

July 25, 2023

# Charanāmṛta



The first Online Journal exclusively for the devotees of Śrī Guru

## Greetings

From the Dwarakamai

Samaja – What does it convey?

Sripada's Sankalp behind the samājam

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The 4 Paths

Karma, Bhakthi, Dhyana and Gnyana Marga

Little Sanskrit

Until we Meet again...

*Just an other vessel, as He ferries us towards the golden shores....*

*As we sail our way from the darkness of ignorance to Light...*

*svāgatam*

Prostrations to Maha Ganapathi -  
the Source of Energy that stirs the intellect!

Loving Prostartions to Guru Maharaj  
Who Himself graces in the form of Ganapathi

AUM SAI NATHAYA NAMAHA



# Charanāmṛth



Episode 37: July 25 2023

## svāgatam

Śrīpāda Vallabha Bhaktha Samaj – a term coined by Śrīpāda Himself. The 'Sankalp' of this guild is decided solely by Him. To be 'instrumental' is what we, as a 'guild of devotees' strive to be. We will merely be puppets, in HIS working hands. The 'will' is HIS! And it shall always be HIS. So what is this 'samājam' all about?

'samājam' is a Sanskrit term for 'guild' or an association of people for a noble, mutual cause or the pursuit of a common 'selfless' goal.

Before we aspire to understand Śrīpāda's Sankalp, let's try to understand why did Swami choose the term 'samājam'.

IT appears to be one small word. But understanding the meaning behind it could help us grasp the larger picture.

Probably the time being ripe that Śrīpāda Vallabha draws to our attention the establishment of His 'samājam', the need for it and the higher purpose behind HE bringing it into the realm of perception. This issue of 'Charanamrth' brings to our understanding what is 'samājam'.

Let's wind this note as we recall a statement from Chapter 17, of Charithramrth.

The main aim of the incarnation of Śrīpāda Vallabha is to prepare over one lakh twenty-five thousand yogi(s) who experience a state of saayujya with Him.



*sailing our way thro' dimensions*

*to the shores of bliss & oneness*

*We are here to share love; not hate.*

*To cooperate, not compete. Humility is indeed beautiful! Let's surrender at the Guru's Feet.*

## From the Dwarakamai

### From Sri Sai Sat Charitha, Chapter 8.

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 quietening of desire. Detach your mind from the object of the senses and shift your focus inwards. Meditate always. Meditate on My formless nature which is Sat-Chit-Ananda (True Wisdom, Consciousness and Bliss infinite). 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. When you thus shift your focus, the functions of your mind will unite and the distinction between the 'one who meditates', the 'act of meditation' and the 'object meditated upon' will vanish.

Sitting in this sacred Masjid, I never utter an untruth.

- Sainath Maharaj



## ŚrīPāda ŚrīVallabha Bhakta Samaj

As it has been stated, this guild of devotees was formed under Sripada Vallabha's command. The Name for this guild or association, is suggested by Sri Guru Sripada Himself. That said, it has been a few years now, since this guild has been functioning under HIS able guidance in a silent, subtle manner.

Since it was commenced by Swami Himself and since HE holds the oars of this boat, the 'sankalp' of this guild is indeed mighty, bigger than what one could probably guess. Though we grossly call it a guild because of the language that is used, why did Swami choose the name Samaj?  
A brief contempalton.

**samājam** – Is a Sanskrit word.

**samā** means 'unity', equality and co-dwelling in harmony and peace.

This equality is beyond all differences or divisions based on caste or culture or status accorded by society.

**aja** means a troop or herd; also representing the beams/rays from the Sun.

That defines the larger purpose of the guild being formed.

None of us can comprehend the 'sankalp' of Sripada Swami. It is well beyond guesses or logic. Yet, when the moment arrives in time, HE gets done what HE wills to be done at that moment. To Him Who is beyond time, it is just a matter of sport – rather, HIS boundless compassion on us, that has caused Him to bring this 'samaj' in this timeline, to the level of perception.



In an ideal samāja, freedom is not just a mere concept but a lived reality.  
On a deeper level, it includes the idea of spiritual liberation and self-realization.

