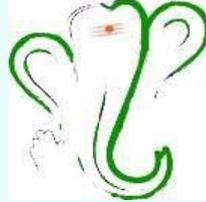




# Charanāmṛta



**AUM**





## *Svāgatam*

### **Fifth edition of ‘Charanāmrutham’**

*Another edition.... another month.*

*Our mind, wandering as it is, is easily attracted to objects of material Nature.  
Neither do they do us any good; nor do they offer anything fruitful.*

*Charanāmrutham is just a medium, a small platform, where His grace and  
compassion is harnessed in the form of words.*

*It reaches out to His devotees who are meant for it.*

*A small, humble endeavour from*

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

***ŚrīPāda Rājam 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 Rājam Saranam prapadhyate

Most of us are familiar with this phrase which occurs in Charithamrutham.

For understanding the significance of this respectful phrase:

Meaning:

*Prostrations to the Supreme (Mighty or kingly) Feet of Sripada  
In Which we seek refuge (Or) where we resort to... take shelter in...*

*Sripada Rajam : Sacred Supreme Feet (or) Supreme Feet of Sripada*

*Saranam : shelter or refuge*

*Prapadhye (shorter form of) prapadhyathe : we seek – protection*



## ŚrīPāda ŚrīVallabha :: Paripūrana yōga avatāra

### Raja Yoga of Sri Guru

In the previous edition, it has been briefed on the Raja Yoga of Sri Guru.

In general, ‘yoga’ is the Science of union of the individual Self (Jivatman) with the transcendent Self (Paramatman). In other words, it is the mergence into unlimited consciousness. Yoga can be defined as the science of meditative movement proceeding through the states of consciousness, until one attains the Supreme state of Samadhi or highest awareness; which essentially means to realise the underlying oneness that pervades through all of Creation. In this state, there is neither fear nor despair; neither hope nor disappointment; neither happiness nor sorrow. But it is the state of Supreme contentment, resting in lasting peace.

Yoga is the means to realize the highest consciousness within oneself. When one properly understands the terminology of yoga, one will certainly be conscious of the daily movement of one’s thoughts and continue to remain aware of the flow of consciousness.

To be aware of one’s thoughts is the most fundamental aspect of Yoga. It is the constant awareness through the three states and eventually the fourth, transcendental state.

The Mandukya Upanishad in particular details the states of consciousness.

1. Jāgrt-avasthā: The Wakeful State of Consciousness
2. Svapna-avasthā: The Dream State of Consciousness
3. Suṣupti-avasthā: The Deep-Sleep State of Consciousness
4. Turiya – the state beyond or transcending the three,



Yogic awareness implies being conscious of the mind from the standpoint of the witnessing consciousness – it is observing one’s thoughts, emotions and sensations rather than simply getting caught in their reactions. The awareness of the highest degree, which is selfless by nature and simply witnesses the flow, from an external point of view, is a means to ascend through and attain the highest state of Samadhi.

Dhyana indeed facilitates the mind by relieving it from its conditioning and elevating it to such awareness.

The ‘dhyana’ of Sripada Vallabha is indeed Supreme! His words were for the devotee to contemplate and rest on... leading them to highest states of Consciousness, uniting with Sri Charana’s.



## Golden Pithikapuram

An excerpt from Chapter 4, Charithamrutham:

“After remaining in dhyana for some moments, Sripada Srivallabha called Virupaksha and said “My Dear! Virupaksha! One white man from Germany reached Kurungadda overcoming many difficulties for My darshan. This golden Divine palace cannot be seen by others. So he is searching for Me. You go and bring him here.”

A careful analysis reveals several dimensions of reality concealed in these lines, here.

Sripada says, This Golden Divine place cannot be seen by others.

The reference to ‘Golden place’ or Golden palace or Golden land, is not merely limited to this one particular chapter. Throughout the Charithamrutham one finds such mentions – Golden kashi, Golden Pithikapuram and so on.

‘Dhyana’ as a means facilitates one’s travel to such golden lands. As stated in earlier episodes, it is the travel via consciousness.

Before ‘dhyana’, it requires a seeker to consciously work on, by restraining, inhibiting and letting-go of random, reactive and unintentional mental activity.

