



Charanāmṛta

AUM





Svāgatam

Sixth edition of ‘Charanāmrutham’

Another edition.... another month.

Gliding through tough times, more often than once, the soul finds it weary and exhausted. It is like an endless walk in the dense dark thickets. Faith in the Guru is like the first ray of Light across the horizon.

His presence, though imperceptible to the physical senses or the logical mind, gently solaces the soul and leads us on the path of Light.

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 Rāja Saranam prapadhyathe





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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

We usually dwell on the gross level of consciousness; most often seeing things from the angle visible to us.

Though Charithamrutham too, presents itself in a very simple manner, making it easy for the reader to scale it down to suit his or her own awareness or stage of consciousness, the underlying cosmic current reverberates through the Text.

Sripada Srivallabha Himself has stated, ‘One can merely comprehend HIM according to the level of his or her consciousness.’

“Time and place are play balls in My hand. I can change events which are to happen somewhere, or which are happening or which will happen, into past or present or future times. I can order space and time to appear as endless journeys. However, much you may try, you can comprehend Me only according to the level of your consciousness. When you renounce all dharmas and take refuge in Me, Who exists as your inner-self and you perform actions in accordance with My instruction, I will shoulder all your loads and take you to the shore.” – Chapter 29.

‘Hrdaya chakra’ or ‘anahatha chakra’ often referred to as the ‘akasha’ is not something merely connected with the biological organ called the heart. Going a step deeper, it is referred to as the ‘**Seat of Consciousness**’. Though its presence in our energetic body corresponds to the physical positioning of the heart in our biological body, this ‘seat’ transcends all limitations or confines relating to the physical body.

To unlock the knots in this energy centre, is the ‘opening of the heart’.





The ego identification of the mind, (born of 'I', 'mine') is verily the wall blocking its receptivity or the flow of energy.

To remove this knot, is verily a significant milestone in the journey of a seeker. Without the Guru's grace, it is neigh impossible. While at the same time, when the Guru wills, and the time is ripe, the devotee after years of disciplined journeying, is able to attain that level, where his consciousness reaches a state which stops its identification as my or mine; and shifts closer to Universal consciousness. Thus, taking a step closer to the Guru.

Releasing these knots in our energy body, is in a way, liberating oneself from 'karma'. It is not merely to break free from emotional entanglements, but certainly it liberates one from lifetimes of conditioning and ignorance, from the very cycle of births and unconfines one from its ties to the world of materials.

How can this significant step or the unlocking ever come to manifest?

Once the soul becomes aware of the True nature of the Self beyond external identification, then it will sure let go of all the burdens of thought and emotion because it realizes its nature as the 'unreal entity'- the ego or identification with the body and materials. One transcends from that state of limited false identification to realizing and experiencing the real identity as one with Pure **Consciousness**.

To arrive here, one necessarily has to focus on the heart or in other words, the centre of all functioning. In simpler words, the seat of Consciousness.

To put the matter in gross terms, in our daily lives, when a thought crosses our mind, trace it back to its source. Usually, thoughts are a result of fear or worry from the past; or a plan for the future. It is always related to something that has happened or something that is to happen. In neither way, it is related to the Present reality. Hence, when you trace the thought to its source, you will realise its identification with the Consciousness. When the thought arises from pure consciousness, (devoid of interference from ego mind), it is always pure. In yogic terms, it is also addressed as 'hrdaya chit yoga'.





Likewise, when one traces the words one utters back to its source, when they arise from a state of pure consciousness (Devoid of ego), they are charged with energy. Such words uttered at once see its manifestation in reality.

That is why Sripada Swami addresses directly in Chapter 50, to always speak words of a noble nature.

“In kali yugam there is no greater cure to remove sins in speech than remembering the Name of God. By this all the vaayu mandala (airy region) will be purified. I am making a beginning in this regard by starting a grand yagnam called ‘Naama smaranam’ (remembering and chanting the name of God with devotion). I am going to control in yogic level ‘paraa, pasyanti, madhyama and vaikhari’ groups of words.”

To enable one to trace his or her words to the source, ‘nama japa’ is advised. This clears the many negativities in the different centres of the vocal flow. That way, it becomes possible for man to always be conscious of the words he utters. This is also referred to as ‘hrdaya mantra yoga’.

