



Charanāmṛta

Sripada Vallabha Jayanthi

Special Edition

Aum Mahā Ganapathi





Svāgatam

‘Charanāmrutham’

On this auspicious Sripada Vallabha Jayanthi, this edition of ‘Charanāmrutham’ greets all devotees of Sri Guru Sripada Vallabha.

Sripada Srivallabha is beyond birth!

Together let us celebrate HIS continuous presence and rejoice on this auspicious day.

Drinking of the waters that pass through the Guru’s Feet – bestows us with ‘gnyana’, wisdom which shall help one realise the real nature of the Self or Atman.

*Ajñāna mūlaharaṇam janmakarmanivāraṇam |
Jñānavairāgyasiddhyartham gurupādodakam pibet*

Guru Gīta says: One should drink (pibet) the water (udakam) of the Guru's (guru) feet (pāda) in order to obtain (siddhi-artham) knowledge (jñāna) (and) renunciation (vairāgya). (That water) destroys (haraṇam) the root (mūla) of ignorance (ajñāna) (and) suppresses (nivāraṇam) the karma-s (karma) (bringing about) birth (janma).



Sadguru Sainath Maharaj ki Jai Jai



JAI SAI RAM

sāvitrukātakachayana phalasvaroopā ya namaha

Who came as an Answer to Savitrukathakachayana

koti punyāthma prārthanā pratyutharā ya namah

Who came as an Answer to crores of pure prayers

kripā katākśa dharśaka namaha

Whose glance is filled with compassion

yathāvarśam pradharśaka ya namaha

Who appeared in His chosen age

svarna dveepa-vatavriksachāyā niranthara vāsā ya namaha

Who eternally dwells by the shade of the Banyan Tree in the

Golden Island (Kuruvapuram)

sāśvatha śodāsa varsa vallabhā ya namaha

Dear Lord Who is forever 16

Ganapathi Tatvam in Śrī Pāda Śrī Vallabha

“Sreepada Sreevallabha is a Brahmagnyaana Sampanna (One Who is affluent with the complete wisdom of Paramaatma) from the very birth. As He incarnated with complete, undivided and infinite non-dualistic Sat Chit Ananda (Source of True Beingness, Wisdom and undiluted bliss) there is no preceptor for Him. Sreepada was born on Ganesh Chaturdhi in Chitta star under Tula Raasi in Simha Lagna. **In reality He is not the combined form of the Trimurthi, but a special phenomenon much beyond them.**” - From the Charithamrutham.

Ganesha or Ganapathi, as a Name has a deeper meaning in itself.

Gana represents a group and Isha or Pati means the head, Master or the Lord.

The ancient lesson, subject to misinterpretations and interpretations, passed down through the winds of time grossly speaks of how Lord Shiva initially cut off Ganesha's head, replacing it with an elephant's head.

Parameshwara is Supreme Consciousness.

The soul has to move beyond its limitations and merge with the Universal Consciousness. This is possible only when the 'ahankara' or the ego self, is cut. The head represents the ego self. The Supreme Isvara destroys the 'ahankara' of the jivatma, before preparing it to raise to its original (higher) state.

The Trunk of Maha Ganapathi represents its role in upward ascension. From the Muladhara chakra, Ganapathi is required to lead the way upwards, clearing the blockages in the channel, for the energy to ascend upwards.

Ganesha is the Gate Keeper of the Ultimate Energy of the being, on an individual and Cosmic level.



As no spiritual progression is ever possible without the chopping of the ego, Ganesha is worshipped foremost. Only with His grace, can any beginning be rendered auspicious.

Ganesha is the embodiment of auspiciousness.

Sripada Vallabha is 'Mangala rupa' ~ the storehouse of all auspiciousness.

All noble deeds find its commencement at HIS Feet.

He is the remover of all obstacles.

He rules over all faculties, speech, writing and all forms of art and branches of sciences.

"I am the repository of all powers. I am omnipotent. Divine forces as well as devilish forces are within Me. I cause all obstacles. I am also the remover of all obstacles.

