



Charanāmṛta



AUM





Svāgatam

Nineth edition of 'Charanāmrutham

As we sail through these uncertain times, Faith is our shield; the Guru's grace, our refuge; HIS Name, that keeps us afloat.

When the tender heart is in sorrow, only the Guru's compassion lifts the devoted soul and nurturing it, ferries with care through the turbulent waters of life.

One His Feet can reveal to us the Light of the eternal shore, beyond the poles of happiness and sorrow! Only He can lead us to that state of rest. And only Him we trust to grant us the treasure of 'eternal peace'.

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.sripadavallabhabhakhasamaj.org/>

ŚrīPāda Rājam Saranam prapadhyathe



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GuruVandanam



**Jaya Guru Datta Digambara
Sri Sainatha Digambara
Digambara Digambara Sripada Srivallabha Digambara**



A Name from HIS Sahasranama

Aum sriṣṭi kārana mahā sankalpa karā ya namaha

*HE is the Primary Cause of Creation;
He Himself is the prime resolve or it's HIS resolve which resulted in
Creation.*



"For ordinary people only the ordinary Pithikapuram on the earth will be visible. Golden Pithikapuram can be seen only by people with yogic insight. Above the place where My Golden Paadukas are established, in the area of the outer crust of the earth My Paadukas will be established in Pithikapuram. So, all of you remain carefree. In future many wonders occur. To visit My Paadukas in My 'Maha Samsthan' My devotees will flock like rows of ants." - Sripada Srivallabha.

His Maha Samasthan has been established at Pithikapuram, as was ordained seven hundred years ago.

The blessed soul chosen for instrumenting this significant task is Sadguru Sri Sir Ramaswami garu, rightly and fondly addressed as the Peetathipathi.

He was born in the year 1925 in Sivamoga village in Karnataka on Kartika Suddha Dasami to ardent devotees of Sri Rama, Sri Mallarappa and Srimati Padmavatamma. Inclined towards spirituality right from an early age, Sri Ramaswami was not touched by the affairs of the world. Even as a young boy, he spent much of his time in chanting the 'Rama Naam'.

It was in the year 1948, that he met with Bhagawan Sree Sridhara Swami for the first time in a village near the Sagara town. Merely by seeing him, an inexplicable experience took over him, landing him in a state of ineffable joy. Unwilling to leave his side, he stood waiting for Sri Sridhara Swami, who gently asked him what he wanted. There was no wanting in the heart of Sri Ramaswami garu. Yet, he voiced out, 'atma gnyana'. Sridhara Swami smiled and with his nectarine hands, touched the back of Sri Ramaswami who had prostrated at Sridhara Swami's Feet. At the touch of Sri Sridhar's Divine hands, Sri Ramaswami experienced the presence of a divine celestial power circulating in his body. There itself the disciple had realized the Guru in Sridhara Swami whom he stood facing. Thereafter, he spent some time with the Guru and away from him, as per his orders, in anushthana and nama japa.



Once, when Sree Sridhara Swami was discussing spiritual matters with the group of his disciples, ordered Sree Ramaswami to go anywhere and do solitary a usthnam. When Sree Ramaswami asked his Gurudeva, "Where shall I go now?", Sree Sridhara granted divine darshan to one of his disciple there by pouring theertham. Sree Sridhara asked that disciple what he saw. The disciple submitted to Sri Sridhara that, "Lord Dattatreya came and suggested Sree Sridhara Swami to depute Ramaswami to Him." Therefore, Sri Sridhara Swami instructed Sri Ramaswami to go to 'Narsobawadi Datta Kshethra'.

An ardent worshiper of Sri Rama from his early years, at the command of his guru Sri Sridhara Swami, who also initiated him in the Rama Taraka Mantra; thus Ramaswami obeyed the word of his guru and left for Narasobhawadi, where he took to spiritual discipline. During the course of his stay, he had completed seven continuous weeks of reading the 'Guru Charithra Grandhi', seven times.

