



# Charanāmṛta



AUM





## *Svāgatam*

### **Eighth edition of 'Charanāmrutham'**

*The days are tough and the weather is hard on the frail human heart.*

*When Nature plays havoc, and when Science stands surrendered, devotion seems to be the only way out.*

*Swami is here, in his many forms and names, plying us through the wild, stormy seas. Bond by the clutches of illusion, we remain chained to the worldly conditions and struggle to look beyond the physically visible sights. Sri Guru's many sports as recorded by contemporaries and devotees of those times, today serve as a Light house, guiding us through darkness.*

*Charanāmrutham is just a medium, a small platform, where His grace and compassion is harnessed in the form of words. Some solace, some strength, as we sail our way, unto the golden shores of His eternal island, together.*

*A small, humble endeavour from*

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

**ŚrīPāda Rājam Saranam prapadhyathe**

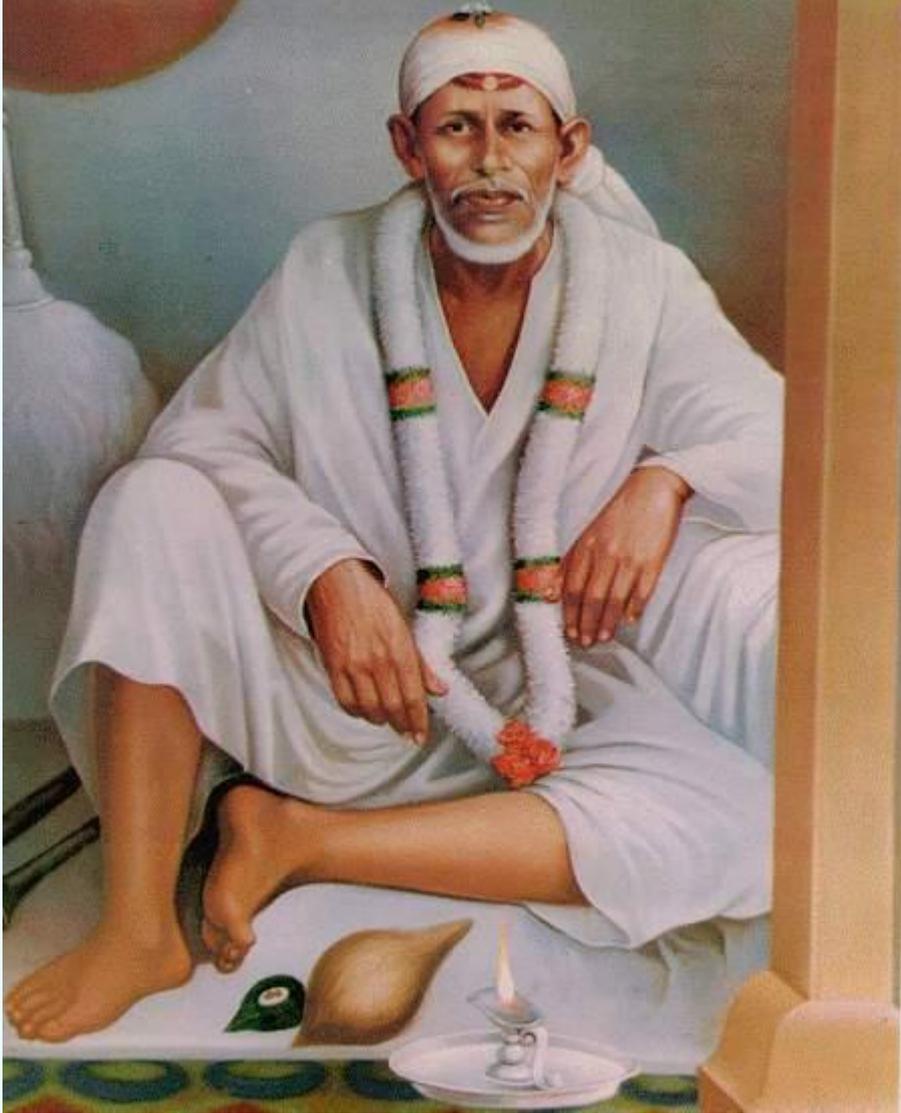


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## GuruVandanam



*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?**

*Special Edition*

*Vasavamba ~ Goddess Kanyaka Parameswari*



*Some Names for the Occasion*  
*from HIS Sahasra-nama*  
*@ random*

vāsavamba yamala bhrātne namaha	Twin brother of Vasavamba
agnikunda praviśtha vāsavāmbikā chaithanya sathsavrupā	Embodiment of Consciousness in the form of Vasavambica Who entered the Fire
bhaviśye vasavāmbica nagaresvara vivāha punar-nirdheśakā	Who in the coming times, will direct or preside over the wedding of Vasavamba with Sri Nagaresvara
bālanagarā sampujitha	The Sole Purifier of the Cosmos Who is Worshipped and served by Balanagara, Veera Mushti, Ganga Kavilar.
ganga kavilar gana-upāsitha	‘Veera mushtulu’ also came along with ‘mylaars’ to that place. Noble soldiers of the evil ruler, Vishnu Vardhana, became devotees of Mother Sree Vasavi and joining with ‘Baala nagaras’ fought with soldiers loyal to Vishnu Vardhana. The people in the families of those noble soldiers who were devotees of Mother Sree Vaasavi are called ‘veera mushtulu’. As they were ready to sacrifice their lives in that sacred war on that day, the vysya kings honour them during auspicious occasions. # Chap 27
veera muśti gana-āradhitha	
jagath-ekapāvanā	



virupākṣā nirmitha sabhādhi pathiye	My darbar was built by Virupaksha with Mylars, Veera Mushtis and their associates. It was merely your good fortune that you also took part in that great good work. For Me, all the ‘times’ are the same. # Chap 27