As an indication that Maha Ganapathi is in the form of Sreepada Sreevallabha, His incarnation takes place on Ganesha Chaturdhi."

– Sripada Vallabha Charithamrutham.



Subramanya Tatvam in Śrī Pāda Śrī Vallabha

Skanda is the principal Deity for the planet Mars and is associated with solar energy on a cosmic level and Agni or Fire, on the universal level. The solar energy is reflected through Mars and the presiding form is worshipped as ‘Skanda’ or Subramanya or Karthikeya or Muruga and in earlier eras, as Sanat Kumara.

It is often believed that HIS manifestation represents the resultant Divine energy from the flow of Supreme Consciousness. Hence, for grosser understanding this Divine energy is addressed as ‘the heir or son of Paramesvara (Supreme Consciousness)’.

HE is invoked to destroy the army of dark forces of ignorance. HE is invoked to bless the aspirant with rays of illumination.

From Charithamrutham, “*Be it known that because of the Subrahmanya tatvam in Sreepada Sreevallabha, His manifestation will be a ‘Gnana avatharam’ (an Incarnation of Wisdom).*”

Subramanya is also addressed as Shanmukha – Referring Him to having ‘six faces’. There is a deeper aspect behind this subtle addressing. A diagrammatic representation of two intersecting equilateral triangles, one pointing upwards and the other, downwards, symbolise the masculine and feminine aspect of Universe. When there is a balance in the Ida and Pingala nadi, the energy channels carrying the solar and lunar energy, the central pathway (Sushumna) facilitates the ascension of Divine energy. This birthing of the inner Divine Energy, represents the Divine Child.

No wonder, Skanda is addressed as the ‘Divine Child’ of Lord Isvara and Shakthi (representing the father and mother principle).

To remind yet again, let us recall the following line from Chapter 5 of Charithamrutham:





“His ensuing incarnation is not the result of coition between parents. Illuminating Light takes a human form!”

ŚrīPāda ŚrīVallabha is the embodiment of 'undiluted bliss' of the highest order- 'Paramanandam'. That bliss born of the union of Shakthi and Shiva at the 'Sahasrara' (energy centre at the Crown of the energy system/body) - which is beyond the confines of human terms!

HE is that wisdom which has always been present - which contains the knowledge of eternity and the Source! Hence, HE is also referred to as the 'Gnyana Avatar' revealing HIS Oneness with Skanda or Muruga.

He represents the eternal and live cosmic power, inherent within human consciousness. To merely consider Him as an incarnation, reflects our limited perception.

Aum Skanda Namah! Aum Sripada Vallabha Namoh Namah!





Isvara Tatvam in Śrī Pāda Śrī Vallabha

Sripada Vallabha is 'saakshat' (absolute) Lord Shiva Himself, without a difference.

Isvara Tatvam in Sripada Vallabha is evident and shines gloriously all throughout Charithamrutham.

“To indicate the Kundalini which is in the shape of a serpent, Sree Shankar Bhagavan is named as 'Naagaabharana'. Shiva is also named as Isvara. All these 'great siddhis' are dangerous like serpents. As He keeps them under His control and utilizes them for the welfare of the world, Shiva has got the name 'Isvara'.

Parameswara exists in Arunachala in the forms of Arunachaleswara. **The same Arunachaleswara has incarnated in human form in Pithikapuram as Sreepada Sreevallabha. Now He is brilliantly shining in Divine glory in Kurungadda with a view to liberate us.**

Kurungadda equals Arunachala Mountain. Arunachaleswara in the form of Ardhanaareeswara is Sreepada Sreevallabha. On the left side of Sreepada's body Shakti travels and on the right side Shiva moves. Therefore, He is the personification of Shiva-Shakti. HE is Ardhanarisvara in the form of an Avadhutha, in the name of Sripada Vallabha.” – Charithamrutham.

HIS Oneness with Lord Shiva is revealed every now and then, as one journeys through Charithamrutham. Yet, the sport is that HE having taken a form in the name of Sripada Vallabha, extolls of Shiva worship. And the contented devotee as he progresses through the states of awareness, realizes Sripada to be Paramesvara Himself!

