



Charanāmṛta



Aum

Salutations to Maha Ganapathi, Remover of Obstacles

With endless love... at the Feet of our Guru, Sainath Maharaj

HE Himself is ŚrīPāda Vallabha. HE Himself is Ganesha

Himself, the essence of Maha Saraswathi



Svāgatam

The Second edition of ‘Charanāmrutham’

Charanāmruth ~ the sacred waters that pass through the Guru’s Feet.

Charanāmruth, forever blissful... forever supreme!

Ever copious in bestowing grace!

Cleansing one of all that’s impure; be they negative thoughts or tendencies...

Charanāmruth is the residue of Guru’s compassion. His overwhelming love for His devotees, overflowing...

Leaving the devotee drenched in perpetual streams of undiluted joy, bliss, ‘ananda’.

Let every drop of this Charanāmruth nourish us, strengthen our ‘bhakthi’, revitalizing our energy bodies and leading us to enlightenment (union with Śrī Charana).

Together, let us all prostrate at HIS Feet and get drenched in the shower of eternal bliss.

ŚrīPāda Rājam Saranam prapadhye



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Guru Vandanam



*Guru Brahma Guru Vishnu Guru Devo Maheswara
Guru Saakshaath Parabrahma, Thasmaya sree Guru ve namah*



Adi Guru Dattatreya – Yoga Natha – The Lord of Yoga

While His manifestation continues to happen on subtle realms, as stated in Sripada Charithamrutham itself, His manifestation on the earth plane, or on the physical plane is of undeniable significance, bringing about a change in the aeon – in the overall consciousness itself. As He Himself says, it shall usher in the golden age (the Satya yuga).

That said, Adi Guru's First and foremost manifestation as Sri Dattatreya is regarded as a 'Guru Avathar' and hence, it is endless.

He is also said to be the Primordial Guru of 'Yoga'.

The Science of Yoga was originally founded or formulated by Adi Guru Dattatreya and several branches, one for disciple, one for focus on and control of breath, one for right postures, for self-restraint, for concentration (dharana) and finally for meditation (dhyana) and realization (Samadhi).

As a matter of fact, Dattatreya, our Adi Guru revealed to the world, thousands of years ago, the 'Science of Yoga'. In the later centuries, Patanjali, merely recoded the ancient knowledge and re-gifted to the world what it had forgotten, in a format called as 'Yoga sootras' from which 'ashtanga yoga' came to be popularly accepted.

According to Lord Datta,

Yama and Niyama are inclusively categorized as Dharmic standards for a way of living (which Patanjali has categorized as morality and cleanliness).

Asana is to be stable in our awareness of our physical body, while sustaining our awareness in a realm beyond it. In other words, right postures could facilitate the energy flow as one practises the forthcoming methods of breathing or dhyana.

Asana is not merely restricted to the physical postures, but has a deeper implication. It suggests perfect synchronisation with the inner balance to attune with the Universal Consciousness.



Pranayama is becoming conscious of the breath, tuning it into a steady-flow enabling the being to be better aware of the underlying consciousness.

Pratyahara is not merely to abstain oneself from sensory objects; but to overcome the objects of the senses (external entities) with the inner power or awareness. It teaches how to channelize the energy (which is otherwise spent in pursuit of external objects) towards inner awareness.

Dharana, is to facilitate the faculty of 'focus' which energises the being. When the attention is diverted from external factors (indulgence with the external conditions), it facilitates the awakening of the inner eye.

Dhyana is to let the being rest in undivided awareness – leaving all mental and emotional residues behind.

Finally, the state of Samadhi is the realization of oneness with Universal consciousness. It is the state of rest, totally devoid of fear or anxiety. It is the supreme state of existence which is pure peace and joy. It is absolute contentment. The experience of this state itself is the Truth, Wisdom and Bliss – Sat chit Ananda.

When we briefly look through the branches of ashtanga yoga, it suggests the importance of self restraint, discipline and morality being the foremost of virtues before a seeker can transform himself to a yogi.

The basic codes of conduct are stressed and repeatedly stressed in all our Scriptures.

Learned or not, a practitioner of yoga or not, it is vital, one is morally clean, free from vices such as lust, anger, hatred or jealousy. This itself is the first step to Samadhi.



