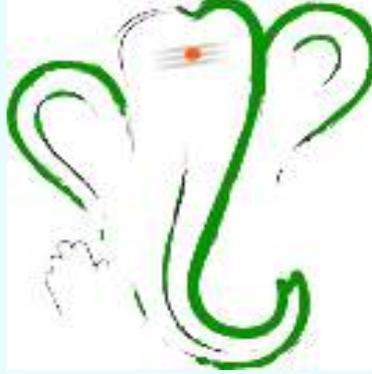




# Charanāmṛta



## AUM



Aum Ekadantaya Viddhamahe, Vakratundaya Dhimahi,  
Tanno Danti Prachodayat

Ekadantaya – One with the single tusked elephant tooth.

Viddhamahe – One Who is omnipresent.

Vakratundaya – Curved trunk.

Dhimahi – We meditate upon Him for expanding our awareness

Tanno Danti – We bow before the One with the single tusked elephant tooth.

Prachodayat – Illuminate our minds with wisdom please.



## *Svāgatam*

### **Fourth edition of ‘Charanāmrutham’**

*Another edition.... another month.*

*In these dark, turbulent times when everything is indefinite and future is still vague; when fear and doubt, bombards us from every side, any bit of peace or solace is what we look forward to.*

*The days are always not too easy; not a smooth sail. Battling these hardships, each of His devotees in their ordained paths, walk with Faith in the heart.*

*If only, we could... with the grace of the Guru, offer some consolation, small rays of Light, helping each other as we walk along....*

*Charanāmrutham is just another medium, a few drops of His grace and compassion, collected and harnessed in the form of this electronic journal, to one and all who are called for.*

*A small, humble endeavour from*

*<https://www.sripadavallabhabhaktasamaj.org/>*

**ŚrīPāda Rājam Saranam prapadhye**



## Contents

- ❖ Svāgatam
- ❖ GuruVandanam
- ❖ Adi Guru – Lord of Yoga
- ❖ From the Dwarakamai
- ❖ A Name from HIS Shodasa Sahasranāma
- ❖ From the Ancient Scriptures
- ❖ Golden Pithikapuram
- ❖ A Verse and its meaning
- ❖ संस्कृतम् – Let us learn Sanskrit
- ❖ Punardarśanāya



## **GuruVandanam**



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

**\_ 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

### Raja Yoga of Sri Guru

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. And on ‘Yoga Nidhra’ which is mentioned in Charitrāmṛutham.

An excerpt from ŚrīPāda Charitrāmṛutham :

“Those who wear directions as robe, those who are sky vested are famous as Digambaras. Datta was absorbed in Yoga in Sahyadri. He taught ‘kriya yoga’ to Gorakshanaath who was a follower of ‘Naatha’ tradition.”

“..After touching the Lotus Feet of Sreepada Sree Vallabha, I asked, ‘Lord! I hear that there are great siddha yogis named as Nava Naadhas and that they are partial incarnations of Lord Datta. I pray to Sree Charan to accept my prayer and tell me about them.’

I grasped that on hearing the name of Nava Naadhas, an ambrosial shower from the eyes of Sreevallabha was streaming out into the external Creation. I saw in His looks, the abundance of pure love shown by a mother cow on its young calf.”

From the teachings of great Goraknath, it is understood that there are three vital points to be considered.

1. The posture or ‘asanas’ as detailed in the Hatha yoga to be given careful consideration.
2. The ‘prana’ or breath is the fundamental principle of yoga. That ‘prana’ is to be, with care, attended to – observed and used as the primary tool for further progression. (Quoting Shankaracharya, ‘every yogic practise done physically is intrinsically related and has its subsequent effect on the ‘pranic’ level’.)
3. The realization of non-duality or oneness, as the ultimate! This realization leading to Advaita is often addressed as ‘Raaja Yoga’.



