

June 17, 2024

# Charanāmṛta



The first Online Journal exclusively for the devotees of Śrī Guru

**Greetings**

**From the Dwarakamai**

**Tripura Rahasya, continued...**

**Yogic terms and terminologies**

**Prana, Nadi and chakra - a brief overview**

**A Little Sanskrit**

**From Sripada Sahasranama**

**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**



**Resident in the mooladhara, HE inspires all our actions.**

**To HIM, the Foremost  
our humble prostrations and love....**



# Charanāmṛta



Episode 49: June 17, 2024

## svāgatam

Greetings on this auspicious Chitra Nakshatra.

At the heart of samāja is the 'sama', symbolising unity, equality, and harmony.

Transcending barriers of caste, creed, and ethnicity, an ideal 'samaja' fosters a sense of togetherness, where individuals work collectively for the greater good, regardless of their differences.

Harmony and peaceful coexistence, is the fruit of unity or equality, where individuals nurture each other's presence, by treating each other with respect and kindness, regardless of their socio-economic status or background.

An ideal 'samaja' celebrates brotherhood, recognizing the interconnectedness of all life forms. 'vasudhaiva kutumbakam' becomes the norm of living.

HE, Sripada Vallabha, the Supreme and also the Founder of the Samaja, is HE Who is intrinsic in every life-being on this manifest earth. Hence, the whole world is one family.

As Sripada has verily stated that hatred to any being reaches HIM alone, HE being the resident within all, let us strive to practice forgiveness and if we cannot love everyone, the least, let us try to not hate everyone.

With this reminder, let us strive as we sail our way to His shore of sat chit Ananda.

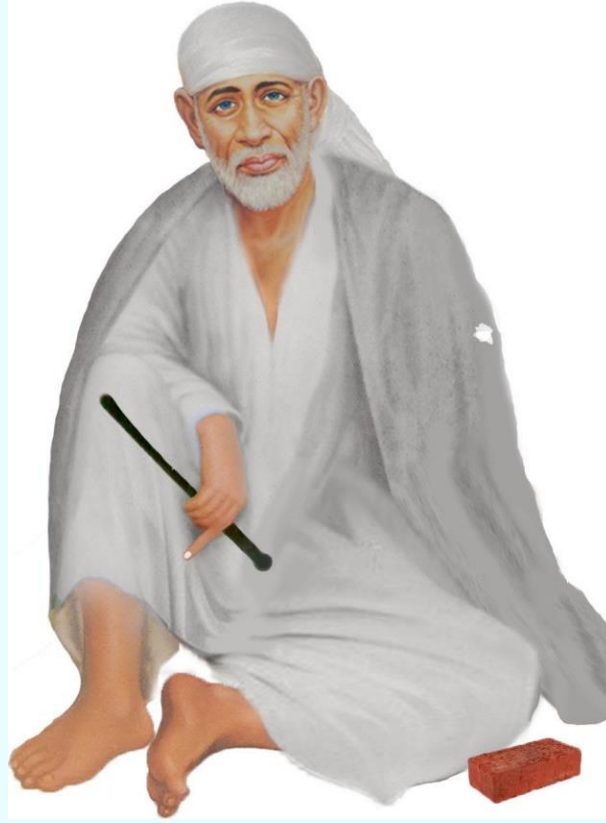
Let's celebrate His presence!

We are here to love. Not hate.

**Digambara Digambara Sripada Vallabha Digambara!**



## From the Dwarakamai



I do not reside in one place. I am present in the waters, on the land, in the woods, amongst the people and away from the people, in your own country and in foreign lands, in the skies and in the light of the sun.

I have taken this human form to remove the mis-concept of those who consider Me to be present only in this body of three-and-a-half arms length.

- Sainath Maharaj





## **From the Ancient Scriptures**

### **~ Tripura Rahasya ~**

Dattatreya further states, “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.”

Expounding on Faith and greatness of faith, Dattatreya beautifully sums the lesson of oneness, which can be realized only with the grace of the Guru. And such a Guru Who is no different from the Supreme Himself, chooses the one with Faith.

