adi Shankaracharya in his work, ‘Yogataravali’ describes ‘yoga nidra’ as a means of highest yogic technique which is not merely a relaxing technique, nor a mere unwinding practise to gain tranquil. It is to rest in a state of Nirvikalpa Samadhi, beyond all movements of the mind. It is an inner state of rest, to simply ‘be’ in perpetual or unbroken union with the Atman.

Yoga Nidra is not merely a yogic practise that concerns a posture or external mechanism; it has a cosmic implication as well.

Shankara relates Yoga Nidra to Nirvikalpa Samadhi, the highest Samadhi beyond all the movements of the mind. This is a Raja Yoga or Jnana Yoga definition, which he directs us towards when examining yogic teachings.

According to Shankaracharya, every yogic practise done physically (with the physical vehicle) is intrinsically related and has its subsequent effect on the ‘pranic’ level. He also says that it isn’t yoga, if the subtle body of the individual, along with the mind and prana is unaffected. In other words, it is yoga only when the individual consciousness is led to realizing its union with the Universal consciousness.

Shankaracharya also says - To view them only as physical or mental exercises is to miss their deeper meaning and higher application.

The state of Samadhi is the realization of oneness with Universal consciousness. It is the state of rest, totally devoid of fear or anxiety. It is the supreme state of existence which is pure peace and joy. It is absolute contentment. The experience of this state itself is the Truth, Wisdom and Bliss – Sat chit Ananda. And to lead us to this state, several methods have been devised.

In his Yogataravali 25.26, he sums it saying -

*vicchinna samkalpa vikalpa mūle*

(Uproot the source of thought and all imagination)

*niḥśeṣa nirmūlita karmajāle*

(Completely uproot the ties of karma)

*nirantarābhyāsa nitāntabhadrā*

(Permanent practise of the same, leads to the permanent state of auspiciousness)

*sā jṛimbhate yogini yoganidrā*

(As the yogi's awareness unfolds in the state of Yoga nidhra)

*viśrantim āsādyā turīya talpe viśvādyavasthā tritīyoparisthe*

(With the mind at rest, attaining that state of rest of turya – which is beyond the 3)

*samvinmayīm kām api sarvakālam*

(To be - perpetually in that supreme state of Consciousness)

*nidrām sakhe nirviśa nirvikalpām*

(Dear One, through yoga nidhra come to the abode of 'nirvikalpa' / samadhi)



## From the Dwarakamai



In the original pothi – Sri Sai Sat Charitha Grandhi, as written by Hemadpant, in the nineteenth chapter, there is a mention, where Baba says –

***“In the beginning, He got my head shaved and asked for only two paisa, which I gave unhesitatingly. My Guru had no desires for the world. The two paisa He asked were not the coins of the realm. Faith and Patience – these were the two paisa. I gave them unhesitatingly, by which, My Guru, Who is like My mother, was pleased with Me...”***

The concept of Faith was briefed in the previous issue. And here is a deeper glance at Patience.

Again, Patience does not merely mean to ‘wait’. It requires a great grit of strength to be patient, with calmness and Faith; with neither an iota of doubt nor fear.

*“Patience is itself courage. Never let it leave you! In times of difficulties, it will stand you in good stead. The valour of a human being lies in being patient. It wards off the sins, worries and miseries. The difficulties are cleared, in some way or the other; and fear and panic vanish. Patience gains success ultimately. Difficulties run off helter-skelter. The thorns of evil thoughts have no scope. Patience is a mine of virtues. She is the queen of pious thinking. Faith and patience are true sisters and they dearly love each other. A human being without patience becomes miserable.”*

Patience is not about waiting through the dark night, grumbling all the while and whining. It is about waiting through the lengthy night, believing firmly in the arrival of dawn; waiting with faith and most importantly in a ‘calm state of acceptance’. This state of acceptance enables one to emanate positivity. This is the ‘patience’ that Baba asks.

Amidst the many turbulent waves which arise in the journey of life, let us be patient with firm faith in our Guru and continue to walk the path ahead in a state of calm acceptance, helping whoever crosses our way, in whatever means we can.

