

October 25, 2022



**The first Online Journal exclusively for the devotees of Śrī Guru**

**Charanamrth's 2<sup>nd</sup> year anniversary special Edition**

Greetings

The Yoga of Mauna

From darkness to Light...

From the Dwarakamai

From ŚrīPāda Vallabha Sahāsrnāma

Subramanya Tatva of ŚrīPāda Vallabha

Niraha Yoga

Thought for the Day

Until we meet again...

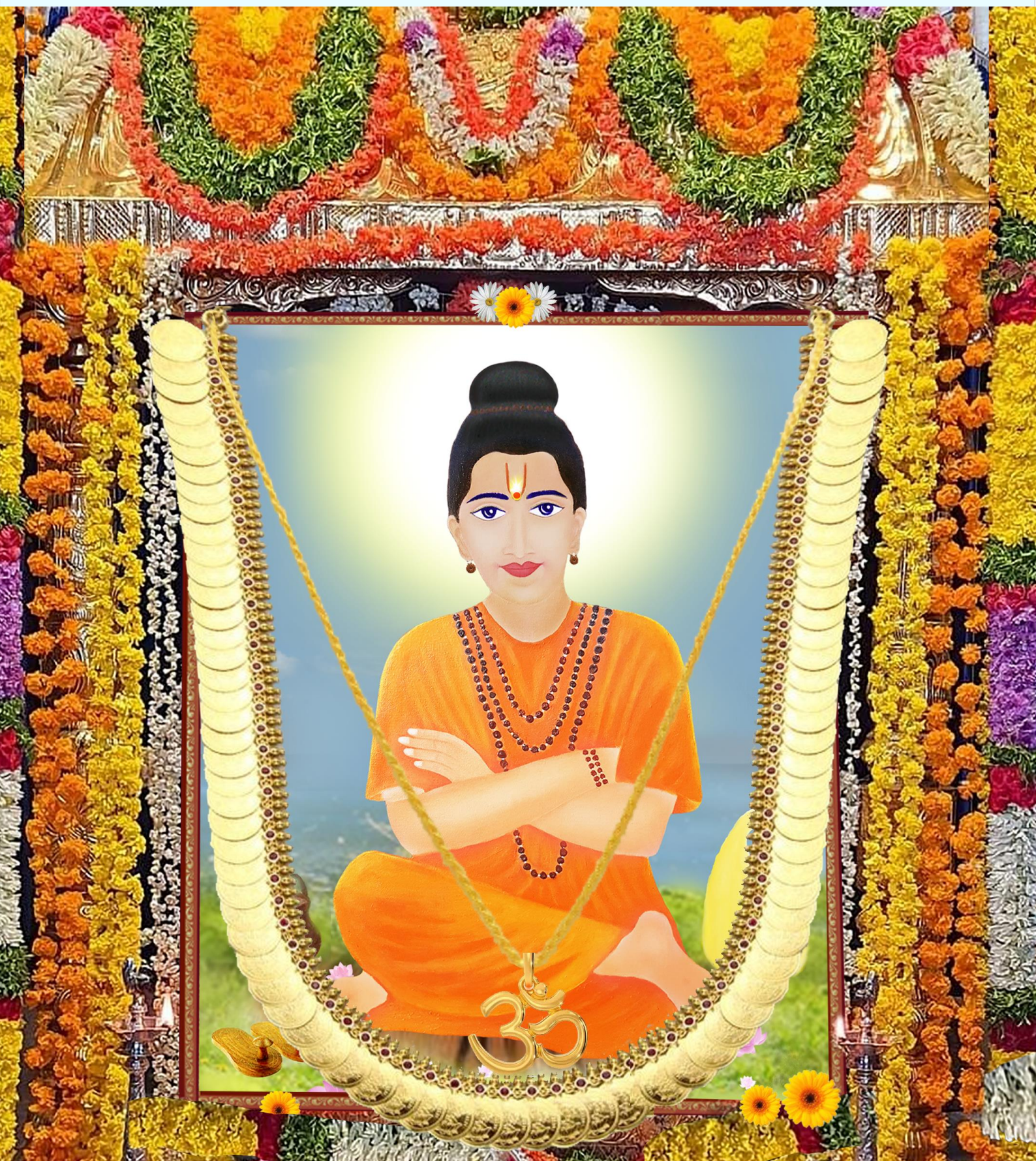
*Just an other vessel, as He ferries us towards the golden shores....*

*As we sail our way from the darkness of ignorance to Light...*

***svāgatam***



*Prostrations to Maha Ganapathi, the Source of all that is!*  
*ŚrīPāda Vallabha is the personification of Ganapathi and Subramanya*