Aum Namah Shivaya



Sripada Charithamrutham remains the most important and foundational Text, leading the devotees of a Guru to a higher state of consciousness.

To understand the ‘bhakthi bhava’ or yoga marga, prescribed in Charithamrutham, one must understand Sripada Vallabha.

In chapter 4, there is a mention where Sripada says,

“If you are following your path with righteousness, if you remember My Name, I will protect you like the eye lid to the eye. I am the embodiment of Love. You will know Me through Love only. The nectar of grace was showering from His eyes. Sricharana’s form had in it, the limitless power and endless love.”

Without whole heartedly offering an iota of love, it is not comprehensible the all-encompassing boundless love of HIS’, which pales the love of a thousand mothers put together. Like the flute of Sri Krishna’s music, which stirs the hearts of loving devotees, Sripada’s call echoes all throughout Charithamrutham. This subtle call, is tender and loud; it caresses the heart of a simple, trusting devotee who is willing to offer pure, undemanding love unto Him.

‘Prema marg’ is the path of Sri Krishna. The easiest path unto Oneself, or to Supreme Consciousness. Sripada has clearly stated in Chapter 4, that the path unto HIM is through pure love only. HE can be known only by selfless love.

He enchants the devotees’ hearts; playing like the swan in the lake of nectar. When the heart is saturated and free from desires, love for the Guru overwhelms and drenches one in ‘ananda’. This is the state of Supreme Joy, the original state of Being!

Thus, Sripada Vallabha through His many playful sports leads His loving ones to Himself, resident within their own hearts; as a charming Child, playing his endless tune of love.



That personification of Divine love, love of the highest measure - unconditional and pure in its nature - incarnated in the Name of ŚrīPāda ŚrīVallabha.

To realize Him as an embodiment of Love, understanding Charithamrutham with its several layers of truths and the varied cosmic sports of the Lord through which He conveys a lesson of eternity, serves too.

For, as one begins to love Sripada Vallabha unconditionally and grow more and more in love, the soul swirls in Divine ecstasy ~ and the heart becomes the Vana where there's the rejoicing eternal dance of Radha and Krishna.

Sripada Vallabha is in perfect Oneness with Krishna. The soul has to surrender and love Him, purely and wholly, to experience the joy of Radha.

'Pithikapura Nitya vihara madhumathi Datta mangala rupa' ~ Let us transform our hearts into Pithikapura, where the Lord shall play endlessly and let us rejoice in love.

Radhe Krishna! Digambara Digambara Sripada Vallabha Digambara!



Anjaneya Tatvam in Śrī Pāda Śrī Vallabha

Science has indeed in the recent years, learnt to tap the latent powers of nature to transform human lives for the better. It has been proved that at a cosmic level, a deeper energy permeates all beings, pulsates all over.

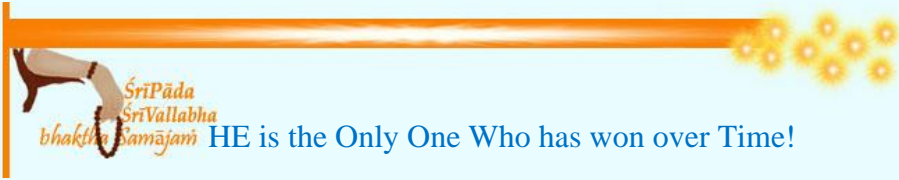
This was identified in our ancient Scriptures and worshipped as the 'Vayu'. This is not just a force of the wind or air element, but the Kriya Shakti or internal force of action that governs all inanimate and animate forces. It is the source of all cosmic powers. Vayu is inherent in space or Akasha externally; and individually is vital as the 'prana'.

This is not just the breath but the vital force that sustains and operates at the level of consciousness.

Once, a jivatma is able to observe and balance his own prana, it denotes his surrender to the Higher Consciousness within him. That is why, if Sri Ram (Supreme Consciousness) is mentioned, the mention of Hanuman invariably follows. The power of Hanuman is told in grosser terms, as the One most powerful, Who is flexible and Who helped Sita (jivatma) reunite with Sri Ram. For the individual self to retrace its path back to the Supreme Self, the power of 'prana' within is important. This lesson was brought to understanding, with the power of 'Vayu' in Universal terms; and the Deity worshipped as Lord Hanuman.

