



Charanāmr̥th

from
SriPāda
SriVallabha
bhaktha Samājam

Svāgatam

The auspicious day of the month, when we offer our love and devotion to ŚrīPāda; in the form of worship and much more. The day of remembrance and repentance, when we wholly try to devote ourselves to Him. Seeking His pardon for the sins committed knowingly and unknowingly, at least for one day in a month, let us strive to submit ourselves clean, spotless – allowing Him to rule through. The practise of this day, may it follow us all month through... until we transform ourselves to pure, empty vessels... like that piece of twig which becomes Śrī Krishna's flute. Together, let's try to become an instrument in the Mighty Hands of the Lord!

Let this Chitha Nakshatra be a day of Gratitude – a day of expressing our love and gratefulness!

The monthly journal which meets His devotees every month on auspicious Chitha Nakshathra, is a result of Śrī Charana's compassion.

These words are droplets of auspicious waters that pass through His Feet - Charanāmr̥th sanctifies the soul, clearing the mind of all negative tendencies and thus, leaves the being pristine.

Note: This is a special edition, marking Vasavi Kanyaka Parameswari Jayanthi



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From the Dwarakamai

“Who can give enough to another person? However much is given, it is always inadequate. But when My Sarkar gives it lasts till the end of time. The only true Giver is My Sarkar. Can any else be compared with Him? How can the finite be the ornament of the infinite? My Sarkar says 'take, take'; but everybody comes to Me and says 'give, give'. Nobody attends carefully to the meaning of what I say. No one takes cognizance. My Sarkar's treasury is overflowing. No one comes to fetch cart loads away. When I say 'dig' no one does so. No one wants to make efforts. I say 'dig up this wealth and plunder cart loads of it. The blessed son of a true mother should fill his store with this wealth'. What will be the fate of a living being? Dust (body) will turn to dust, and air (breath) will merge with air. This time will not come again.”

- Sainath Maharaj



Vasavi Parameswari Dattatreya Gayathri Mantra

Aum vasavaamba ya vidmahe

Kanyakumarim dheemahi

Tanno Durgah prachodayat

Aum Dattatreya ya vidmahe

Avadhuthaya dheemahi

Tanno Datta prachodayat



Name from His Sahasranama

suvarnaloka vāsavā-labhyā ya namaha

Easily accessible to those residing in Golden Pithikapuram

suryakoti mahājvālā ya namaha

Form of Great Flame from a crore Suns

Kanya Kumari

In Krta Yuga, when Dattatreya appeared as Adi Guru; Paramesvari was manifest at the confluence of three oceans, in the name of Kanyaka Paramesvari.

Paramesvari manifested there even before time was discovered as an entity.

A small note: Ptolemy quotes this town as an emporium of Pearl trade. It is evident that this Cape Town had attracted numerous foreign travellers, long before Christ. Herodotus has mentioned KanyaKuamri in his book, in the third century BC. Marco Polo of Venice who is mentioned to have travelled to this part of the world in 1243 A.D writes of his visit to the shrine of the Goddess Kanya Kumari, in Cape Komari and his bath in the waters there.

Marco Polo also records to have sighted a glittering figure like that of a pole-star, thirty miles from Cape Komari.

The Periplus of the Erythraean (Eritrean) Sea was a widely read book in the ancient years. The text has been ascribed to different dates between the 1st and 3rd centuries CE, but a mid-1st-century date has been the most commonly accepted. While the author remains unknown, it is clearly a first-hand description by someone familiar with the area and is nearly unique in providing accurate insights into what the ancient European world knew about the lands around the Indian Ocean.

An excerpt from the book goes on to say,

Beyond this there is another place called Comari, at which are the Cape of Comari and a harbour; hither come those men who wish to consecrate themselves for the rest of their lives, and bathe and dwell in celibacy; and women also do the same; for it is told that a Goddess once dwelt here and bathed.

From Comari toward the south this region extends to Colchi, where the pearl-fisheries are; and it belongs to the Pandian Kingdom.



The deity is considered to be the Goddess of Sanyasa, so people from all over India who desire to devote their life as Sanyasin come here and take the deeksha. Swami Vivekananda came to this temple as directed by his Guru Shri Ramakrishna Praramahamsa, being a Sanyasin. Long before, which dates back by several centuries, the natives who would visit the Deity enshrined here, addressed the place after Her. The term ‘Kumari’ in the native Tamil and Sanskrit, meant ‘a virgin’. Hence, Komari Amman was how it was referred to. Cape Komari Amman is what that became Cape Comerin in the passing days and under the influence of the several Dutch and British settlements, which followed after the downfall of the Chera, Chola, Pandya Kings and the Arcot Nawabs who had ruled this place. After the Indian independence, the name changed back to Kanya Kumari.

Paramesvari’s manifestation at the confluence of the three oceans has a very deep significance. She is the ONE beyond time! She Herself is Tripura Sundari, ruling over the Tripura or trisamadura ~ the three states of existence, to be awake, to dream or to sleep. Beyond all this is the state of ‘turiya’, the state of being aware.

Dattatreya Himself in other terms, can be considered as Kanyak Paramesvari. HE is the Adi Guru Who taught about the ‘turiya stithi’ or conscious awareness to His devotee Prahalada and the lesson is passed on to future generations in the name of a Sacred Text, titled Tripura Rahasya.