Dattatreya stressed on the need for absolute faith unto the Guru. Further, Datta instructs Parasurama on ‘the need for dhyana’.

“The creative faculty in men belongs to something between the body and pure intelligence. [Note: Body being insentient cannot act of its own accord; nor can intellect do so without a tool.]

Therefore, the mind operates apart from the gross body, in dreams; being intelligent it creates an environment as per its latent desires. This clearly indicates that the body is only a tool for a purpose and the agent is intelligence.



## Some Yogic terms and terminologies

The term 'nadi' is originated from the Sanskrit root 'nada' which means 'to flow'.

'nadi' are the network of energy channels that facilitate the movement of 'prana' in the different organs of the body.

The term 'prana' from the Sanskrit root 'pra' which means to 'bring forth'; 'an' also means 'movement'. 'prana' translates to the 'force which brings forth the movement'.

Prana is the vital force or life energy that every living being has.

This vital force or 'prana' is of five types. To distinguish Prana from its types, 'prana' is called 'mahaprana' or 'Shiva prana'.

The foremost type of Prana is **prana vayu**. The flow of this vayu generally happens inwards and in upward direction.

On the physical level, prana vayu is responsible for the working of the respiratory system. It includes the biological heart's pumping, primary inhalation, exhalation.

**Apana Vayu** flows in the opposite direction of prana vayu, i.e., in the downward direction. Generally, pranayama is aimed to redirect Apana Vayu to the higher energy centers and restrict its unnecessary flow out of the body.

The main function of Apana Vayu is the elimination of waste, biological, hormonal, from the human body.



The 'prana vayu' and 'apana vayu', in their upward and downward flow, depict the duality that controls the functioning.

The Dhyana Bindu Upanishad, describes this duality interestingly in the form of a bird, representing the soul. The bird's foot is tied by a string to a stone.

Prana Vayu is the force of the bird flapping its wings to soar upwards.

Apana Vayu is the gravitational force, that draws the bird downward.

Thus, with the breath, we have this experience of both opening upward and being drawn downward.

It is in the opposing forces between the two (inhaling, exhaling) that we remain identified with the limited human experience.

The third type, '**samana vayu**' is at the meeting point between the aforesaid two types of prana (prana vayu and apana vayu).

'Samana' suggests equilibrium, a state of balance.

In practical, mundane terms, Samana is the essential energy of digestion, and as such

brings vitality to the digestive system and its associated organs

**Udana** is the upward-moving breath, which directs the flow of prana from the lower to the higher planes of consciousness.

An ascending force, udana vayu is responsible for taking the mind from waking to sleep and to deep sleep, as well as to higher planes of existence.

On the physical level, Udana Vayu coordinates the neurons of the motor & sensory nervous system. This coordination helps in the proper movement of different organs of the body. Other than this, controlling the five physical senses are also handled by Udana Vayu.



**Vyanu Vayu** is the force that holds all of the parts of the body together and resists disintegration

It integrates and coordinates the other four prana vayu, keeping them balanced and nourished. A pervasive and expansive force, vyana governs the movement of prana through the nadis.

Apart from the five major types of prana (vayu), there are five minor pranas also, called 'upaprana'. The five upa pranas are Naga, Kurma, Krikala, Devdatta, and Dhananjaya.

Whenever there arises blockages in one or more of the five main prana vayus, upa-pranas works to bring that vayu in balance.



## nadi

The working of **nadi** is the same as a tube or pipe through which water flows with ease. The nadis are said to be subtle channels that transmit energy through our existence, similar to how our visible veins carry blood via our circulatory system.

Nadis refer to our body's energy channels, should not be misunderstood with nerves. Since nerves are the carrier in the physical body, in the anatomical study it can be seen but Nadis only can be perceived as energy and consciousness in motion during the deep and higher state of meditation.

Nadis are a network of pranic, mental, and spiritual flows that run through the physical body, forming a matrix. They provide energy to every cell and organ in the body through their extensive network, which transports prana in all directions.