Pancha mahā yagna sthala sthāpakā	He conducts the five great yagnas relating to the five elements with His yogic power. As a symbol of these five great yagnas, He holds durbar in ‘Paanchadeva Pahaad’ near Kurungadda. Divine secrets can be understood only by strict spiritual seekers and those with yogic sight. – <b>Chap 44.</b>
panchadheva parvatha pravarthakāya	The One Who Founded the Durbar at Pancha Deva Pahad (In subtle terms, also relating to five elemental natures).
panchadheva parvathe mahā sabhā nāyakā	The Sole Lord Presiding over the grand Cosmic Dhurbar at Panchadeva Pahad
panchadheva parvathe niranthara nāyakā	The Eternal Lord forever presiding over the Dhurbar at Pancha Deva Pahad.
gauśāla rajyasabhā vikalpakā	Sripada entered the cow-shed that was constructed the day before and sat in deep meditation. That was a unique occasion when the ‘durbar’ of Sri Sripada commenced.–Chap 27
kuruvapur dharbār pravarthakā	The Founder of the Royal Court at Kuruvapur / Kurrungadde
suvarnaloka mahādharbār samsthāpakā	The One Who consecrated the grand dhurbar in Golden World (higher dimensions).



sathya dharbār sthāpakā ya namaha	The One Who consecrated the dharbar of TRUTH.
ñithya dharbār nirdheśakā ya namaha	HE Who Governs over the Eternal Truthful Durbar
ñiranthara dharbār nirvāhakā ya namaha	Who oversees or presides over the Eternal Dhurbar which continues to happen for ever.
ḍharbār mārگا pradharśakā ya namaha	Who guides us through, leading to HIS Golden Cosmic Dhurbar
suvarnaloka pradharśakā ya namaha	Who directed us to the Golden world
suvarnaloka mārگا nidharśakā	Who also showed the pathway leading to the Golden lands
suvarna pithikāpura sthāpakā ya namaha	Who installed the Golden Pithikapura
suvarnaloka mahānubhav-vardhanā	Who grants experiences of the Golden world (higher dimensions)



## Golden Pithikapuram

From the mere reference of Names mentioned above, it is clear that HIS ‘durbar’ continues to happen in the higher worlds, which can be accessed through consciousness.

So, what is this ‘durbar’ which swami often refers to? As stated in the Charithamrutham, it was on the auspicious occasion of Vasavambica Jayanthi, that the Durbar of the Lord commenced (on a physical state) at Panchadeva Parvatham, what is today known as Panchadeva Pahad. It could mean the royal court presided over by the Lordship, Who grants justice. This could be in the gross terms.

But when it comes to our Gurunath Sarabhauma, the Lord Sovereign, it is a gathering of HIS devotees and earnest seekers. They throng to HIM to be in His presence. There is the lesson, the deliverance of Divine Justice, and also the solace. And also surplus of food with sweets served in the days of yore, when the Lord moved about with a physical form perceivable to the physical sight.