SreeSreepada said, **“The entire ethereal region is filled today with the rubbish of verbiage wrongly used. When a person utters a word, he provokes one or two or all three, of the three attributes (sattwa, rajo and tamo gunas -sobriety, vigour and inertia). As those provoked attributes do not help for good, they exert malefic**

influence on earth, air, fire, water and sky. As these five elements are polluted everything is polluted and the mind, body and inner self of men are getting polluted. Thereby men are becoming sinful.”

Finally, it is the action. As one traces back his every action to its source, it springs from the Seat of Pure Consciousness. The actions thereby are noble and yields great merit. It is possible to negate negative karma through performance of such noble and highly meritorious deeds. The action when performed, devoid of ego, is a result of pure noble thoughts. It is also addressed as ‘hrdaya karma yoga’.





Individually it might seem like a big feat. But our Guru, has suggested it easily under the term ‘Tri kaarana Shuddhi’ (practise of purity of speech-action-thought).

Tri kaarana Shuddhi is an integral yoga of every devotee of the Guru. A vital step, to proceed towards higher states or in other terms, closer to the Guru’s abode.

Tri kaarana Shuddhi is a vital step, in the Raja Yoga of Sri Guru.

To merely recall Him and His words in the Charithamrutham itself, is a means of deliverance, leading us to deliverance.

Let us always strive to be conscious of the words we speak, the thoughts that cross our mind and the deeds done through us. Whatever we do, whatever we speak or whatever we think, may that always be in consonance with the words of the Guru. Let them not hurt anyone, nor bring displeasure to the Guru.

SaiRam.





From the Dwarakamai

Shri Baba's words, as recorded in Chapter 19, Sri Sai Sat Charitha.

“Without having an association from some earlier life, no one, not just human beings but even animals and birds, come across one another. Therefore, do not rebuff any one.

Respect the strangers who come to your doorstep. Offer water to the thirsty, give bread to the hungry, clothes to the naked and some space to rest in your ‘verandah’ (balcony) to the needy. This will please the Lord.

If anybody is in need of money and you are not desirous of giving, do not give; but at least, don't behave in an insulting manner and bark like a dog at him.

Anyone may call you names in a hundred ways, never retort with bitterness. Tolerate it with patience. You will rest in contentment, deriving heavenly joy.

Even if the world turns topsy-turvy, you should remain still. Be steadfast and observe passively. Break down the wall between you and me. Then the way to approach each other will be clear and there will be no fear.

The sense of duality between you and Me is the wall between the Guru and the devotee. Till this wall is not completely demolished, the state of oneness is impossible to achieve.”

How long does it take to remember His words and glaze our speech with kindness and compassion, when we speak unto others? Everyone is going through a tough journey of which the other might be aware of.

That said, Adi Guru Dattaterya, incarnated with His complete potencies in the forms of Sripada Vallabha, Sri Sai Baba, Sri Guru Nrsimha Sarasvathi, Swami Samartha, to lead mankind from darkness to Light.





Names from His Sodasa Sahasranama

- manusa rupa dhārana mahā leelā nātha ya namaha

Meaning: Great Lord Who plays Divine sports, sporting a human form.

- bhahurupa dhārana nirākarā ya namaha

Meaning: Formless Lord Who adorns many forms.

From Chapter 18 of Sripada Srivallabha Charithamrutham,

“In My presence, no action takes place without a cause. 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 without limitations and bounds but, it is a matter of surprise that your experience shows Me within limitations and boundaries.”





From the Ancient Scriptures

~ Tripura Rahasya ~

Continued...

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. Instruments are necessary for human agents because their capacities are limited and they are not self-contained.

Whereas the Creator of the universe is perfect in Himself and creates the whole universe without any external aid. This leads to the important conclusion that God has nobody. To realize the Lord has 'nirakara' (formless), it is essential to do 'dhyana'.”

In reality, the Lord or the Supreme Energy is devoid of body or any physical conditions. But to make us perceive that Supreme Power within the limitations of our level, HE assumes many forms and many names.

“He is pure intelligence and His consciousness is absolute and transcendental. Such is the consciousness-intelligence in purity, Absolute Being, the One Beyond all Genders. The Sole Sovereign, Parameswari (Transcendental Goddess), overwhelming the three states and hence called Tripura. Though She is the undivided whole, the universe manifests in all its variety in Her, being reflected as it were, in a self-luminous mirror. The reflection cannot be apart from the mirror.





So are the jivatma, never apart from the Paramatma.

“Bodies are mere conceptions in the lower order of beings and they are not to the point in the case of God. Therefore, be wise, and worship the one pure, unblemished Transcendence.

If unable to comprehend this pure state, one should worship God in the concrete form which is most agreeable to Him; in this way, too, one is sure to reach the goal, though gradually.”