In Adi Shankara's work titled, "Aparokshanubhuti", he defines 'aasana' as **resting in Parabrahma**. Aasana is not merely a physical posture, but attuning our field of consciousness to rest in the Supreme – which simply means, in a higher state of awareness. Thus, Adi Shankara combines Raja yoga and 'gnyana' yoga and says they are intrinsically connected and not different from each other. As he concludes, saying that the ultimate and final state of rest is only achieved through 'viveka' or 'gnyana' (wisdom).

Gorakhnath has stated that to achieve the highest state, one necessarily requires 'dhyana' as a means to achieve 'gnyana'. And he incorporates 'devotion' or 'bhakthi' as an important ingredient in one's progress. Thus 'bhakthi yoga' is also included in Raja yoga or self realization or realization of oneness.

To shift our awareness from its identification with body or mind to its natural state of pure consciousness is the ultimate goal of all forms of yoga. To detach the self from the body and mind is the work.

Purification of the physical body and the mind is essential. The body needs to be 'satwic' so as to be able to hold the high energy that manifests itself, within the individual. Purification of thoughts and tendencies is also equally or more important. And then comes the flow of 'breath' or 'prana', free from blockages, so as to be able to attract or balance the Universal consciousness. And that is why Dharmic (righteous) values are stressed upon, right from our early days.

That said, Raja yoga, being the higher yoga can only be accessed by means of a pure body and mind. This means, the absence of 'rajo' and 'tamo' guna, leaving the being pure and satvic.

To lead us on the path of realization towards 'Advaitha' or non-duality, Adi Guru Dattatreya incarnated on this earth, in different timelines, in different names and forms. In adoring His each and every form, the soul inculcates bhakthi as an intrinsic component within its being and thus traverses forward.



## From the Dwarakamai

An except from the 45<sup>th</sup> Chapter of Sri Sai Sat Charitha Grandhi –

“As has been the routine at Shirdi, one day Kakasaheb Dixit was reading the Scripture, while at Kaka Mahajani’s residence at Chowpatty. Madhavrao was also along with them. The second chapter of the eleventh skandha of Bhagavat, was in progress.

The reading was about the ‘Nava Nathas’. They are originally the ‘hamsa’ (partial incarnations) of Lord Narayana, who appeared during Krishna Avathar; and reappeared for the welfare of the world. Kavi was born as **Matschyendraanath**. Hari was born as a disciple of Matschyendranath in the name of **Gorakshaka**. Antariksha was born as **Jaalandhara** and Prabuddha as his disciple, in the name of **Kaanifa**. Pippalayana was born as **Charbhatha**. Aavirhotra was born as **Nageswanaadha**. Drumeela, in the name **Bhartarinaadha**, Chamasa, in the name of **Revana Naadha** were born. Karabhajan was born in the name of **Gahaninaadha**. Each of them had expounded on a specific subject under Bhagavath Dharma to King Janaka.

Guru is the Supreme Power in human form. Guru Bhakthi is Bhagvat Dharma. DrumeelaNath expounded on the incarnations and how and why the Supreme chose to incarnate as a Guru, the necessity of the Guru Avathar. Chamasnath expounded on the significance of ‘surrender’ unto the Guru. And he goes on to say, how essentially the Guru avathar, time and again instills the same lesson – the intrinsic presence of the Divine in each and everyone; and how essential it is for a disciple of a Guru to acknowledge the Divinity intrinsic within everyone and to never hate anyone. If this first and last lesson is not imbibed, in vain is liberation, said Chamasnath to Janaka. Finally, Karabhajan expounds on the importance of meditation and focusing on the formless and the need for worshipping a form, with a focused mind, unless one develops enough to understand the formless nature.



On reading the portion, Kakasaheb paused. When the spiritual path appeared like walking on a razor's edge, or climbing a steep summit, the 'raja yoga' of 'navanatha' verily took them to the summit (advaita or realization of oneness), where the glory of their devotion (surrender) was brilliantly shining, like the crest touching the skies. To attain that state of realization appeared like a far dream and saying so, Kakasaheb sighed.