# Charanāmṛth



Episode 27: Oct' 2022

*A special edition indeed. For on auspicious Guru Dwadashi, (the day our beloved ŚrīPāda Vallabha, chose to conceal His physical form), **Charanāmṛth** birthed itself as an online journal for devotees of the Guru Datta Parampara.*

**ŚrīPāda Vallabha's** grace resulted in Charanāmṛth.

*To mention here, this journal holds only HIS hand as its logo and the credibility solely reserves itself to HIS hand alone. Which means, His grace drives this compilation to fruition.*

*Every month this journal presents itself on the auspicious Chitra Nakshatra, sacred to devotees of Sri Guru.*

*It has never held a promise of what it is likely to deliver in the forth coming edition. For, HE drives the show and He directs the contents therein. That said, as His devotees we are all in this together. Perhaps, we can try to submit ourselves as empty as we can, so as to let His Energy fill our beings and let Him lead the way.*

*Let's unite in more ways than one, and rejoice in this ride as HE ferries us across the river. We are here to rejoice, not judge. Let's surrender our ego at His Feet. Humility is indeed beautiful.*



## The Need for Silence - 'Mauna'

The clatter is most often from the inside – not the outside. If one is unable to meditate, it is because of the noise and chatter inside. The external surrounding is negligible in facilitating one's presence with Truth or the Eternal Being within.

So that which causes the inner chatter is the thoughts – the bundle of thoughts constituting the mind. This mind, can be called as a reflective and receptive instrument. It not merely absorbs anything and everything very easily; but puts in a lot of effort to assimilate and multiply the same.

This mind restricts the being from liberation. The mind traps us in its endless concerns, emotions, fear, hope and more. It thus restricts the rays of Light, always keeping the 'being' in shadows.

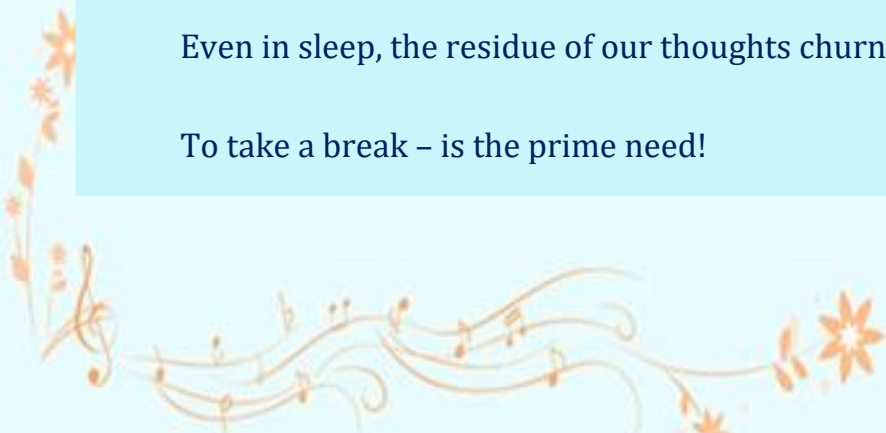
The mind's shadow looms high over the being, that the being is so easily caught within its darkness, unable to see the Light that is.

It is a very subtle working; yet so significant that requires our attention, if one ever aspires to wake up or walk his way to Truth.

Without understanding the root cause of the problem, a solution is not always possible. When one yearns for liberation, one should understand the mental trap that causes the major obstacle.

Even in sleep, the residue of our thoughts churns itself and present themselves as dreams.

To take a break – is the prime need!



## Mauna?

Is it of the mind or the outer speech?

When there is the pause from the chaos on the inside, then one experiences the 'mauna'.

It is very much a state of inner-calm, with nothing to feed the mind with, when it is left still.. in the vast expanse of the stillness, Reality is realized within.

It is connecting to another dimension – an inner chamber of rest, peace and stillness.

It is reconnecting to the Source!

Reaching out to the higher realms... to an expanded state of awareness.

It is about taking a break, a pause – from all activities and be in a state of stillness. IT doesn't necessarily mean, sitting still. Though postures help a great deal initially in attaining that silence within, it has to do more with the inner will. The vibe on the inside, which longs for some silence... some rest.

Meditation is the Key. But if the term meditation itself conditions on the process that is to be, better try another way. A simple inhalation and exhalation, in steady, slow streams.. relaxing your way to stillness. Or get going to the very core of Nature, undisturbed from the chaos of active worldly noise, and rest in Nature's bosom. It is allowing the 'prana' to stay attuned with the 'vayu' – where the Truth of Oneness streams in as an intrinsic current, gently waking one to Truth and silencing the otherwise noise mind. If that still seems accessible, repetition of the Guru's Name is the best way out.



To stay attuned in that frequency, it becomes essential one is in the company of the Guru constantly. Be it at work or at rest, or travel or wherever one is, how difficult it is to simply remember the Guru's Name or recall the Teachings from the Charithra?