When we direct our attention to objects around us, the process creates a sense of duality of the knower and the known. To divert oneself from the external factor, to the internal element is a discipline by itself. Regular meditation certainly facilitates this essential factor.

To adequately regulate the wandering mind, initially one has to have the motivation, make repeated effort. It is very important that one also has to let-go of any expectations or goals during meditation. It leads one to experience the calmness



within (**ātma-shānta**) while simultaneously, staying fully alert (**udita**) and free of any distressful thoughts.

In this state of absolute rest, it is possible for one to access the higher dimensions, which Sripada for our understanding terms as the ‘Golden worlds’ or Suvarna Pithikapuram.

Aum Shanthi



## From the Dwarakamai

An except from the 18<sup>th</sup> Chapter of Sri Sai Sat Charitha Grandhi – Words of Shirdi Sai Baba as recorded by Hemadpant.

*“True knowledge of the Atman is to be desired the most and Dhyana is essential for this. During Dhyana one merges with the Atman which leads to silencing of desire. Detach your mind from the object of the senses and focus on that All-pervading Power. Your meditation will be successful and you will achieve the goal. Meditate always on My formless nature which is Knowledge Incarnate, Consciousness and Bliss. If you cannot visualize that, then follow the physical image of Mine. Bring My image from head to foot, in front of your mind’s eye, day and night.*

*When you will thus meditate on Me, the functions of your mind will unite and the distinction between ‘the one who meditates, the act of meditation and the object meditated upon’ will vanish. Once this disappears, the person doing the dhyana will meld with the Supreme Energy. This is the goal of dhyana. You will then be one with the Supreme Consciousness.”*



## A Name from His Sodasa Sahasranama

**Aum chitha nakśatre mānikā lāuhiteekā su-varna jvālā ya Namaha**

Meaning: Who shines with golden ruby lustre during the auspicious  
Chitha Nakshatra

From Chapter 10, Sripada Srivallabha Charithamrutham:

Sree Sreepada manifested in this physical world in the star Chitra presided over by planet Mars. ‘Runa’ (debt) means sin and ‘aruna’ means that which is sinless. During the time of Chithra star or on Tuesday, Sree Sreepada glows with a crimson coloured lustre. He would remain actually in the form of ‘Arunaachaleswara’ on that day. Hence, Worshipping Sreepada Sreevallabha particularly on that TUESDAY WITH CHITHA STAR is very very auspicious.



## From the Ancient Scriptures

~ Tripura Rahasya ~

Continued...

That which appears as the object of enjoyment is only the reflection of the subtle concept already in the subjective mind. The mind draws an image of beauty or something that confers pleasure (transient nature) in conformity with its own repeated conceptions. The repeatedly drawn image becomes clearer and clearer until it appears solidly as the object. An attraction springs up (and enslaves the mind) by constant mental associations.

The mind, becoming restless, stirs up the senses and seeks the fulfilment of its desires in the object; a composed mind is not excited even at the sight of the object of pleasure. The reason for the infatuation is the often repeated mental picture.

Self-controlled yogis are not excited in such ways; because their wisdom helps them to differentiate between the 'transient' and the 'eternal'. That which is transient cannot confer any good. The pleasure it offers is only illusory, binding one to the lower nature of the world. Whereas, that which confers permanence, the good it confers leads one to higher dimensions, away from the lower worldly nature.

Citing the above important points, the princess advises the prince on the distinction between 'temporal' and 'eternal'; between 'pleasure' and 'goodness'. On being advised the princess, the prince took to contemplation and attained wisdom which made him instruct the same to the king and queen, who in turn advised such knowledge to the ministers and chieftains; who on gaining such superior knowledge passed on the same to the townsmen.

Thus, association of the wise, helps in transforming an ordinary land to a 'kingdom of wisdom'.



Thus, Lord Dattatreya advised Parasurama on distinction between the temporal and the eternal; that which offers temporary pleasure and that which confers one with permanent contentment.

Careful and repeated contemplation on the same, helps one understand the distinction too and helps us from not running behind the objects of the senses. Rather, it helps one focus on the higher faculties of the mind which are capable of attuning to abide in the higher state of Consciousness. Thus aids in the transformation from individual consciousness to cosmic consciousness, which is celebrated as Sat Chit Ananda (Truth, Wisdom and Infinite Bliss or bliss born of infinity).