In a broader perspective, 'samāja' cannot be considered as a mere word to address an association or assembly of people. In fact, it details on the vision for the centuries to come.

It reminds the herd of people on the intrinsic values to dwell on earth – the foremost being love, compassion and harmony. Selflessness, forgiveness, unity, equality and all else comes along with it.

By commencing this 'samāja' Sripada Vallaba proposes to build a community of harmonious souls, leading the way to the Age of Light, a new Dawn, by living in peace, love, imbibing the higher Truth or wisdom.

Let's reflect on the essence behind the term 'samāj'.

Let's pause – contemplate – strive to imbibe the essence of it, live the way and eventually walk our way towards the new dawn.

**Digambara Digambara Sripada Vallabha Digambara**



## Learning to live in Harmony

When we negate hatred, resultant is love.

Where there is love, one grows in compassion.

Growing in compassion, one embraces harmony – by living in unity with fellow beings.

This paves way to the Higher Wisdom – Advaita – and due to the grace of this ‘gnyana’, the wall of difference is broken and ‘dwaitha’ or oneness is experienced as a reality.

Thus compassion and understanding bridges the gap between human follies and ignorance.

The faint ‘ego’ is demolished and all beings live in perfect alignment and harmony.

This experience or the knowledge empowers the beings, to liberate themselves.

This liberation is ‘moksha’ – Jeevan mukthi – breaking free from pain, suffering,

By embracing the higher values which define a human, by living in harmony, we can certainly build bridges of compassion that shall break down the barriers that divide us.

Reflecting on the broader sense of the aforementioned truth, it can be understood as to why Sripada Vallabha quotes, “My manifestation continues to happen in the higher realms.”

On a subtler level, HIS energy manifests.

When a community of noble souls coexist in harmony, imbibing the higher knowledge and virtues, we are indeed harnessing HIS energy.







## Living the Samaj way - Our return home!

It's time we return to experience the 'Golden age' – the Satya yug, where all beings lived in harmony; harming none, but being compassionate towards each other.

It is being in joy and sharing the spirit of joy.

As one grows in selflessness and love, and other superior virtues, the experience of permanent peace is realized as a permanent reality. This is 'Satya Yuga'. It is to be realized within the individual.

As collective souls wake up to realizing this superior state of existence within them, the Golden Age is ushered on a universal level.

In this golden state, all beings realise their true nature, and taste the joy of 'sat chit ananda' - the highest human experience.

Sripada Vallabha's 'samāja' is to bring into Creation, this guild – an ideal society of harmony, radiating peace, love and wisdom. The inhabitants taste the joy of "being free" – experiencing the state of 'jeevan mukthi' (liberated while actively participating in worldly existence).



## The 4 Path Ways

Like how the different routes to a summit, are varied with landscapes of its own, so are the paths to reach the ultimate – the destination – the experience of ‘tat vam asi’.

In the samāja – we go with the 4 suggested by Adi Guru Dattatreya.

- bhakthi mārg
- gnyāna mārg
- dyāna mārg
- karma mārg

The four are not mere paths, but yoga by itself. As it leads us to union with the Divine.

For the truest essence of ‘yoga’ is a way of being; a way of living in harmony and oneness. Real yoga is to attain union with the Highest Truth or Reality. In other words, all paths of yoga lead to ‘tat vam asi’ – leading one to experiencing this highest state.

A true yogi is one, who aspires to see the Divine in all beings around.

Sripada’s ‘samāja’ embraces aspiring seekers who are on the path to becoming a yogi.

In this ‘samāja’ each will see the other as the same Divinity encased in varied appearances and names. This is the goal, the destination – the real home.

This is the heart-centre of the ‘samāja’.

That said, this ‘samāja’ will inspire and facilitate aspirants to embrace any one or more or all of the 4 paths as listed.



## Bhakthi mārg

The aim of Yoga being union, its beginning must always be a seeking, rather a longing for Truth or the Divine. To feel – is devotion; to labor from the heart is 'bhakthi'. It is intrinsic with emotions, the highest and purest, being love. Love, without expecting anything in return. In Kali yug, or the dark age, it is said that to 'devout oneself' or following the 'bhakti marg' is the easiest.