Madhavrao however expressed his view, saying that they, who were blessed enough to have a Guru as able as Sainath Maharaj, had nothing ever to worry about. Perhaps the strength of devotion and wisdom which the Nava Nathas possessed were stronger, he added, but their love unto the Guru's Feet and obedience is more potent. With this love, had they not blossomed internally?"

Their negative tendencies had all evaporated; they were left with virtues and noble thoughts. Faith was steady and they were ready to go to any extent for the sake of their beloved Baba, Whom they adored more than their lives. When such was the case, were they too not beautiful pearls in the making!

What was the need to worry, when they were ready to abide by every word Baba had said and continued to be attentive, to listen to Him in silence and abide by His will!

This is the essence of 'bhakthi yoga'.



## A Name from His Sodasa Sahasranama

### ḍhivya ṁangala surya kirana dr̥ṣṭa ya namaha

From Chapter 9 of Sripada Srivallabha Charithamrutham,

“That day was Thursday. It was sun-rise time. The hour of planet Jupiter was passing. Sree Tirumala Das and I were in a room in deep meditation. A fine ray of sun shine entered our room. Wonder of wonders! In those fine rays of sun, both of us saw the form of Sreepada Sreevallabha. When the sun shine entered our room, we returned to normalcy from meditation. To witness the most sacred and utmost auspicious form of Sreepada Sreevallabha as a lad of sixteen years is undoubtedly only on account of the generous grace of the great Lord! That splendid auspicious form gave darshan for a second and then disappeared.”



## From the Ancient Scriptures

~ Tripura Rahasya ~

Continued...

In the last episode, the significance of ‘satsang’ and the need for it, was verily described as mentioned by Sree Guru Datta to Parasurama. Reading of 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. The reader is in the company of Truth, during the reading.

Reading of the sacred ‘grandhi’ could also be a means to ‘gnyana yoga’. As we reflect on it and try to grasp the essence, it is an understanding; in other words, a means of letting our awareness bloom. When the grasped knowledge is being lived by the devotee, then he ascends on the path of yoga.

Adi Guru Datta instructs Parasurama beautifully with instances from characters who lived by. Citing the instance of Hemalekha who instructs her prince on ‘atma-gnyana’, advising him on the ‘Eternal Truth’ which is to be lived by and not to fall trap to the transitory illusions of the world. Grasping her words, the prince too who attains realization with the flowering of his consciousness, later instructs his father, the king on self realization and ‘atma vichara’ as the means to achieve it. Because of the beneficial preaching, the king becomes realised and with his noble association, the whole kingdom flowers, wisdom blooming in the townsmen.

Thus, Datta explains how a noble ‘satsang’ could change the course of the world. Further, Datta instructs Parasurama on consciousness.

“Parasurama! Just as you remain ever as pure consciousness apart from the body, so is the Lord, present as ‘unbound consciousnesses apart from the universe. There is nothing but consciousness in this Creation. Tell me of any place where there is no consciousness; indeed, there is none.



It is consciousness which pervades the whole universe. Just as there can be no barriers in an ocean which is full with its waters; so also is this Creation, which is pervaded by the Pure Consciousness.”

“Creation is like a city born of divine imagination. O Parasurama, you are aware of the mental creations of daydreamers which are full of people, life and work, similar to this. There are also doubts, tests, discussions and conclusions — all imaginations arising in the mind and subsiding there. Just as castles in the air are mental figments of men so also is this creation a mental figment of Isvara. Isvara is absolute Awareness, without any form. Sri Tripura is Sakti (energy) and Witness of the whole. That Being is perfect all round and remains undivided.”

The words are simple, the highest lesson brought home to the seeker in the simplest terms.

Let us rest here; to read with care contemplate on Lord Datta’s words.



## Golden Pithikapuram

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.

As a first step, to travel with our consciousness guided sessions will be presented in the forthcoming weeks.

As of now, let us understand fully what consciousness is.

As we have seen briefly in episode 1, consciousness is Energy, aware of itself.

In the recent episode, it is mentioned, ‘To traverse with the consciousness could mean to move from one dimension of existence to another.’