### **Kurungadde:**

Kuruvapur on the gross plane or the physical world, is merely a ditto, an auxiliary to what stands as the original. The ‘original’ or His place of eternal Durbar, can be accessed only by means of consciousness (which is also referred to as the Suvarna Pithikapuram in the Charithramrutham).

This Kuruvapur on the physical world, is a hollowed land, sanctified by the touch of the sacred Feet of Sripada. It is an island, tucked away from the hustle and bustle of everyday life. In an obscure corner, bordering the Southern states of Karnataka and Andhra Pradesh, far from the township of busy activities, nestled deep within Nature’s bosom, cradled gently with the cresses of fresh breeze with all its pleasantness and fragrance, is the ancient land visited by innumerable sages and seekers, visible and invisible to the mortal eye.



While it is a fact that the Omnipresent, as His' prime attribute speaks of His inevitable presence every where and at all times; it is also a fact that HE takes residence at where He chooses. It doesn't mean that He is not present at other places, simple because He declares some place as His residence. It is all like this – Sunlight – which spreads its rays all over, leaving not an iota of space untouched. But at the same time, there are varied methods with which one can harness or attract more of the Solar energy. Such energy stations transmit the same to receivers who go to receive. With this simple principle, several temples are consecrated with His image. These temples are like energy stations, which have harnessed the Sun's energy to a certain degree and transmit the same to those who are ready to receive and being sensitive to it. While that remains thus, the Sun constitutes the central Solar system which is present near the Orion arm, in the Milky way. As there's a place for the Sun, despite its presence filling the entire planet – so is our Datta Maharaj, Sripada Srivallabha Who having chosen His place of residence at Kurungadda or Kuruvappur, continues to emit HIS light, which is as voluminous as the Solar system itself, spreading His radiance all over. There is not an iota of space where He is not present!

Like how the Solar system is not accessed by the limited human faculties, so is the real Kuruvapur, where He resides eternally. What our physical eyes grasp on the gross plane or the physical world, is merely a ditto, an auxiliary to what stands as the original. The 'original' can be accessed only by means of consciousness.

This is referred to as the 'Golden Land' or the Golden Pithikapuram, as HE states. His real Durbar is here! Which continues to happen... in higher dimensions. And those who secure a place for themselves in His golden durbar are indeed blessed. It is open across times, to all His devotees. He states time and again, that one needs to traverse it by means of consciousness.

It rests here, for us to contemplate on.

Aum Sai Ram.



## From the Dwarakamai

An excerpt from the 27<sup>th</sup> Chapter of Sri Sai Sat Charitha Grandhi – Words of Shirdi Sai Baba as recorded by Hemadpant.

Baba picked up the Text on ‘Vishnusahasranama’, which the Ramadasi had amongst his collection. Taking it in His hand, Baba offered it to Madhavrao who happened to be nearby.

*“Shamyā. Listen. This is a treasure in itself. Once when My heart palpitated heavily and the suffering was intense; I hugged this jewel of a book close to My chest. At once came the relief. It seemed Allah Himself descended through the book and thus the heart was relieved from the pain. Hence, consider this with great regard. Read regularly, at least one or two names a day.”*

- Of course, Baba is beyond the touch of the world. So, what can a pain in the chest mean to HIM! It is merely but an allegory – which could convey several currents of meaning.

The significance of the Lord’s **Sahasranama** is brought home to the reader.



## From the Ancient Scriptures

~ Tripura Rahasya ~

Continued...

Sri Dattatreya further instructs Parasurama,

The nature of the mind is to tilt outward. Because it is used to. Not merely that, it relies more on that which it sees externally. That way it feels safe and familiar. It tends to divert therein, its focus always on the external – which is untruth and temporary.

But to attune the mind and shift its focus inward, is the duty of an earnest seeker or a devotee. Tilt the mind inwards. Redirect the attention to deep within you.

As HE narrates this through the parable of the prince and princess, Hemalekha instructing Hemachuda, he retires to solitude and practises to shift his focus inwards.

Sri Guru Dattatreya says, “Oh Rama! That ‘ananda’ when you experience with the mind’s focus shifted inward, is inexpressible by verbal means. I tell you further, listen.”