This is the ‘dakshina’ that our Guru expects from us!

Jai Sai Ram



## The Inner Essence

“Saraswathi reveals to us the ‘urdhva salilams’ (waters of the upper strata) with the rays of Her inner knowledge. There is an inner meaning to the verses mentioned in Vedas.”

From Chapter 17 of Sripada Srivallabha Charithamrutham,

“The mountains are yoga grandhis. When the grandhis explode, a fierce yogic power starts dancing. Then jeevatma experiences utmost lightness and ease. From this subtle position, great yogic bliss is derived. To obtain this subtle state, one has to take many births. Sree Krishna carried the burden of His dependants and liberated them as ‘jeevan-mukta’ by destroying their grandhis. This is a spiritual secret. Those who look at Sree Krishna lifting the Govardhana Mountain with physical vision will only understand in the physical sense.”

Grandhi could mean a blockage or a certain obstruction which is on the path of energy flow. Grandhi is often referred to as the knots that obstruct the energy’s upward ascension. If only Sri Guru chooses to destroy our Grandhi, we shall and experience the state of ‘liberation’ or ‘moksha’ and thus be liberated as ‘jeevan mukthis’.

Let us contemplate on the words for a while.

“The main aim of the incarnation of Sreepada Sreevallabha is to prepare over one lakh twenty five thousand yogis who experience a state of saayujya with Him. If He wants to liquidate the vibrations of all bonds of karma, the aspect of Rudra in Sree Datta would flourish extraordinarily. It destroys all bonds of karma, whether they belong to crores and crores of past births or whether they relate to future times and grant redemption to the jeevi. The aspect of Brahma, Vishnu or Rudra would become explicit and protect His devotee appropriately. All this depends on His resolve. We must follow the path of devotion to generate such a will in Him.”



## From the Ancient Scriptures

~ Tripura Rahasya ~

Continued...

As Sri Guru Datta instructed on 'vichara', Parasurama entreats Him further with humility, asking Lord Datta to advise him on that which leads to 'vichara'.

Parasurama expresses his concern over his and his associates' who have thus far been immersed in the waters of ignorance, unable to wake up to 'vichara' which shall ferry them to the shore of 'sat chit ananda' (awakening). What could be that proximate cause leading one to 'vichara'?

Sri Datta kindly explains to Parasurama, 'satsanga' is the foremost step for gaining oneself a place in the boat that shall ferry them to the shore of wisdom. In other words, to enable one to 'vichara', one necessarily needs to involve oneself in 'satsanga'.

The term 'satsanga' exactly means 'association with the wise' – as it has been explained in several ancient Scriptures and in Tripura Rahasya too, Sri Datta defines it thus - *Association with the wise is the root cause for obliterating all misery.*

Even when the root sounds of 'satsanga' is analysed – 'sanga' means to enjoin or associate oneself with. While 'sat' refers to Truth.

Datta says, "Could there be a better means to realize the state of enlightenment, if not through 'vichara' which one is able to engage in, only with the association of the devoted and the wise? That is why it is advised for the seekers of enlightenment, to be in the constant company of saints and sages. Associating with the enlightened is the forerunner of emancipation. Such noble ones, who have themselves realised the greatness of liberation, advise the good, on being approached.

A 'jivatma's gathi' is determined by the association he keeps himself in. Undoubtedly he reaps the fruits of the company he keeps."

These words of Datta in His instruction to Parasurama in Tripura rahasya, is a guiding Light to us in the present days. So shall it be in the eras to come.

As Datta says, could there be a better means to realizing the ‘Truth’ than getting on board the boat of ‘vichara’ and the only means to gain a seat in the ferry, as Sri Swami says – is through association with the wise. *A ‘jivatma’s gathi’ is determined by the association he keeps himself in. Undoubtedly he reaps the fruits of the company he keeps.*

These words of Truth from Adi Guru Datta Himself, leads us on the path.