Much later, on the invitation of devotees, Sri Sridhara Swami arrived at Sivamoga to conduct Datta Jayanthi. Then Sri Ramaswami too reached Shivamoga and was very grateful to spend time with his guru Sree Sridhara and served him.

For the first time, in 1966, Peetathipathi stepped on the sacred land of Pithapuram as per Divine will. After worshiping Lord Datta and conducting several saphaha parayana of Sri Guru Charithra, Sri Ramaswami submitted to Sri Sridhara on his return, the sad state of affairs and the neglected temple building at Pithapuram.

For which, Sri Sridhara Swami suggested, "My disciples should discharge my work" and also hinted at renovating the ancient temple. With this encouragement and prompting from his guru Sri Ramaswami returned to Pithapuram and undertook the stupendous task of renovating the ancient Mandir himself.

It was a hard spiritual toil of several years! The tapas of this noble soul which bore fruit - the establishment of Sri Sripada Srivallabha Maha Samasthan, along with the temple, annadhana hall, and lodging facilities, all came into being as per Divine will, at Divine timing, through this chosen instrument in the name of Sri Ramaswami Garu.

Who can collectively describe his efforts! Koti pranam to his divine soul!
He continues to live in our midst'... merged eternally in Sri Guru Vallabha.



From the Dwarakamai

An excerpt from the 18th Chapter of Sri Sai Sat Charitha Grandhi – Words of Shirdi Sai Baba as recorded by Hemadpant.

“Sri Sai Baba said, 'Let there be more recitation. By reading this Guru Charitra, devotees are purified. If this sacred Text is recited repeatedly, it will be beneficial for them. They will eventually be blessed and thus, saved from the clutches of the worldly miseries.' ”

Who can sufficiently describe the grandeur of Sri Guru Charithra!

It is indeed the work of the Divine! To listen to the sacred account of Divine sports of Sri Guru Narasimha Saraswathi on the banks of Sangama, or at the most sanctified Oudumbar, one needs enough merit.

To listen or read with devotion is enough, for one to cross the turbulent ocean of worldly existence. Such sacred Texts like Sri Guru Charithra, or Sripada Srivallabha Charithamrutham or Sri Sai Sat Charitha are the very vessels, safely plying the ardent and faithful readers, to the shore of fearlessness and rest.



From the Ancient Scriptures

~ Tripura Rahasya ~

Continued...

Sri Dattatreya further instructs Parasurama,

Since the universe is only a projection from and in the mirror of consciousness, its unreal nature can become clear only on investigation, and not otherwise.

Truth can never change its nature, whereas untruth is always changing. See how changing the nature of the world is!

Distinguish between the changeless truth and the changeful untruth and scrutinize the world comprised of these two factors, varying phenomena and changeless subjective consciousness, like the unchanging light of the mirror and the changing images in it.

The world cannot stand investigation because of its changing unreal nature. Just as the owl is dazzled and blinded by bright sunlight, so the world parades in glory before ignorance and disappears before right analysis.

O Parasurama! Note how daydreams and hallucinations are clearly pictured in the mind even in the absence of any reality behind them. How does it happen? The place of objects is taken up by the peculiar imaginative quality of the mind. When such imagination is deep, it takes shape as creation; consciousness is pure and unblemished in the absence of imagination.

Time and space are the factors of division in the world; of these, space refers to the location of objects and time to the sequence of events. Time and space are themselves projected from consciousness. How then would they divide or destroy their own basis and still continue to be what they are?



There is no consistency in the world regarding the existence or non existence of things. Their cognition is the only factor determining it. Just as reflections have no substance in them, outside of the mirror, so also the things of the world have no substance in them outside of the cognizing factor, viz., Intelligence.

The creation therefore is an image. It is not self-shining; and thus it is not self-aware, but becomes a fact on our perception of it. Therefore I say that the universe is nothing but an image on our consciousness.

Consciousness shines notwithstanding the formation of images on it; though impalpable, it is steadily fixed and does not falter. Just as the images in a mirror are not apart from the mirror, so also the creations of consciousness are not apart from it.