There is a small mention in Sri Datta Purana, when a group of ascetics approach Adi Guru Dattatreya and request Him to explain as to why are some noble, good and seeking Truth; while some are following wrong ways and adharmic traditions. Dattatreya says with a smile -

Ishvaranugrahad eva pumsam advaita-vasana

This is also the opening line of Avadhoota Gita. It means –

Only with the Lord's grace or blessings, one will be blessed with the tendency to walk the path of Advaita (Non duality, which is also regarded as the Truth or pathway to wisdom).

Fortunately, we all have received His blessings and that binds us in our journeys unto Him.



From the Dwarakamai



In the original pothi – Sri Sai Sat Charitha Grandhi, as written by Hemadpant, in the nineteenth chapter, there is a mention, where Baba says – “...*I had a Guru Who is an ocean of kindness. I served Him, as much as I could, but He would not whisper any mantras to Me. I resolved never to leave Him.*”



In the beginning, He got my head shaved and asked for only two paisa, which I gave unhesitatingly. My Guru had no desires for the world. The two paise He asked were not the coins of the realm. Faith and Patience – these were the two paise. I gave them unhesitatingly, by which, My Guru, Who is like My mother, was pleased with Me...”

The concept of two paise of Faith and Patience is very easily understood literally. But to go deeper in the term ‘Faith’ is the drill and to live by it.

True Faith is not merely to believe that no harm shall ever befall us. Rather, True Faith is to be of the firm conviction that whatever the experience – be it pleasant or unpleasant, nothing shall ever befall us without the consent of the Guru.

HE indeed is the True and the ultimate well wisher. Whatever the experience that befalls is eventually for the highest good.

Our Guru is forever by our side, with us and within us, steadfast and steady, guiding and leading the way. Let any experience come. It may be pleasant or unpleasant; but beyond all that, the progress of the ‘atma’ is the foremost concern of the Guru. He certainly works in driving us in the right direction. Hence, the experiences that we are met with, certainly have the Guru’s consent. So come what may, it shall be faced with positive acceptance. Such should be the ‘faith’ and this is indeed ‘True Faith’.

This is the Faith that Baba asks.

Amidst the many turbulent waves which arise in the journey of life, let our Faith be rock solid, untouched. Faith is the armour of a true devotee. Such Faith shall be our greatest support and succour.

Let us strive to walk the path ahead, with Firm Faith. The only dakshina that our Guru expects from us!

Jai Sai Ram



The Inner Essence

Continued...

“Saraswathi reveals to us the ‘urdhva salilams’ (waters of the upper strata) with the rays of Her inner knowledge. There is an inner meaning to the verses mentioned in Vedas.”

Trimoorthi, Brahma, Vishnu and Maheshwara appeared at the hermitage of Sage Atri, seeking alms, asking for bhiksha from Mother Anasuya. They asked Mother Anasuya to let go off the veil. After which they would accept the bhiksha (food). Datta gave Himself to Atri Maharishi.

The Antasāra – Inner Essence:

‘**Datta**’ literally means the ‘One’ Who gets adopted. ‘One’ Who allows Himself to be adopted – Datta gives Himself to the one who devotedly remembers or calls Him (Masmarthugami).

‘**Athreya**’ means ‘the son of Atri’, Who takes root as wisdom in their hearts and transfers them into Atri. The name ‘Atri’ denotes the exalted state of an aspirant, the one who has walked past the ‘three’ and not affected by the ‘three’.

The ‘three’ being, the three Gunas (Rajo, Tama and Satva), the three states of human consciousness (dream, wakefulness and sleep); the miseries arising from the three conditions (vasana, agnyana and karma); the blockages in the three energy centres (the Brahma Grandhi, Vishnu Grandhi and Rudra Grandhi). The one who has surpassed the above three is Atri.



When the Rudra Grandhi (the third of the Grandhi starting from down) is unlocked, one is said to have attained the state of Atri. Rudra Grandhi is the third grandhi at the Ajna Chakra. When that is cleared, it enables the ‘soma’ or ‘amruthavarsha’ to drench

down the energy body. This means, as the Rudra Grandhi is unlocked, the active mind comes to rest. There are no thoughts on the forefront and that state is experienced as superior bliss.