In reality, Lord Rama Himself wills and incarnates as Lord Hanuman, and teaches the world, the lessons of subtlety and wisdom. When Sripada embraces Hanuman, and declares Him to be One and the same as Him – it is evident, the aspect of one eternal reality - The Paramatman! The One Supreme Force Who was thus far sporting as Rudra, expresses His role as Rama and embracing Hanuman, calls Him not merely a spark of His own Self, but as the Divine Entity, in complete merger and perfect Oneness with Him.





ŚrīPāda
ŚrīVallabha
bhakta Samājam

HE is the Only One Who has won over Time!

He alone has emerged victorious through the aeons.

HE has become a form of fire. HE is the One Who wears apparels of fire.

To realize the perfect oneness of that Supreme Consciousness playing a variety of roles with varied names, of course, the wisdom of Hanuman, absolute surrender and constant remembrance, undemanding love are the prime requisites for a devotee.

Sripada Vallabha is not different from Anjaneya. He Himself is the Vayu Putra! Himself the One Who carries the Divine Sanjeevani. He Himself has the cure for all illness. His one glance, can heal all ailments. He is the most powerful!

In one body of Consciousness, if HE appeared as Sri Ram, in another body of consciousness He took on the form of Lord Hanuman.

Yet in a different age, He appeared as Sripada Vallabha and made sure to include the role of Lord Hanuman.

He is that endless force which pulsates within every living being. He is that vibrant force, which illuminates all directions and permeates all over the Universe.

Jai Anjaneya! Jai Sreepada Vallabha!





Devi Tatvam in Śrī Pāda Śrī Vallabha

The Devi nature in Sree Sreepada can only be comprehended by saadhakas who make a regular and disciplined worship. - Chapter 41, Charithamrutham.

Maha Lakshmi is a great Shakti that bestows Divine bliss (born of wisdom in abundance), and this is considered as the real treasure.

Maha Saraswati represents Divine dexterity and awareness or knowledge of the Consciousness.

Maha Kali destroys the dark forces of ignorance which stand as obstacles on the path of a spiritual aspirant. Maha Kali is filled with love and compassion.

Anagha Devi represents the three Divine powers in their integrated state; and is well beyond them and is the base and support for them.

Sripada Vallabha is Anagha Shakthi. HE is the embodiment of Divine love, compassion, storehouse of wisdom; facilitates the growth of a seeker in their respective states of awareness; HE is the storehouse of 'ananda' of bliss born of realisation. He readily offers them to His chosen devotees who enthrone Him in their hearts.

Sripada Srivallabha is very close to the jeeva's (human's) physical, mental and spiritual consciousness. He is Smarthrugaami (One Who responds immediately when called). He is Omnipotent.



“The inner meaning of Ardhanaareeswara tattwa is that the life force (praana shakthi) exists as ‘purusha shakthi’ (masculine power) on the right side of the body and as ‘sthri shakthi’ (feminine power) on the left side. The female and male ‘tatwams’ will be present in humans irrespective of the gender of the physical body. It should be recognized that the power in the form of breath that circulates on the right side is ‘pingala-naadi’, and that which circulates on the left side is ‘ida-naadi’. During the breath control exercise when breath is inhaled on the right side, heat is generated. So, it is called Surya-naadi. When breath is inhaled on the left side, body cools down. So, it is called Chandra-naadi.” – Charithamrutham.

With the power of protection and the all-encompassing love for all His devotees, Sri Sripada Vallabha shines gloriously – the most powerful, the first and last point of Creation!

Anaghaa along with Sree Anaghaa Devi incarnated on the earth in the form of Sreepada Sreevallabha.

In the form of Sripada Vallabha, HE represents the Cosmic Power of Datta on the right; and the embodiment of Compassion, Anagha Devi on the left.