What else is ‘satsang’ if not constant remembrance of the Name of the Guru? If that is not achieved individually, one can get in to the company of like minded souls. At the same time, reading sacred Texts like Sri Guru Charithra, or Sri Sai Satcharithra or Sripada Vallabha Charithramrtham, could as well be a ‘satsang’ – for the individual associates himself in the words of the Guru – during the reading of the sacred Text.

It is mentioned in the original Grandhi of Sri Sat Charitha too, as stated by Hemadpant in chapter 3, Baba’s words,

*“There will be persons who behave as they like, having strayed from the path. One who is lawless, immoral, and thoughtless, without any purpose, who cannot distinguish between right and wrong – how will he achieve any good in life? Those who have turned their backs on religious observances, shun such people first. If you come across them, swerve away from them. Consider them to be very dangerous. Be afraid of even their shadows and go out of the way to avoid them.”*



## Golden Pithikapuram

Golden Pithikapura or Golden Kuruvapur is certainly a reality. As ŚrīPāda 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’.

As mentioned earlier - when something is constructed with consciousness, then the pathway to it will also be through consciousness.

Applying the words of Sri Datta in the ancient yet eternal Tripura Rahasya, one can attempt to ‘contemplate’, engage oneself in ‘atma vichara’ and associate with the devout and the wise. This shall eventually help on realize the ‘consciousness’ or help one to meditate, which shall slowly aid in the unfolding of the awareness.

To traverse with the consciousness could mean to move from one dimension of existence to another. Foremost, it is to break the dependency of physical existence. To overcome our limited belief patterns – to break free from the confines of physical matter.

That one can travel without the physical vehicle (physical body) also – needs to be believed – to start with.



## Conversation with Devotees ~ Q & A

As stated earlier, all of us are sailing in the same boat. HE is the only One Who stirs the oars.

The questions asked here are from devotees, a natural concern or query that arises in the course of this journey called 'life'. The answers too, as inspired by Him spring forth in a natural manner, submitted with all humility. Śrī ŚrīPāda is intrinsic within the questioner, as well as in the answer.

Q1. In the past, I have done a lot of service in the Name of God. I have volunteered at temples. I have been selfless. But along with me were more people who were selfish, who hesitated even to spend some small money for God. Ten years later, I see them all successfully settled and very happy. While I continue to remain in a much poorer condition; giving chance for them all to ridicule at me. Is this the result of devotion?

A. An answer from Sri Sripada Himself, in Charithamrutha from chapter 7, answers this question.

*Myself and Yourself are within you. Nevertheless 'yourself' residing within you is jeeva and 'Myself' residing in you is Paramaatma. As long as you entertain the notion of doership, you cannot become Me. Till then you cannot come out of pairs of opposites like happiness and misery, sin and virtue. When the 'you' in yourself diminish and 'I' in you ascend higher – then only you come closer to Me. As you come closer and closer to Me, your responsibility decreases. When you are under My care, you obtain perpetual joy and well being.*

The merit of a noble deed diminishes in proportion, to the sense of 'doership'. As long as the notion, 'I did' exists, the merit of the deed descends. As He Himself has said, as long as the 'doership' exists, perhaps, it is not possible for one to come out of the opposites – of happiness and sorrow.



When one surrenders with action, thought and word – surrenders entirely, HE takes the responsibility. Even when a good deed is done, let the credit be unto Him Who exists within the individual and performs the noble deed.

We all are under His care, and He notices every small thought, word and deed. Nothing ever goes unnoticed. ☺

Sairam.

## Let us Learn Samskr̥tam̐

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.

