



Charanāmṛta



AUM





Svāgatam

Sixth edition of ‘Charanāmrutham’

Another edition.... another month.

Days glide at a pace of its own. At times it is seemingly slow; and at times, it is in par with the pace of the wind. Such swift striding time brings with it, its own experiences, each varied for every individual. Some are painful, some are not so.

Through all these indefinite days, the only solace is the Feet of Guru Maharaj. Be HE addressed in the form of Sripada Vallabha or Sai Baba or Swami Samartha or Sri Narsimha Saraswathi.

Charanāmrutham is just another medium, a result of His boundless compassion, in a finite and gathered form – as contents in this journal.

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ŚrīPāda Rājam Saranam prapadhyathe



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 editions, a brief overview had been presented on certain aspects of Raja Yoga of Sri Guru, a mention of Gorakshanath; and the Guru's purpose being to lead His devotees, disciples and seekers unto the Truth of 'Advaita' or non-duality.

This Advaita can be understood in different means. However it is for a Guru to impart the Supreme lesson unto the seeker, where the seeker is made to walk the path of Truth, shed the layers of ignorance veiling his vision and eventually realize the oneness that pervades throughout Creation.

Sripada Srivallabha represents the eternal and live cosmic power, inherent within human consciousness. To merely consider Him as an incarnation, reflects our limited perception.

And to describe Him Who is beyond the reach of mind, is just impossible.

An encounter with Sripada Vallabha could mean to shake us up, awaken us to reality, to contemplate, retrospect, stir our inner energies to constructive transformation; and eventually rise beyond all doubts, conflicts of the mind, illusionary presumptions

Understanding our Guru to a mere human manifestation, is merely our limitation in perceiving His cosmic presence and supremacy. Lord Datta or He in any other complete manifestation of His' is the Supreme cosmic reality, not our individual or collective imaginations and fantasies at a physical human level. He pervades the universe on every side, in and out; overflowing to the brim. His presence is constant in every living being.

To arrive at the state of realization or experiencing the oneness that is HE, we must let our ego to be surrendered at His Feet, our selves to be stripped bare of our personal conditioning. It also means unlearning, going down to the subconscious level, beyond the memories of the present birth and our ideas of the outer world. It is a learning to realize the One Energy intrinsic in every being, be they from the past or present. IT is



a humbling lesson in itself, as we learn to retreat to the core of our own selves. Here, there is neither the ego, nor the need to self-portray or please or fear.

To lead us unto this realization, our Guru manifests on this physical world, with a physical frame, and a Name, time and again. This is the essence of Sanathana Dharma – the Truth of Adwaitha; which Dattatreya, Adi Guru, leads His seekers to.

One may approach his or her Guru through more ways than one, be it through rituals, or meditation or chanting or any other. It could be a journey of several years; or lifetimes, who knows. The Guru leads us to that mysterious core of our being which is aware –untouched by thoughts.

And there we perceive that Supreme energy, constant and pulsating. The image of the Guru too is realized as an embodiment of that absolute Energy – the Supreme reality.

Sripada Srivallabha is indeed that Supreme reality, the Source Energy, sovereign. All other powers in this Universe stand in attendance to the Power that HE is. HIS reality transcends the human world and mind.



From the Dwarakamai

The following is mentioned in the Invocation by Hemadpant, as he commences the Sri Sai Sat Charitha.

“That ‘God is real’ is experienced everyday, here at Shirdi. That ‘the world is an illusion’ is a daily awareness. Baba Sai grants this state of heavenly bliss to His devotees.”

To get one step deeper in understanding the statement reveals the significance of Baba’s Avathar. IT is a misconception, arising due to ignorance to limit Him as a Grantor of material needs and wants. Though HE is very much capable of the same, His presence has a larger significance.

That world is an illusion – is an everyday awareness. Baba Sai granted this state of heavenly bliss to His devotees.