This pathway too has its potholes, ups and downs. With the guidance of a Guru, it is brightly lit and the aspirant (sadhaka) can avoid the pitholes and stride safe.

“surrender” or saranagathi – to remain in a state of calm acceptance, whatever the situations that arise or the experiences that come our way, in this journey called life. Without 'saranagathi' every path is difficult. But when 'bhakthi' is absolute, surrender becomes easier. For, where there is pure unconditional love, expectations are nil. The inner vices are at bay. The mind, the thoughts are purified. The aspirant remains saturated in Divine love.

Radha exemplifies the 'bhakthi marg'. It is the love – which creates a yearning. This longing is the loving call of bhakthi.

Reading the 'Parayana' of the Charithra from Datta Guru Parampara

Involving oneself in the association of devout souls /satsangha

Chanting the Name of the Guru/God – Naama jap (which Sripada initiated as Vayu mandala yagna)

All these are ladders on this pathway. Without devotion, it is not possible to chant the Name of the Guru/God. Without devotion, they might be mere drills. Devotion makes it throb alive and eventually carries the aspirant on the ascending pathway to lofty heights.

At one point, the soul loses its identity, melding and merging with the Guru's name/form. This is 'sayujya'. Also granting the experience of 'liberation'.



## gnyāna mārḡ

Knowledge in its primitive level, is based more on gross vibrations, which means it relies more on verbal communication, physical sights or senses that feed in.

This gross or material knowledge is of the lower mode. It can be altered based on physical conditions; worldly abstractions and thus subject to variations. Because of its inconsistency and its dependency on external factors, it lacks clarity and transient.

Awareness when in an expanded state, is not subject to conditions of the physical world. It holds clarity, insight from a higher perspective and guides the being towards progress. Awareness in its expanded state is not through the objects or senses of the world; That said, it does not rely on what is read or seen or heard. It blossoms from an inner knowing. This wisdom is constant, unaffected and untainted.

This is the 'gnyana' which can be acquired by the grace of the Guru.

The process of allowing the expansion of awareness from its primitive to advanced state is the 'gnyana' yoga.

This 'gnyana yoga' helps one understand the primordial Question – Who am I?

This helps one understand the Source and destination and eventually the pathway to it.

This helps one discriminate, giving the strength to rise over limitations and ascend in the quest for Truth – for the highest experience.

In Sripada's Samaj, even the monthly journal 'Charanamrth' carries with it, the vibrations of Sripada Vallabha's Gnyana Yoga.



## dyāna mārḡ

Dhyana is to let the being rest in undivided awareness – leaving all mental and emotional residues behind. When the mind is still, when the thoughts are at rest – this itself is liberation. Eventually leading to the state of Samadhi where one rests in Oneness with Universal consciousness.

But how does one tame the wild mind? It is through 'dhyana'.

**Dhyana is to be experiences, not defined.** It is realised by those who shift their attention inwards and eventually experience the state of absolute stillness – the zone of vacuum or nothingness, a state of rest!!

With repeated practise, one attains liberation – union with the Self. The highest human experience of 'shanti' or everlasting peace. It is the state of Truth coupled with bliss, Sat-chit-ananda.

Ananda' is the nature of the Self. It refers to the timeless dimension of contentment. We can enter this zone of eternal joy, if we transcend fear, desire, ego, etc. Recall ŚrīPāda Vallabha's words, relating to the anandamaiya kosha, which He terms as the Golden Pithikapuram'. Golden Pithikapur or Golden Shirdi is not bound or defined by physical dimensions.

To make this 'inner zone' accessible to all, to abide here permanently, ŚrīPāda Vallabha says that it is possible only through consciousness. So when it cannot be accessed by physical means, then what is the way?

**Dhyana** is the means.

It is to enter the zone within us, access the higher realm; thereby causing the expansion of our own awareness.

**Through 'dyana' only we can sail from limited awareness to HIS eternal Consciousness.**



Kriya is not to be confused with karma, which is limited and bound by conditions. While karma is born of cause and effect, reinforcing separation; Kriya is from a stand point of absolute Gnyana/realization, depicting Oneness.