Wonders of Sanskrit Alphabet																																																																	
अ	आ	इ	ई	ऋ	ॠ	ऌ	ॡ	ए	ऐ	ओ	औ	अं	अः																																																				
a	ā	i	ī	ṛ	ṝ	ḷ	ḹ	e	ai	o	au	am	aḥ																																																				
क	ka	ख	kha	ग	ga	घ	gha	ङ	ṅa	च	ca	छ	cha	ज	ja	झ	jha	ञ	ña	ट	ṭa	ठ	ṭha	ड	ḍa	ढ	ḍha	ण	ṇa	त	ta	थ	tha	द	da	ध	dha	न	na	प	pa	फ	pha	ब	ba	भ	bha	म	ma	य	ya	र	ra	ल	la	व	va	श	śa	ष	ṣa	स	sa	ह	ha

**Boy**

बालकः - bālakah

**Girl**

बालिका - bālikā

**Teacher**

अध्यापकः/अध्यापिका -  
adhyāpakah adhyāpikā

**Student**

छात्रः/छात्रा - chātrah/chātrā

**Spiritual Seeker**

साधकः/साधिका - sādhakah/sādhikā

**Doctor**

चिकित्सकः/चिकित्सिका -  
cikitsakah/cikitsikā

गृहम् - grham	house/abode
पाकगृहम् - pākagrham	place where one cooks/kitchen
शयनगृहम् - śayanagrham	place where one sleeps/bedroom
शय्या - śayyā	bed
स्वफेनपेटिका - svaphenapeṭikā	a case for a soap
स्वफेनः - svaphenaḥ	soap
क्षुरपत्रम् - kṣurapatram	a sharp tool used for cutting/blade
पादशोधकम् - pādaśodhakam	door mat
आदर्शः/दर्पणः ādarśaḥ/darpaṇaḥ	mirror



And now, with these words, we can apply what we had learnt in the past two sessions and build simple sentences.

saa mama adhyapika - she is my teacher

kasya grham atra asti - whose house is here

tasya grham kutra asti - where is his house?

baalaksya grham kutra? Where is the house of the boy.



asmi /nasmi - will go with 1st person - aham.

asi / naasi - will go with 2nd person - tvam.

asti /nasti - will go with 3rd person.

aham samskritha chathra asmi - i am a sanskrit student

svaphenapetika atra asti – The soap case is here.

kim tvam chikitsaka asi? - Are u a doctor?

aham chikitsaka naasmi - i am not a doctor.

kah tava chikitsaka? - who is your doctor?

kah tava adhyapaka? – Who is your teacher?

kim tava pita adhyapaka asti? - Is your father a teacher?

kim tava agraja chikitsaka asti? - Is your elder brother a doctor?

So on and so forth, one can use the words and phrases thus learnt to combine and form sentences.

Note: The words and terms are given in an informal way here. Going forward, we shall try to use proper IAST Scripts.

PS: Devotees who are proficient in Sanskrit or self learning Sanskrit, can please contribute to this column. Let us share the knowledge.



## A Verse and its Meaning

*om pūrṇam adaḥ pūrṇam idaṁ  
pūrṇāt pūrṇam udacyate  
pūrṇasya pūrṇam ādāya  
pūrṇam evāvaśiṣyate*

*pūrṇam* : the Complete Whole; perfectly complete

*ādā* : that or that which causes an effect

*idaṁ* : the manifest world

*pūrṇāt pūrṇam udacyate* : From that perfect wholesomeness, that which is produced (*udacyate*) is also perfectly complete

*pūrṇasya pūrṇam ādāya* : That which is taken (*ādāya*) from that complete whole is also/still perfectly whole.

*pūrṇam evāvaśiṣyate* : And that which is left behind or remaining (*aśiṣyate*), is also (*evā*) perfectly whole.

This *śloka* is from the Bṛhadāraṇyaka Upaniṣad and forms the *mangalā-carana* mantra for this Īśāvāsya Upaniṣad. That which it conveys is this –

Īśāvāsya calls this *pūrṇam* as Īśvarā. There is nothing beyond Him. Though this manifest world is produced from Him, He still continues to remain perfectly full – absolute, nothing is diminished. And that which has come from Him (this creation – the world with every Created being) is also perfectly whole.

The realization of this itself is the essence of Advaita.



## 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  
Chitha nakshatra

<https://sripadavallabhabhakthasamaj.org/journals/charanamrth.php>

**Jaya Guru Datta Digambara**

**Sree Sainatha Digambara**

**Digambara Digambara ŚrīPāda Vallabha Digambara**

**Digambara Digambara Śrīchakra Dattatreya Digambara**