Thus goes the discourse, between two characters in the Scripture, playing the roles of Hemachuda and Hemalekha. And Adi Guru Dattatreya stressed on the necessity of worship – to begin with, gross or material worship until one progresses to do mental worship (manasika) and eventually realize the Formless One in the inner eye.





Golden Pithikapuram

“All forces are in My hand. I am the One Who resides in each and every atom of this vast universe. I am the resolve that binds together one atom with the other! I am the Rudra of the final destruction, blasting each and every atom preparing the ground for the process of new Creation. I am the ancient phenomenon which teaches you what is gnyana (knowledge) and what is agnyana (ignorance)! I enjoy by stirring all living creatures in a variety of illusions. I am the One Who rushes with a thousand hands to the succour of those who call Me in distress. I am the ancient One Who protects them! I am the real ‘I’ who ticks in all creatures as ‘I’ and ‘I! You have to be surprised if omnipresence, omnipotence, and omniscience are not in such a One like Me. What is there for you to be surprised when those aspects are evident and experienced by you?”

- 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’.

‘I am the Rudra of the final destruction, blasting each and every atom preparing the ground for the process of new Creation.’

Sripada Vallabha is that power of eternal transformation - a force which destroys the ‘agnyana’ and ushers in the awareness called ‘gnyana’. That power Who dissolves all limitations, difficulties, sorrows and bondage, taking us back to the freedom of the unmanifest. He points us to that state of dissolution - to which all things must return.

Understanding this, and liberating us from the clutches of years and lifetimes of conditioning – in being made to believe that the world we see with our physical eyes is all that Creation is about. This itself is ‘agnyana’.

To untie us from this know, is itself our first step on our way to Golden Pithikapuram.





To believe all that we see is a part of Creation is fine. But to conclude them alone to be creation is a play of ignorance.

Creation is vast, beyond the logical mind's confines.

As He Himself has stated, there are golden dimensions which exist.

People who try to view with the worldly eyes will see all that is in the worldly view only.

To be open to accessing Golden Pithikapuram, one must be ready to open one's inner eye.

To be contined...





Let us Learn Samskr̥tam

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.

Few more words, simple phrases to get familiarized with verbs and interrogative verbs, singular, plural forms.

taaha kaaha? (एताः काः)? means 'who are they'. - Feminine

ete ke? (एते के)? means 'who are they?'. – Masculine

taaha kaaha (ताः काः)? Means 'who are they?'

te (ते) = they - masculine

taaha (ताः) = 'they' - feminine forms

saha (सः)

saa (सा) are used along with to denote the plural forms.

Interrogative words *ke* (के) and *kaaha* (काः) can be used with *te* (ते) and *taaha* (ताः)

etat means 'this'. Plural form *etaani* (एतानि)

tat (तत्) means 'that'. Plural form *taani* (तानि)

etat kim? – What is this?

tat kim? - What is that?





Plural form of *kim* (किम्) is *kaani* (कानि).

etaani kaani? – what are these?

taani kaani? – what are those?

Some Basic Sentences:

mama adhaha pustakam asti - the book is beneath me.

mama upari pustakam asti - 'the book is on the top of me.

'adhaha' = beneath

Upari = atop

Daxinataha = right

Vaamataha = left

Mama vamataha pustakam = there is a book towards my left side.

mama daxinataha pustakam asti = there is a book to my right side.

Purataha = front

Prashthataha = behind

mama purataha ganakayantram asti = there is a computer in front of me

Mama prashthataha pustakam asti = 'here is a book behind me

Phrase of the day:

śīlam para bhūṣaṇam -

Meaning: Character is the highest adornment for a human.





A Verse and its Meaning

*anityaṃ sarvamevedaṃ tāpatritayadūṣitam |
asāraṃ ninditaṃ heyamiti niścītya śāmyati ||*

(Ashtavakra Gita).

All this is impermanent and temporal, and that which causes pain – is spoilt or decayed. Recognize it to be worthless.

Determine thus and abandon that which is blame-worthy/fit for rejection.

And thud attain Peace.

anityaṃ - That which is temporal – Transient – Impermanent

sarvam – eva – idam – Whole that it is.

tāpatritaya – Pain due to the – 3 states of time (related to karma), 3 states of ignorance (due to maya)

dūṣitam - spoilt

asāraṃ - worthless

ninditaṃ - To be blamed

heyamiti - abandon

niścītya – Determine

śāmyati – attain peace





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**