In this superior state of existence, there is neither fear, nor any sorrow or doubt or apprehension. When the active mind is at rest, the density seems decreased. There is a lightness which the being experiences and the ‘ananda’ is undoubtedly realised.

The transgressing of the three grandhis, could thus raise the consciousness of man from being limited to that of a mere mortal to realising the Universal oneness; and unleashing his inherent potentials.

The One who is not influenced by the ‘three’ and rises above the three is ‘Atri’. To reach the state of ‘Atri’, one has to attain the state of ‘Anasuya’ which means the state of mind without envy, but filled with compassion. ‘Compassion’ is the chief quality that makes a man, a real human being. Envy is the outcome of dissatisfaction, leading to hatred. In the absence of hatred, one can love others unconditionally. When there is no room for envy, the mind is able to get to the state of compassion. The more we grow in compassion, the less is the danger of succumbing to the six vices. The three miseries will be nullified; the mind becomes calm, which eventually leads to the liberation from bondage – the state of ‘jeevanmukthi’.

As the ‘sadhaka’ experiences bliss with his Rudra grandhi unlocked, his baser instincts, (Rajas and tamas) dissolve into the higher virtue (satva). The strength of the Supreme Being, Datta in the form of pure bliss, descends to the aspirant only in the state of ‘Shuddha Satva’.



This is the inner essence behind the grosser meaning of Durvasa and Chandra depositing their attributes (Rajo and Tamo guna) in Datta Who is sattvic in nature. Datta gives Himself, descends upon the devotee as an inner energy, or power. Datta then makes the devotee a powerful centre of guiding energy for the welfare and prosperity of the whole universe.

Thus, on reaching the highest states of consciousness, the ‘sadhaka’ takes a spiritual rebirth. Thus is born the inner child or inner Light, which is Shuddha Satwa.

And thus, the devotee is transformed into a vessel, where he or she is able to hold the abundant grace, in the form of abundant light or goodness, and the light is invariably shared with all of creation.

This is the inner essence as expounded in several ancient Scriptures.

Thus, a devotee can birth Dattatreya within himself, as he or she grows in compassion (enhancing the satvic qualities, totally dissolving the other attributes) and with the constant practise of ‘dhyān’ or other methods, unlock the blockages in their energy centres.

Datta is indeed the Light, Who glows in the inner consciousness. He is that Light in the energy body, glowing steadily. As one rises in consciousness or ascends on the energetic pathway, unlocking each energy centre, the Light is realised bright and brighter. Brightest at the Sahasrara!

This is the essence behind the name “**Datta Athreya**” and “**Sree Chakra Dattatreya**”.



From the Ancient Scriptures

~ Tripura Rahasya ~

Continued from Episode 1.

“The man without discrimination is like a frog in a well; just as the frog in a well does not know anything either of good or of bad and so dies in his ignorance in the well itself. In the same way men with their source in Brahmananda, in vain realise the Truth, are bound to perish while living and die again, only to be reborn in ignorance. In vain is the life of the man, whose existence is akin to the frog in the well” says Lord Datta to Parasurama.

As long as a man is content in experiencing his pleasures and pains, wallowing deep in the pools of ignorance, he will never know the grandeur of the world beyond his limited existence. Like a frog in a well, might never know of the beauty of Nature that is beyond the well. Here, Datta compares mind to the well. As long as the thoughts are confined to the walls of ignorance, in vain is the hope for Light from beyond. To live in a state of constant fear of loss or sorrow or disappointment or anger, are itself the clutches, mankind binds himself to.

To break free, one necessarily needs the grace of a Guru Avathar and with His guidance; one can get released from the bondage of ignorance. Man, who has his source in the Brahmananda – must strive to realise the experience.

Datta further asks, “The world has been in the coils of ignorance from time immemorial; how can there be discernment so long as ignorance lasts?”

Confounding dispassion (vairagya) with misery, and the pleasures of the world with happiness (sukha), a man suffers extremely while on the phase of earth; and returns back yet again (thus continuing in the cycle of births and deaths) while surrendering himself to ‘the darkness of ignorance’, which continues to bind him. Despite being afflicted by misery, he does not cease further indulgence in those poles of ‘sukha’ and ‘dhuka’.