So, what is a dimension? In Sanskrit, it is also addressed as ‘loka’. For a deeper understanding, not all dimensions or sheaths of existence or ‘loka’ are physical structures, perceived by the physical eyes or senses. In other words, these dimensions or ‘loka’ exist as a reality but cannot be accessed by means of our physical bodies.

In a multidimensional construct, the dimensions are most often differentiated by means of concentrated energy consciousness. It is not differentiated based on height or any other material means of their locations.

In order to explain this reality in a comprehensible manner: Let us consider a portable radio. This radio could be tuned to a certain frequency. The electromagnetic fields render it capable of receiving the signals or radio waves. This radio could be present indoors or outdoors or even at other altitudes. Based on the location and the concentration of electro magnetic fields at that location, the radio receives its signals. However, there is vast difference between the receptions of signals at different locations based on electromagnetic frequencies.

This difference could be understood as different dimensions.



Similar fields or frequencies exist, and each does not hinder another; but exist and attract and repulse energies, in their down dimensions. And they are not visible to physical eyes.

This is the closest example to understand the layers of multidimensionality.

That said, the human consciousness is the one among the least in its capability to receive the high frequencies. It is because of the material plane where we exist which is bound to illusions and ignorance.

However, human consciousness is Divine indeed and is very much capable of attuning itself to receive the highest frequency. To achieve which, one has to liberate oneself from the material dependencies.

This is what our Guru intends and sending us a direct call, mentioning about Golden Pithikapuram where is forever available and most easily accessible.

In simpler terms, it is tuning our consciousness to the highest frequency and receive Him there. ☺

More on this, in forthcoming episodes.



## 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.

Briefly seeing the usage of first person singular / second/ third person singular.

### First Person Singular.

*aham pathaami.* - I am reading

*aham khaadaami* - I am eating.

*aham likhaami* - I am writing.

### Second Person Singular.

*tvam pathasi* - you are reading.

*tvam krاندasi* - you are crying

*tvam dhaavasi* - you are running.

More words to try out:

लिखति *Likhati* Writing (He/She)

लिखसि *Likhasi* Writing (You)

लिखामि *Likhaami* Writing (I)



*Likhati* - third person singular

*Likhasi* - with second person singular

*Likhaami* - verb used with first person singular.

कः लिखति? *kaha likhati?* (Who is writing?)

त्वं लिखसि। *tvam likhasi.* (You are writing)

अहं लिखामि। *aham likhaami.* (I am writing)

पठति *Pathati* Reading (He/She)

पठसि *Pathasi* Reading (You)

पठामि *Pathaami* Reading (I)

*Phathati* - third person singular

*pathasi* - with second person singular

*pathaami* - verb used with first person singular.

एषः पठति। *eshaha pathati.* (He is reading)

त्वं पठसि। *tvam pathasi.* (You are reading)

अहं पठामि। *aham pathaami.* (I am reading)

गच्छति *gachhati* Going (He/She)

गच्छसि *gachhasi* Going (You)

गच्छामि *gachchaami* Going (I)



*gachchati* - third person singular

*gachchasi* - with second person singular

*gachchaami* - verb used with first person singular.

सः गच्छति। *saha gachchati*. (He is going)

त्वं गच्छसि। *tvam gachchasi*. (You are going)

अहं गच्छामि। *aham gachchaami*. (I am going)

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 vishwāni deva savitar durityāni parā suva. Yad bhadram tanna ā suva.*

(Rig Veda 5:82:5, Yajur Veda 30:3).

*deva savitar : Addressing Goddess Savita*

*su : To create*

*vishwāni : All that is visible (the manifest world)*

*durityāni : All those dark forces which causes obstruction or difficulty*

*parā suva : Remove those*

*Yad bhadram : That which facilitates the soul's progress*

*tanna : tat +na : that, for us*

*ā suva : bring forth please.*

*Devi Savitha, please remove all those dark or evil forces which creates difficulty on the path of soul's progress. And that Light which accelerates the soul's progress, please bring forth only that for us.*



## 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 Śrīchakra Dattatreya Digambara**