One needs to be watchful always, consciously aware as to what does one think or do. In this state of awareness, there arises a means to identify oneself apart from the thought-process or action. So, who thinks and who performs the action? The Self is realized as the Being away from the mind and the body (which does the thinking and the action).



As one continues to practise this with effort, and attains a state of identification apart from the body or mind – in other words, in disconnecting from the action or the thought, one is able to realize the underlying stillness.

As this realization dawns, one realises this underlying stillness as that which underlies the state of sleep, dream, wakefulness and still permeating to that state beyond the three – ‘Turya’.

Hence, first one ought to practise being aware of every thought that passes through the mind. That which stirs an action. With this conscious practise, one can disassociate oneself from the mind (thought process) and (its resultant) actions.

This itself could serve as a means to realize the Truth beyond the three states.

*To be continued...*



## Let us Learn Samskr̥ tam

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.

Thus far the lessons have been presented in a very informal manner, more on a conversational basis, to help with daily conversations.

Here are the numerals :

1. One एकम् (*ekam*)
2. Two द्वे (*dve*)
3. Three त्रीणि (*treeni*)
4. Four चत्वारि (*chatvaari*)
5. Five पञ्च (*pancha*)
6. Six षट् (*shat*)
7. Seven सप्त (*sapta*)
8. Eight अष्ट (*ashta*)
9. Nine नव (*nava*)
10. Ten दश (*dasha*)

Suffix 'dasha' to numbers after ten, up till 19.

11. Eleven एकादश (*ekaadasha*)
12. Twelve द्वादश (*dvaadasha*)
13. Thirteen त्रयोदश (*trayodasha*)
14. Fourteen चतुर्दश (*chaturdasha*)



15. Fifteen पञ्चदश (*panchadasha*)
16. Sixteen षोडश (*shodash*)
17. Seventeen सप्तदश (*saptadasha*)
18. Eighteen अष्टादश (*ashtaadasha*)
19. Nineteen नवदश (*navadasha*)
20. Twenty विंशतिः (*vimshatihi*)

With vimshathi as the term, we will add prefixing numbers one to nine, for counting from 21 to 29.

21. Twenty one एकविंशतिः (*ekavimshatihi*)
22. Twenty two द्वाविंशतिः (*dvaavimshathi*)
23. Twenty three त्रयोविंशतिः (*trayovimshatihi*)
24. Twenty four चतुर्विंशतिः (*chaturvimshatihi*)
25. Twenty five पञ्चविंशतिः (*panchavimshatihi*)
26. Twenty six षड्विंशतिः (*shadvimshatihi*)
27. Twenty seven सप्तविंशतिः (*saptavimshatihi*)
28. Twenty eight अष्टाविंशतिः (*ashtaavimshatihi*)
29. Twenty nine नवविंशतिः (*navavimshatihi*)
30. Thirty त्रिंशत् (*trimshat*)

PS: For those, who had sent an email requesting for exercises, please wait. We will include the same shortly, in the forthcoming sessions.



## A Verse and its Meaning

īśāvāsyamidam sarvaṃ yat kiṃca jagatyāṃ jagat  
tena tyaktena bhuñjīthā mā ḡrdhaḥ kasyasvid dhanam ||

- īśāvāsyā Upanishad

*īśā + vāsyam or īśā + āvāsyam - vāsyam fit for īśvara to stay; āvāsyam - that which envelopes the world.*

*idam - this world*

*jagat – The cosmos (or this whole world)*

*teñā – (through) That which has been given through HIM (Ishvara)*

*Or*

*tyaktena bhuñjīthāḥ - by giving up the objects of the world or by renouncing the pleasures of the world*

*mā ḡrdhaḥ - To not be greedy or renouncing the desire*

*kasyasvid dhanam? - Whose (is this) wealth?*

*Meaning: All that is seen/present in this world constitutes HIM. (or) HE is present, in all that is manifest in this world.*

*Why desire for that which has come through HIM, hence renounce.*

*(This could point to the fact - Desire only for HIM, not for the objects of the world which has come through Him).*

*(OR) renounce the things of the world, and realize Whose wealth all this is! (It all belongs to Isvara).*



## 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 Śrīchakra Dattatreya Digambara**

**Digambara Digambara Śrī Narasimha Sarasvathi Digambara**

**Digambara Digambara Śrī Swami Samartha Digambara**