So let us once in a while... once in a day, retire to the inner-chamber within.

It is like recharging our energy system – revitalizing the emotional and mental bodies, and eventually facilitating the 'being' to feel at home within...



## Journey to Light

*Asathoma Sath-Gamaya*

*Tamaso Maa Jyotir-Gamaya*

*Mrytyor-Maa Amritam Gamaya*

**from (a-sat) untruth to Truth  
from (tamas) the shadow of avidya (darkness) to Light  
from (mrtyu) death of awareness to immortality of realisation**

**Lead us Lord....**

*Tamas is referred to as the shadow of 'avidhya' or absence of knowledge, which is symbolized as the greater gloom in Vedic Terminology.*

*This prayer is to mainly invoke the Lord, the Guru, the embodiment of Wisdom – Beseeching Him to lead us from the ignorance to Wisdom – to Light...*

*This Light by itself is realized as the state of immortality or Eternity!*

*It is the ultimate state of Rest, the Ultimate TRUTH!*



## From the Dwarakamai

*"When the wind blows strongly, quantities of bubbles and foam can be seen on the crest of the rising waves in the ocean. Waves, bubbles, foam and eddies are many forms of the same water. They are only visual illusions and they last till the wind calms down.*

*Should all this be called different kinds of water? Or should they be considered as having vanished?*

*One should understand that this is all creation of illusion and their existence and non-existence is the same. Similar are the happenings of this creation.*

*A discriminating person does not wonder at it and does not hanker after the perishable, being attached to the eternal. **Dhyana is more important.**"*

**– Sri Sainath Maharaj.**

Chapter 18, Sri Sai Sat Charitha.



## From ŚrīPāda ŚrīVallabha Sahāsrnāma

Aum ṁauna bhaashye chathurā ya namaha

Meaning: One Who is most proficient in the Language of silence / One Who is beyond all language.

Aum Vishva-vyaapune Namaha

Meaning: One Who is Omnipresent



## Reflecting on ŚrīPāda's Subramanya Tatvam

From Chapter 5, Charithamrutham,

*“As an indication that Maha Ganapathi is in the form of ŚrīPāda ŚrīVallabha, His incarnation takes place on Ganesha Chaturdhi. Be it known that because of the Subrahmanya tatwam in ŚrīPāda ŚrīVallabha, His manifestation will be a ‘Gnyana avatharam’ (an Incarnation of Wisdom)”.*

Ganesha is the embodiment of ‘pranava’.

Subramanya tatwam and Ganesha tatwam are intrinsic in ŚrīPāda Vallabha, as stated in Chapter 5. ŚrīPāda Vallabha is a ‘poorana gnyana avathar’.

Lord Shanmukha is represented as One with six faces.

He is addressed as the ‘gnyana-avathar’ – The Embodiment of Wisdom.

The heart centre or anahatha chakra is depicted as a six-pointed star - a tetrahedron.

Compassion and kindness are the supreme attributes of the heart, when considered in non-biological terms.

‘Anahatha’ in Sanskrit means, ‘unstruck’. It directs one to the unstruck note; or the soundless echo. Sound waves are carried through ‘ether’ or air. This refers to the Primordial AUM, a constant echo in the heart chakra.



Heart is associated with 'ether'. '**ambara**' in Sanskrit means 'space' or ether. Lord Datta is said to be enshrined in the subtle space; or unmanifest space – that which is beyond space.

Speaking in terms of the energy body, Anahatta Chakra, when unlocked, causes unending waves of love to shower-forth, kindness and compassion in endless streams flow out to the external Creation.

Here, lets recall again the mention of "**Hrudaya aakasam**' (the subtle sky in the heart)' from chapter 24, of Charithmarutham.

*"Heart is the seat of 'atma'; Aakaasa is also the place of 'atma'. Aakasa has no form. Yogis immersed in dhyana, focussing on the inner-self with undivided attention, aspiring for 'self-realization', will have their firmament of heart (Hrudaya aakasam) opened."*

It means that when a yogi immerses himself in dhyana, focussing inward, will be able to unlock his heart chakra.

On unlocking of the heart chakra, the yogi experiences 'ananda'. Inherent potentials are unleashed and he witnesses the higher experiences of bliss and love.

Chith means consciousness; Ambara denotes the skies.

Lord Datta is 'Dikambara' (Dik – direction; amabara – denotes the expanse of the skies.) Dikambara in Vedic terminology denotes the One in the directionless skies. He is to be witnessed in the inner heart.



When one realizes his own self, in the subtle space of the heart, life becomes a blissful experience.

Modern physicists have defined the quantum atomic theory. They define it as that ever pulsating energy. This is what is experienced as the supreme joy or untouched state of bliss or 'paramananda'.

Ananda is the nature of the Self, the sweetness of contentment.