Anagha is NOT a separate entity. She is the ‘Yoga Shakthi’ of Lord Datta, intrinsic and existent within Lord Dattatreya. Anagha is the personification of Dattatreya’s Supreme Compassion – guiding His devotees to higher states. From being human to realizing one’s nature has Divine (which is filled with pure love for all beings, devoid of hatred, anger, arrogance, ego or any other asura Shakthi).

If one attempts to understand Sripada Charithamrutham as we read, the Ardhanarisvara Tatvam which Sripada often mentions, it facilitates a deeper realization of the realistic androgenous nature of every living soul.



Divyāambarāya cha Digambarāya, ŚrīPāda Vallabha Nama Shivāya

Ambara : In Sanskrit, it is often referred to as sky; and the skies symbolise purity.
It also refers to an apparel used to cover the gross body.

Divya : In fact the word, 'Divine' birthed from Sanskrit's 'deva' or 'divya'. For anything Divine, the term is used. The prime attribute of Divinity is Compassion, as per our Scriptures and ancient records.

Divyāambarā is used to address Devi or Shakthi, Whose ornament is Her endless compassion.

Dik : the endless directions

Digambara : Denotes the vast expanse of purity of the sky itself. Sky's attribute is directionless and endless – Infinity.

Also refers to wearing the endless directions of the skies – One Who wears Infinity or Eternity (here also symbolises purity) as His apparel.

Adorned with the Divine ornament of Compassion; She is Shakthi!

Wearing the directionless skies as His robe, He embodies pristine purity & eternity.

Sripada Vallabha is Shakthi and Shiva, representing the Ardhanarisvara Tatva!





A verse and its Meaning

vedāhametam puruṣham mahāntam | ādityavarṇam tamasastu pāre |
sarvāṇi roopāṇi vicitya dheera: | nāmāni krtvābhivadan yadāste ||

- Svetasvatara Upanishad

Meaning: I Know Him, the Glorious like the Sun, Who is beyond all darkness;

That Valorous One, Who has materialized forms and is and has materialized in all those forms and sustains them..

I Know Him, the Bright and brilliant like the Sun, Who is beyond all darkness;

yat - That

dheera - valorous purusha

Aste - who is, who has

vicitya - materialized

sarvāṇi roopāṇi - all forms,

krtva – made

sarvāṇi - all

nāmāni - names

yadāste abhivadan – and maintains all of these

etam – that

mahāntam - valorous

ādityavarṇam – glorious like the sun

puruṣham – He

astu who is beyond

tamas - darkness,

aham veda: - I Know him.

From Sripada Srivallabha Charithamrutham

Some priceless words which are passed on to us, from Sri Guru Sripada Himself. Let us strive to heed to HIS words and make our days ahead, more fruitful with HIS grace...

- Do not hate anybody in this Creation. All that hatred also reaches Me only.
- If I am pleased, I will not see merits or eligibility, but you should have the 'satvic' ideas in you to earn My grace.
- Activities should be always performed with the remembrance of God's Name.
- The entire ethereal region is filled today with the rubbish of verbiage wrongly used. When a person utters a word, he provokes one or two or all three, of the three attributes (sattwa, rajo and tamo gunas - sobriety, vigour and inertia). As those provoked attributes do not help for good, they exert malefic influence on earth, air, fire, water and sky. As these five elements are polluted everything is polluted and the mind, body and inner-self of men are getting polluted. Thereby men are becoming sinful. Through it he becomes poor.

Sripada's words guide us in our everyday worldly life, leading us to the path of Truth.

On a deeper level, His sacred Text Charithamrutham, speaks to different seekers at varied levels, in terms appropriate to their specific stages of awareness and leads them through.

To surrender to HIS Divine Feet, is our only way out.

Sripada Vallabha Digambara!

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://sripadavallabhabhaktasamaj.org/journals/charanamrth.php>

**Jaya Guru Datta Digambara
Jay Sainatha Digambara
Digambara Digambara ŚrīPāda Vallabha Digambara
Digambara Digambara Śrī Narasimha Sarasvathi Digambara
Digambara Digambara Śrī Swami Samartha Digambara**