**Kriya is transmutation from conflict to calm;** from agitation to peace; from attachment to detachment; from ego to altruism; from karma to rest.

“Through the practice of kriya yoga discipline, one can obtain bodies with more and more subtler variations.” – Chapter - 3, Sripada Charithamrutham

Another statement from chapter 8,

“The great power in the highest dynamic planes will be attracted into the chaitanyam (consciousness), charging the base five elements of the human body with high energy. The gross bodies in the lower planes will thus be transformed. This is called kriya yoga. With this, the molecules in the body will get charged with oxygen. The carbon in the body will be removed. This is the royal path to defeat death and become fearless.”

Lets by means of consciousness – strive to reach the Golden Pithikapur where Sripada is eternally accessible.



## Karma mārg

To perform actions is unavoidable.

But negating the thought of 'ownership' in performing an action, has to be avoided.

If that seems distant, then let the aspirant try to perform as many noble deeds as advised by Adi Guru Dattatreya in His many forms and manifestations.

Even the wisest of wise also fails to understand what Karma is.

The Gita mentions Karma in its different facets, and on a deeper level, it exemplifies the Dharma associated with actions.

By means of Karma yoga, one cleanses the thought-flow, actions and speech. One learns to give and share. When the option of considering oneself as the 'giver' is entirely negated, it not only leads to humility, but also wipes away the traces of 'ahankar' or the little mind.

The mention of karmakuśalatā in the Gita, has a very profound meaning.

It is awareness and thoughtfulness, action oriented towards yielding good for the world at large. 'kusala' also has the meaning '**benevolence**'.

Benevolence, holds within itself, love, compassion, selflessness, kindness, amicability and more. It is the quality of wishing well, without expecting anything in return.

Nishkām-akarma means to operate from one's Higher Self.

To do an action in benevolence, with the only intention of offering benevolence to others. In such case, the action will not have any expectations.

It will be the absence of expectation – of reward or gain.

Only then, the sense of being the doer is negated.





The only way for us to raise above our limitations and ascend through karma, is by surrendering to a Sath Guru.

A karma yogi in its real sense is one who rises above the mundane self and operate from higher level of consciousness.

The effects of our evil deeds are negated in direct proportion to the noble deeds performed through us.

Dattatreya in HIS different manifestations has advised time and again, to be kind and compassionate. To share the abundance we have; by means of offering food to the hungry.

Feeding the cows who are very dear to Sripada is also a meritorious action, which negates the ill effects from our past evil deeds.

But all this karma is bound, remains bound. Nevertheless, as it purifies the aspirant's mind, only positive vibrations ensue.

If one has to entirely relieve oneself from the burden of action or not be bound – one necessarily has to perform 'akarma' – negating the doership.

This is possible when there is love for the Guru.

Every aspect of our life must be an offering to, and an adoration of Sri Guru.

A verse from Saundaryalahari of Shankaracharya describes it best.

The whole essence of it being -

Whatever that is through me, may that become an offering unto YOU.

**Digambara Datta Digambara Sripada Vallabha Digambara**



## A Little Sanskrit

From Shankaracharya's Saundharya Lahari,

*japo jalpaḥ śilpaḥ sakalamapi mudrāviraṇanam  
gatiḥ prādakṣiṇyakramaṇamaśanādyāhutividhiḥ |  
praṇāmaḥ saṃveśaḥ sukhamakhilamātmārpaṇadṛśā  
saparyā paryāya stava bhavatu yanme vilasitam ||*

Whatever action of mine, may it be intended for and dedicated to Your worship:

May my speech become recitation of Your name as prayer (japa),

May all my actions become gestures of Your worship (mudras),

May all my movements become a circumambulation around Your form (pradakshina),

May all my food and drink become offerings to You as oblations to divine fire (havan),

May all my resting and sleep become prostrations to You (pranam)

May all my worldly pleasures and enjoyments be transformed into acts of devotion to you (seva).



## punar darshanāya

*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>

*Jai Guru Datta Digambara*

*Jai Sainatha Digambara*

*Digambara Digambara ŚrīPāda Vallabha Digambara*