Though Shiva samhitha consolidates the total number of nadi to be more than 3,60,000, Gorakshanath consolidates them to 72,000.

Out of 72000 nadis, 14 nadi have been identified as important

Of the 14 nadi, the 3 main nadi are termed Trividha Nadi.

Ancient Shiva Samhitha states that in between Trividha Nadi, there is the presence of a subtler nadi called **Chitra Nadi**.

Ida nadi symbolizes the planet moon (Chandra tattva); hence it is also called Chandra Nadi and said to be on the cooler side.

Pingala nadi symbolizes the Sun (Soorya tattva), also called as Surya Nadi.

In contrast to Ida, Pingala Nadi is warm.



Sushumna Nadi is situated at the center of the spinal cord in between Ida and Pingala Nadi. This central channel is also known as Brahma Nadi—the pathway to Brahman or the ultimate being.

Sushumna refers to a condition of tranquility and balance in the flow of prana, as well as a state of harmony in the autonomic nervous system.

The sushumna nadi runs from the base of the spine (muladhara chakra) to the crown of the head (sahasrara chakra). It is the way for kundalini energy to ascend from the base of the spine to the crown of the head.



**Chakra:** Derived from the Sanskrit 'cakra', meaning 'wheel', alluding to the vortex of swirling energy.

In the energetic system of a being, through the different channels as energy passes, meld at certain points, causing a vortex of whirling energy. These energy centers are termed 'chakra'.

There are several different chakra systems, ranging between 7 to 114 in number, each with a unique vibrational frequency and healing potency.

The chakra interacts with both the physical and energetic bodies.



What happens when the energy centers are unclogged, meaning, chakras are open, causing free flowing energy and thus activated?

The inherent potentials which are essentially Divine become activated from their latent state.

Then those with such open energy centers become conscious instruments of the Divine. In other words, they consciously instrument Divine cause. The Supreme energy works through them.

Those aspiring to get there, can cultivate good will, compassion and selflessness primarily which helps one get there.

Those with good will and altruism are guided or impelled to undertake actions which support the divine intention in the manifestation.

If they are not fully conscious instruments, however, they will tend to have limiting or contrary movements that partially deflect the true and powerful direction intended.

The more conscious the individual becomes, the more capability he has to channel the intended force with the least resistance. All the elements of the being are actively able to support and amplify the divine intention.



## A Little Sanskrit

*yajñārthāt karmaṇo 'nyatra  
loko 'yaṁ karma-bandhanaḥ  
tat-arthaṁ karma kaunteya  
mukta-saṅgaḥ samācara*

yajña-arthāt — done only for the sake of Yajña, or Lord;

karmaṇaḥ — than work;

anyatra — otherwise;

lokaḥ — world;

ayaṁ — this;

karma-bandhanaḥ — bondage by work;

tat — of Him;

artham — for the sake;

karma — work;

sat bhaktha — true devout one;

mukta-saṅgaḥ — liberated from association;

samācara — do perfectly.

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**Meaning:** Work has to be performed as a sacrifice for the Lord; otherwise work causes bondage in this material world.

Therefore, O devout one, perform your prescribed duties for His satisfaction, and thus, you can always remain free from bondage.

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## From Sripāda Vallabha Sahāsrnāma

**aum yoga devahāra vardhanā yā namaḥ**

Meaning: I greet/praise HIM with my consciousness, negating the limited 'me',  
HE Who offers the nectar from the essence of Yoga or Yogic ambrosia .

**aum sarva yoga nilaya samsthitha ya namaḥ**

Meaning: HE the great Presence in all states of yoga,

HIM I greet or praise HIM with my consciousness, negating the limited 'me'.



## 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!

Closing this note with one of the most wonderful verses illustrating the essence of  
universal harmony and wellbeing.

*sarve bhavantu sukhinah sarve santu nirāmayāḥ /*

*sarve bhadraṇi paśyantū mā kaścidduḥkhabhāg bhavet //*

May all be fine; May all be free from infirmities;  
May all see good; May none partake suffering.

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*