To realize this world as an illusion, means to realize the Atman as the One pervading through all of cosmos, as the real. When illusion is realized, Truth is experienced by itself. As the ignorance of ‘dwaitha’ or duality fades out – the reality of ‘Adwaitha’ or oneness is effortlessly realized.

Thus it is said, Adi Guru Dattaterya, in other forms (as Sripada Vallabha, Narasimha Saraswathi, Swami Samartha and Shirdi SaiBaba) graced the world to impart this supreme wisdom to mankind.



A Name from His Sodasa Sahasranama

ṇirmalya prema-mārga bodhakā ya namaha

Meaning: One who preaches the sanctified, pristinely pure path of Love.

From Chapter 4 of Sripada Srivallabha Charithamrutham,

“There is nothing which I cannot do for the sake of My devotees. There is nothing, which I cannot lift or there is no problem which I cannot solve for them. People, who believe Me by mind, action and speech, leaving all other dharmas behind, are truly blessed. When My grace is flowing on you, all the other Shaktis in this nature give positive auspicious vibrations. You can take it as My promise. There is nothing which I cannot get in all these fourteen ‘Bhuvanas’ (worlds). If you are following your path with righteousness, if you remember My Name, I will protect you like the eye lid to the eye. **I am the embodiment of Love. You will know Me through Love only.**”



From the Ancient Scriptures

~ Tripura Rahasya ~

Continued...

In the course of narration, Dattatreya conveys deep philosophies through means of light parables.

There is an entire episode dedicated to 'Faith' where several parables are recounted to demonstrate the significance of Faith.

One such is in the ashram of an enlightened sage named Kausika, where there were several men of faith, learning from their Master, the lessons on Truth. Karma came in as wild wind, in the form of another man who posed himself as a scholar. While the Guru was away from the ashram, the self-styled scholar entered and tried to lure the several devotees by his delightful words. Thus, karma was brought in to challenge the devotees. Among them, those who were blessed, who had strong faith in their own Guru, had by then learnt to discriminate.

But those unfortunate ones, who were lacking in faith, strayed. They were lured by the words of the self-styled scholar. So much so, that they began to doubt their own Guru's words. They fell prey and danced to the tunes of the new scholar.

Thus, there they failed. Their karma dragged them to steps behind, from progress. While those men of Faith, were elevated much ahead on the path to Truth.

When the Guru returned to the ashrama, only few remained, as precious stones in a casket. While most others faltering in faith, turned out to be but stones smeared with filth.

Destiny seizes and holds only senseless people. Conforming to and following nature, destiny forms part of nature.



It takes a lot amount of rubbing and polishing to make a stone, shine like a gem. The layers of filth had to be removed. Only the Guru does to a soul, which veils itself with layers of ignorance. As ignorance is shredded, the soul shines – self illumined.

Only a Guru can transform a stone into a Diamond.

His touch is like the philosopher's stone. That which comes in contact with the Guru glistens like gold.

Therefore, Oh Parasurama, “eschew high vanity and take refuge in Him. He will spontaneously take you to the Highest State. This is the first rung in the ladder to the pedestal of Bliss. Nothing else is worthwhile.”

Further, Datta instructs Parasurama on ‘shraddha’ – Absolute Faith.

‘A hundred storms may come, but you remain unperturbed’ is what is said. To remain untouched and staunch in Faith, requires total surrender unto the Guru.

“Parasurama! One with whom God is graciously pleased is endowed with Mahavidya, the supreme knowledge by means of which his crossing of the Ocean of Maya is certain. Such a blessed one sees no difference between the Lord and his Guru.

Be staunch in your faith. Be devoted to One Who is your Guru. He will soon enable you to succeed in your attempts to destroy the illusion.”

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.



Golden Pithikapuram

“The ways of creation are indeed very strange. It is strange that I who is formless should come before you in human form. It is a wonder that an attribute-less one like Me should be considered by you as having attributes.

I am the ancient phenomenon Who teaches you what is gnyana (wisdom) and what is agnyana (ignorance).”

- ŚrīPāda ŚrīVallabha

To consider this physical world with its limitations, bound by time and space is ‘agnyana’.