When one is able to enter this dimension of eternal joy or 'ananda', it is indeed the 'anandamaia kosha'. Recalling ŚrīPāda Vallabha's words - the 'anandamaia' Pithikapuram related to **anandamaiya kosha** (sheath of bliss) is the 'Golden Pithikapuram'.

Lord Subramanya as the Lord of the energy body, His dynamic power awakens spiritual cognition to propel souls onward in their evolution to Siva's feet (at the Sahasrara).

HE is the Lord of the energy bodies Who opens the doors to the 'Ananda Maia Kosha'.

Lord Karthikeya flies through the vast expanse of the mind, in His peacock symbolising His endless compassion and tenderness of the heart. Peacock also suggests humility and the surrendered (subdued) nature of the Self.

Subramanya is the Emancipator, ever available to the call of those in distress. HE holds the kundalini Shakthi under His control and hence depicted with the snake at His Feet. His spear is not a weapon, but that which directs His men, vanquishing the forces of darkness or ignorance.

Subramanya is the Lord of the intellect. As HE leads His men upwards, the view those yogis get is from a higher point of awareness. It is symbolised as the view from a mountaintop.



The heart chakra upholds the subtle body just as the physical heart upholds the physical body. Hence it is very vital in the energy body – very significant in the ascension of a yogi.

The yogi locked in meditation when his mind becomes as calm as Saravana, as a swan in the Divine waters of Ananda, experiences the Primordial shabda 'Aum' as the form of Subramanya.

The kundalini force within everyone is directed by Him, Skanda, the power of Wisdom, the first among renunciates. HE is venerated as Subramanya, the Commander in chief of the great army, a fine, dynamic soldier of the within, a fearless defender of righteousness. He is Divinity emulated in form. The Vedas say, 'To such a one who has his heart clean, the venerable Sanatkumara shows the further shore of Light, leading His men away from darkness. Him they call Skanda.

As the embodiment of Wisdom, Lord Subramanya witnessed as the Power enshrined at the core of the heart, leads the way; facilitating the unlocking of higher chakra and thereby leading us to 'bliss' or Sat Chit Ananda.

ŚrīPāda Vallabha is realised as One with Subramanya.

HE is the Deva SenaPathi (another name to address Lord Subramanya) Who is the Commander of all forces in creation.

In fact, HE is the embodiment of all Deities in Creation.

HE represents the eternal and live cosmic power, inherent within human consciousness.

**Digambara Digamabara ŚrīPāda Vallabha Digambara**



## Selflessness

### **Niraha-yoga : The act of practising selflessness.**

In the ancient system of education 'niraha kriya' was a part of the morale learning imparted to the students. 'nirahakriya' was the actions performed in selflessness.

An action performed considering the good of all!

Excerpts from the Purana were expounded, which highlighted the significance of selfless acts. Several are the episodes from our ancient Scriptures which expounds on Selflessness.

It was done so that the thought process of the aspirant too, is attuned to selfless thinking. Because, only when the thought is selfless, the actions performed will be in sync with the thought process. An intrinsic aspect of Trikarana Shuddhi!

Though it is said that 'selflessness' is an intrinsic aspect of humanity, humans have since long wandered from it.

The reason being caught in the false trap of 'maya', the ego pops in and men become self centred in their action and thought.

### **The resultant of 'niraha kriya' is 'akarma'.**



## **‘Niraha Kriya’ / akarma in Charithamrutham**

Selflessness is intrinsic in Anasuya Tatwam. - Chapter 7, Charithramrutham,

Anasuya-amba did great penance by praying to that Paramjyoti to look at each living being with ambrosial glances and shower grace on them. Living beings experience weal and woe according to the principles of karma. Therefore, Mother Anasuya used to pray with a good intention that the results of great sins should affect people mildly and the results of small virtuous acts should give bountiful results.

– Chapter 11, Charithramrutham.

Vishnu Datta and His wife of this Datta Puraana **are selfless and pure souls who do not know what selfishness is.**

**I instructed the Deities of Time to make them My parents.**

In this kali yuga they have come as Appalaraja Sarma and Sumathi Maharani.

- Chapter 13, Charithamrutham



## Thought for the Day

Let's remind ourselves. Performing good deeds without any desire is called akarma. Sumathi Maharani's did plenty of 'akarma'. She is on an equal plane to Mother Anasuya. This 'selflessness' resulted in the descendance of ŚrīPāda Vallabha.

To realize ŚrīPāda Vallabha's constant presence in our lives, let us learn to be selfless.

One day at a time – Let us make sure, we do one selfless activity, if not a selfless prayer at least once in a day.



## **punar darshanāya**

***punar darshanāya punar harshanāya  
Śrī Guru kripā varshanāya***

*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***

***Śrī Sainatha Digambara***

***Digambara Digambara ŚrīPāda Vallabha Digambara***