Just as a jackass pursues a she-ass even if kicked a hundred times by her, so also is it with the man and the world. Again and again, he is caught in the perils of misery and happiness, one after another; again and again he lets himself fall pray to the conditions of the world. Oh Rama, at least you are blessed that you have transcended the state of limited human conditions and have thus saved yourself from further births.”

With these words, Lord Datta reminds Parasurama of the strength of the human bindings. Happiness and sorrow, visit one after another, alternating, spares none. It is ignorance to feel happy at one condition and feel sad over another situation. Life’s conditions come about as per the effects of karma and needs of the time. To feel happy or sad at the turn of events is again ignorance – says Lord Datta.

On this single point – Lord Dattatreya instructs Parasurama to contemplate on. This is ‘vichara’.

“Therefore O Rama, the Mahatmya of atma gnyana which is attained to vichara is first revealed to you. I was indeed anxious about you, but with vichara having deep-rooted within yourself, you are on the path of progress. As is a medical practitioner concerned over the delirious health of those who have come to him, I am concerned over the progress of My devotees. Ignorance is the overpowering disease. ‘Vichara’ is the first sign of improvement in a decaying health (which is the mind).

If once vichara takes root, the highest good has, for all practical purposes, been reached in this life. As long as vichara is absent from a human being, so long is the tree of life barren and therefore useless. Vichara is the fruit with which you may attain your way to the highest Good.”

Thus commences the instruction of Adi Guru Dattatreya to Parasurama as expounded in Tripura Rahasya.



Golden Pithikapuram

Golden Pithikapura or Golden Kuruvapur is certainly a reality. As ŚrīPāda Himself has stated.

“When the matter related to consciousness is developed in the seeker, he becomes a resident of Golden Pithikapuram, which is purely constructed with consciousness. Those devotees who constantly remember Me can know about it from experience. Irrespective of the great distances they reside, they become residents of Golden Pithikapuram. **I am always easily accessible to them.**”

So how does one get to the Golden Land?

Swami says, ‘when the matter related to consciousness is developed’.

So, what is this ‘matter related to consciousness’?

He also says, that the Golden Pithikapuram ‘is purely constructed with consciousnesses.’

When something is constructed with consciousness, then the pathway to it will also be through consciousness.

In general terms, especially in the present day’s scenario, it might be difficult when one is asked to travel via consciousness and reach a place which is built by consciousness. It gets even difficult to grasp when it is said that a place is built with consciousness. But for devotees of the Guru, with His grace there are no impossibilities. The way is always shown, for HE is ever ready in leading His seekers and devotees by the hand.

As stated in the earlier volume, we are all together in this, taking baby steps towards the golden land.



With the instruction in Tripura Rahasya, as told by Datta Himself, understanding consciousness through means of ‘vichara’, let us sail our way under Sri Sripada Srivallabha’s Supreme Guidance, towards the golden land – where He is eternally present and most easily accessible.

Sripada Rajam Saranam Prapadhye.



Conversation with Devotees ~ Q & A

As stated earlier, all of us are sailing in the same boat. HE is the only One Who stirs the oars.

The questions asked here are from devotees, a natural concern or query that arises in the course of this journey called 'life'. The answers too, as inspired by Him spring forth in a natural manner, submitted with all humility. Śrī ŚrīPāda is intrinsic within the questioner, as well as in the answer.

Q1. I am devotee of Swami's Sri Charana. I have also read the portion where He says to not have any hatred on anyone. We are after all humans. If someone does a mistake or harm us, one or two times, we may forgive. But again and again, year after year, if they keep it their prime occupation to continuously harm us and hurt us – because we are Swami's devotees we are not retaliating. But without effort, hatred springs in the heart. Is this not natural?

A. Of course, it is very much natural. Again quoting Charithamrutham –

*Suppose a goat is killed, that goat experiences terrible pain at the time of the exit of life. Those painful reactions lie concealed in the airy region. My boy! In the sphere of air, painful reactions and pleasant reactions lie concealed. Good deeds produce joyful vibrating reactions and bad deeds produce agitating reactions. If that killed goat is consumed by one in the company of ten others. The pain experienced by the goat at the time of its exit, lingers in the airy region. That pain causes harm to those ten persons who ate her. On account of its thought about humans the goat takes the life of a man. These ten persons are born as goats. In this way the results of actions (Karma) ensue. For every action, there would be a corresponding reaction. Therefore, man should cultivate the quality of compassion and forgiveness. A saatwic person would not like to eat the flesh of goat, even if he saw it. Even if the goat happened to be the man who ate it, **if he forgives** and grants it life, the wheel of karma stops.*



Forgiveness is the key.