On learning about this ‘agnyana’ and unlearning it, becomes ‘gnyana’.

A deep and constant study of Sripada Charithamrutham, coupled with Faith, and earnest contemplation, one is able to find pointers, which helps one ascend on the pathway to realization.

To reach Golden Pithikapuram, means the unfolding of our own inner cosmic power. The ultimate key to understanding the nature of the Self which beyond dualities, beyond the confines of time and space. It is also the unlearning of lifetimes of conditioning and liberating the mind from its false beliefs or from the clutches of ‘maya’ or illusion. It is to free oneself from ‘agnyana’ or ignorance.

This is the ‘agnyana’ which Sripada Vallabha points us to.

While the higher reality of ‘Golden Pithikapuram’ is the ‘gnyana’ HE directs us to.

Realizing this Truth on a deeper level helps the devotee or spiritual seeker to align oneself with the great cosmic energy. This leads to the realization of oneself.

Bound by the worldly beliefs and physical conditions that we are so used to, it is much easier for one to ignore this greater aspect that is stated in the Charithamrutham



But fact remains, that there is this Golden dimension, of which we continue to remain unaware of and quite foreign to the Golden Land where our own Guru is forever present and most easily accessible.

To be contined...



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 verb forms. In Sanskrit the root form of a verb is called 'dhatu'. The verb form (dhatu) takes on different forms based on the gender, tenses, number (singular or plural).

Here 'vadami' is the dhatu or verb form, which becomes vadasi and vadati.

I say. '*aham vadaami* '

You say. '*tvam vadasi* '

Rama says. *Rama vadati*

I play. '*aham kreedami* (अहं क्रीडामि)'

you play. '*tvam kreedasi* '

Mani plays. *Mani eedati*

When do they play? '*taaha kada kreedanti?*'

They play at 8 o'clock. '*taaha ashtavaadane kreedanti* (ताः अष्टवादने क्रीडन्ति)'

I sit. '*aham upavishaami* (अहम् उपविशामि)'

You sit. '*tvam upavishasi* (त्वम् उपविशसि)'

He sits. '*eshaha upavishati* (एषः उपविशति)'



When does Rama go? That would be,
Rama kadaa gachchati'

Rama goes at 7 o'clock. That would be,
'Ramaha saptavaadane'

Let us try some more sentences.

When does Mini read?
Mini kadaa pathati?

Mini reads at half past three.
Mini saardha trivaadane pathati

When do they play?
taaha kada kreedanti?

They play at 8 o'clock.
taaha ashtavaadane kreedanti

When do I write?
aham kada likhami?

I write at quarter to eleven.
aham paadona ekaadashavaadane likhaami

When do you go?
tvam kada gachchasi?

You go at 2 O'clock
tvam dvi vaadane gachchasi



When do you get up?

bhavan kada uttishthati?

You (masculine) get up at 6:10.

bhavan dashaadhika shadvaadane uttishthati

When does he write?

saha kada likhati?

He writes in the evening.

saha saayankaale likhati

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

*yastu sarvāṇi bhūtānyātmanyevānupaśyati |
sarvabhūteṣu cātmānaṃ tato na vijugupsate ||*

(Verse 6, Isha vasya).

One who perceives Sri Hari or the Atman, in one and all beings; and one and all (all creation) as intrinsic in the Supreme, never has any reason to fear or hide or bend low in shame – (can live freely).

*yah = (he) who;
tu = indeed;
sarvāṇi = all;
bhūtāni = beings, creatures, objects,
ātmani = in the Supreme Being;
eva = only;
anupaśyati = excellently beholds, clearly understands;
sarvabhūteṣu = in all beings;
cāt = and;
ātmānaṃ = the Lord, the Ruler of the innermost self;
tato = thus, therefore, by reason of;
na = (does) not;
vijugupsate = wish to hide or seek concealment.*



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 Sri Narasimha Sarasvathi Digambara
Sree Swami Samartha Jai Jai Swami Samartha**