The universe appears practical, material and perfect because the will determining its creation is perfect and independent; whereas the human conceptions are more or less transitory according to the strength or the weakness of the will behind them.

With the aid of that pure yoga, O Rama, observe the creation manifested by one's will like the hallucinations brought about by a magician.

That which shines as 'Is', is Her Majesty the Absolute Consciousness!

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 continued from the previous session:

31. Thirty one - *ekatrimshat*
32. Thirty two - *dvaatrimshat*
33. Thirty three - *trayastrimshat*
34. Thirty four - *chatustrimshat*
35. Thirty five - *panchatrimshat*
36. Thirty six - *shat-trimshat*
37. Thirty seven - *saptatrimshat*
38. Thirty eight - *ashtatrimshat*
39. Thirty nine - *navatrimshat*
40. Forty - *chatvaarimshat*
41. Forty one - *ekachatvaarimshat*
42. Forty two - *dvichatvaarimshat*
43. Forty three - *richatvaarimshat*
44. Forty four - *hatushchatvaarimshat*
45. Forty five - *panchachatvaarimshat*
46. Forty six - *shatchatvaarimshat*
47. Forty seven - *saptachatvaarimshat*
48. Forty eight - *ashtachatvaarimshat*
49. Forty nine - *navachatvaarimshat*
50. Fifty - *panchaashat*



Few common colors and their terms

Red	-	Lohita, Raktavarna
Green	-	Harita, Palāśah
Blue	-	Nīla
Black	-	Śyāma, Kāla
White	-	Śukla, Śvetah
Grey	-	Dhūsara, Dhūsarah
Brown	-	Śyāva, Kapiśah
Pink	-	Pātalāh, Śvetaraktah
Yellow	-	Pītah, Haridrābhah
Orange	-	Kausumbha, Nārangavarna
Crimson	-	Śonah
Reddish Brown	-	Arunah

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

*eṣo 'ṅur ātmā cetasā veditavyo yasmin prāṇaḥ pañcadhā saṁviveśa,
āṅaiś cittaṁ sarvaṁ otam prajānām, yasmin viśuddhe vibhavaty eṣa ātmā.*

- mundaka Upanishad

eṣo 'ṅur ātmā - Subtle atman hardly the size of an atom
cetasā - by the mind or light of intellect
veditavyo - to be recognized or realised
yasmin - on which
prāṇaḥ - breath
pañcadhā - five fold
saṁviveśa - rests or pervades.
āṅaiś cittaṁ sarvaṁ - The all pervading consciousness
otam - is interwoven
prajānām, is identified or distinguished to be made known to men
yasmin viśuddhe - on this pure or which, when purified
vibhavaty - pervades or shines
eṣa - IS
ātmā - Atman or self

Meaning: one should realize the subtle truth of the Paramatma within the body (encased as jivatma) which is pervaded by the Life-Force in a five-fold way. (Man's intellect is interwoven with the senses.)

When that intellect is purified, the Self (Paramatma) shines forth.



A small note on this verse:

A poetic verse which described two birds perched on the same tree. Of these birds, one represents the state of 'jivatma' and the other the 'paramatma'.

They exist together as the reflection and the original. They both manifest themselves in different ways in every individual. From the characteristics of the Jiva it is possible to infer the nature of Isvara, and from the nature of Isvara it is possible to determine the potentialities of the Jiva.

Both the Jiva and Isvara have a common substratum which is Brahman and which is the reality of both. The body is compared to a tree because it can be cut down like a tree. This tree is also called the Kshetra or the field of manifestation and action of the Kshetrajna or the knower of the field. The body is the field of action and experience and it is the fruit of actions done already.

That which distinguishes the Jiva from Isvara is the mind only. In fact, the mind itself constitutes the Jiva. It is the Jiva that is affected by Avidya, Kama and Karma. The bird representing jiva is full of grief and pain.

Whereas, the other bird representing Paramatman or Ishvara rests in a state of supreme contentment. Indeed, the experience of Isvara is unbound and is eternal. It is of the nature of purity, knowledge and freedom.



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