If the virtue of forgiveness is practised, it does not matter if they hurt us one or hundred times. As per their karma and vasanas, they behave.

Having resorted to Swami's Feet, let us behave as per the protocol HE has given us.

Sairam, Devotees can contribute, on situations you come across, or if you have a question or an answer which will solve someone else's question, please be inclusive.

All are welcome to question and to answer.

Let us Learn Samskr̥tam̐

This will be a session of **svādhyāya** which literally means self-study or learning for oneself.

Wonders of Sanskrit Alphabet													
अ	आ	इ	ई	ऋ	ॠ	ऌ	ॡ	ए	ऐ	ओ	औ	अं	अः
a	ā	i	ī	ṛ	ṝ	ḷ	ḹ	e	ai	o	au	am	aḥ
क	ka	ख	kha	ग	ga	घ	gha	ङ	ṅa				
च	ca	छ	cha	ज	ja	झ	jha	ञ	ña				
ट	ṭa	ठ	ṭha	ड	ḍa	ढ	ḍha	ण	ṇa				
त	ta	थ	tha	द	da	ध	dha	न	na				
प	pa	फ	pha	ब	ba	भ	bha	म	ma				
य	ya	र	ra	ल	la	व	va						
श	śa	ष	ṣa	स	sa	ह	ha						

In continuation from where we stopped last...

yatra - where (relative pronoun) - where there is will there is way.

sarvatra - at all places;

bahutra - at many /different places

aham asmi - i am

aham atra asmi - i am here

aham sarvatra asmi - i am everywhere

aham anyatra asmi - i am elsewhere

aham ekatra asmi - i am at one place.

atra tatra nasti - not here and there.



aham bahutra asmi - i am at many places

aham bharatha dese asmi – I am in India

aham samskritha chathra asmi - i am a sanskrit student

To Note:

asmi - will go with 1st person - aham.

nasmi - will go with 1st person - aham.

asi - will go with 2nd person - tvam

naasi - will go with 2nd person.

asti - will go with 3rd person.

Likewise, nasti will go with 3rd person.

kutra tava bhratha asti ? - where is your brother.

Younger masculine (brother) - anuja (anu-born, ja- after)

Elder bro – agraja (born before)

Younger feminine (sister) - anujaaa,

Elder sister - agrajaa

Where is your younger sister? - tava anujaa kutra asti

Who is your younger sister? - kaa tava anujaa ?

Who is your younger brother? - kah tava anuja

Is the previous edition's and the present are combined and gone through, we can recall and gradually progress as we learn together.

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

*Shadangadhi vedo Mukhe sastra vidhya ,
Kavithwadhi gadhyam , supadhyam karothi,
Gurorangri padme manaschenna lagnam,
Thatha kim Thatha Kim, Thatha kim Thatha kim.*

– from Adi Shankaracharya's Guru Ashtakam

One may be an expert in the six limbs of Vedas, (shada- anga- adhi vedho),

All scriptures and knowledge at the tip of his lips (fluent) – (*Mukhe sastra vidhya*)

With the skill to compose poetry and beautiful songs (*Kavithwadhi gadhyam ,
supadhyam karothi*)

Yet – if the mind is not fixed on the lotus Feet of Sri Guru, of what are all of the
above?

Of what use are they? (*Thatha kim*)

Of what use are they?

**What is required is the blessing – mind to be steady, firm, focussed at the Feet of
the Guru.** Without which, every other possession will be a waste.



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
Chitha nakshatra

<https://sripadavallabhabhakthasamaj.org/journals/charanamrth.php>

Jaya Guru Datta Digambara
Sree Sainatha Digambara
Digambara Digambara ŚrīPāda Vallabha Digambara
Digambara Digambara Śrīchakra Dattatreya Digambara