Therefore, O Man, throw off delusion! Think of that consciousness which is alone, illuminating all and pervading all. Be of clear vision.

Dattatreya continued: Association with the Sages, Oh Rama, is thus the root cause of all that is auspicious and good. By association with a 'gnyani', all people gained gnyana (wisdom). Know then, that satsanga (association with the wise) is alone the root cause of salvation.

*To be continued...*



## 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.

'Who' means '*kaha*' (कः in masculine form and *kaa* (का in feminine form).

Who is he (this one)? '*eshaha kaha?* एषः कः?'

Who is he (that one)? '*shaha kaha?* सः कः?'

Who is she (this one)? '*eshaa kaa?* एषा का?'

Who is she (that one)? '*saa kaa?* सा का?'

etat एतत् means, 'this or it'.

tat तत् means, 'that'. kim

ककम् means 'what'.

'*etat kim?* एतत् ककम्?' - What is this or what is it?

'*tat kim?* तत् ककम्?' - What is that?

Some basic words:

लेखनी	<i>lekhanee</i>	Pen
अङ्कनी	<i>ankanee</i>	Pencil
कोशः	<i>koshaha</i>	Pocket
स्वेदकः	<i>svedakaha</i>	Sweater
धनम्	<i>dhanam</i>	Money



किरामः	<i>viraamaha</i>	Holiday
योकिनी	<i>yojinee</i>	Stapler
नखकततरी	<i>nakhakartaree</i>	Nail cutter
स्नानगृहम्	<i>snaanagraham</i>	Bathroom
प्रोज्छः	<i>pronchaha</i>	Towel
दन्तफे नः	<i>dantaphenaha</i>	Toothpaste
फे नकम्	<i>phenakam</i>	Soap
कू र्तः	<i>koorchaha</i>	Brush
क्षुरपत्रम्	<i>ksurapatram</i>	Blade
कपठरः	<i>pitharaha</i>	Boiler
उष्णिलम्	<i>ushnajalam</i>	Hot water
शीतिलम्	<i>sheetajalam</i>	Cold water
नालः	<i>naalaha</i>	Tap
फे नकपेकिका	<i>phenakapetikaa</i>	Soap box
दन्तकू र्तः	<i>dantakoorchaha</i>	Toothbrush
दन्तरूर्तः	<i>dantachornaha</i>	Teeth powder
द्रोर्ी	<i>dronee</i>	Bucket
पाकशाला	<i>paakashaalaa</i>	Kitchen
तैलम्	<i>tailam</i>	Oil
निनीतम्	<i>navaneetam</i>	Butter
घृतम्	<i>ghratam</i>	Ghee
भोिनपीठम्	<i>bhojanapeetham</i>	Dining table
पत्रालयः	<i>patraalayaha</i>	Post office
मषीपः	<i>masheepaha</i>	Ink-pad
मूल्याङ्कः	<i>moolyaankaha</i>	Stamp
पत्रपेकिका	<i>patrapetekaa</i>	Post box
अन्तदेशीयपत्रम्	<i>antardesheeyapatram</i>	Inland letter



समपत्रम्	<i>samapatram</i>	Postcard
पत्रकितारकः	<i>patravitaarakaha</i>	Postman
मृदुमुद्रा	<i>mradumudraa</i>	Seal

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

*auṃ tryambakaṃ yajāmahe sugandhiṃ puṣṭivardhanam | urvārukamiva  
bandhanān mṛtyormukṣīya māmṛtāt ||*

- Maha Mruthyunjaya Mantra

*auṃ tryambakaṃ yajāmahe* - Salutations to the three Eyed Rudra *sugandhiṃ* -  
Fragrant One *puṣṭivardhanam* – Nourishing our ultimate welfare (spiritual well  
being) *urvārukamiva* - Like the creeper of cucumber which is cut asunder  
*bandhanān mṛtyor mukṣīya* - Please remove our bondage with the world of materials  
*māmṛtāt* – Granting us the realization of ‘amara tatvam’ Immortality!



## 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 Śrī Narasimha Sarasvathi Digambara**

**Digambara Digambara Śrī Swami Samartha Digambara**