HE Himself is that ‘premanandamaiya’ in the state of turiya, beyond the three states. He is formless; the experience of love and bliss in the superior state. HE is Datta and Himself, Tripura Sundari; HE Himself is Kanyak Paramesvari!

Just that the names and forms are different. His manifestation arose as per the needs of time. He took on different forms and different names.

In Sripada Vallabha Charithamrutham, HE has stated, “*Vasavi Kanyak Paramesvari and Myself, manifested as the fruit of Agni Yoga of Anasuya Amba*”.



Fruit of Samadhi's Tapas

Though there are several legends behind Paramesvari's presence at Kanyakumari, it could be that there are multiple layers of inner meaning behind the ancient Scriptures which has been handed down to us through time.

In that ancient shrine at the confluence of three oceans, the Eternal Reality, stands as a young Girl Child with a charming countenance, ethereal in a way; a smile that is subtle, childish and Divine all at once, holding a 'japa-mala' in one hand.

In the distant aeons, an ardent ascetic by name 'Samadhi' was engrossed in 'tapas' for a very long period. Samadhi was of a very noble nature and was keen on visualising 'Shakthi' in the form of 'jyothi'. The Divine was pleased with this simple man's longing and appeared before him in the form of 'jyothi'. The Light was so intense that it almost blinded the man's vision. The whole world seemed to vanish; for he was not able to take in that intensity. Adi Parashakthi, withdrew the Light and graced him darshan, granting him a boon - That aeons later, in Kali yuga, when time calls in for the incarnation of the Supreme Power, a ray from that 'paramjyothi' would manifest as Kanya Paramesvari and that, as a fruit of Samadhi's intent penance, he shall become the ruler of Brihansila Nagara and that Parakshakthi would be born to Him in the name of Vasavi Paramesvari.

On receiving such a great boon, as a result of his one-pointed tapas, Samadhi was humbled and grateful at the same time. The merits garnered from his ardent tapas, would be used for the welfare of the world. Thus declared the Adi Shakthi, and also stated that it was time for him to conclude that lapse of journey on earth; and that he would be required to come again, in the name of Dhananjaya and as a result of his meritorious deeds, would receive the darshan of Lord Shiva (in the name of Sundaresvara) in that life time, and be a prime instrument in raising a temple which would stand on for aeons.

Declaring thus, the Supreme Light cast a wonderful glow. In that great Light, Samadhi witnessed one half of it emerge in the form of a beautiful Linga and another half, as 'Devi'. And the form of Parashakthi and Paramashiva merged in oneness and appeared as one huge hollow of resplendent light.

Dimmed by the vision, Samadhi cast away his physical frame and discarded the physical world.



Consecration of the Sundaresvara Linga

A merchant named Dhananjaya found the Shiva Linga consecrated by Indra and informed the matter to the ruler Kula Sekhara Paandy. Following the command of Lord Shiva, Kula Sekhara Paandy developed it and built a town there. He named it Madhura. His son Malaya Dhwaja Paandy conducted a yagna called ‘Putrakamesti’ for obtaining progeny. From the altar of that yagna (homa kundam) a three year old baby girl emerged as one not born out of womb. She is Meenakshi Devi. She married Sundareswara. The Vegavati River born out of the matted hair of Shiva is sanctifying Madhura town. Maha Vishnu Himself donated the bride to the bridegroom and organised the Divine marriage of Meenakshi and Sundareswara in a very grand scale.

Kusuma Shreshti

Dhananjaya, the business man who gave information to Kulasekhara Pandya about the Swayambu Siva lingam, worshipped by Devendra, acquired great merit. As a consequence of that merit, he was born as Kusuma Shreshti.

King Agrasena, who was a contemporary of Sree Krishna Paramatma, was ruling a kingdom in the ‘Aryavartam’ (north India). He was a vysya. Few descendants of that king had migrated to South and were engaged in business. Many of them were residing at Brihat Sila Nagaram (Penugonda) in Andhra region. Kusuma Shresti descended in the lineage of Agrasena and was ruling that region in accordance with Dharma, with Brihat Sila Nagaram as his capital. Kusuma Shresti and his wife were highly noble and selfless. They were kind, generous and did many noble deeds and yaga. Bhaskaracharya was the Guru of the king, Kusuma Shresti.



Jyestha Sailam - Brihat Sila Nagaram

Śrī Kanyaka Puranam is there in the Sanat Sujatha Samhitha, in Skanda Brihit Puranam. Brihat Sila Nagaram is also called Jyestha Sailam. On the western side of this tributary kingdom with capital Brihat Sila Nagaram, Gosthani river is there as one boundary. On the southern side, there is Antharvedi. Godavari river is there on East and North. There were 18 towns namely Brihat Sila Nagaram, Niravadyapuram, Veeranarayananam, Vishalapuram, Asantamu, Narasapuram, Dhanadapuram, Dharmapuram, Jagannadham, Kalingapuram, Panchalapuram, Palakolanu, Trigunapuram, Bhimapuram, Ghantasalam, Pithikapuram. Kusuma Shreshti was ruling these towns with Brihat Sila Nagaram as the capital. 18 is Jaya Sankhya (victory number). In these eighteen towns, there were Vysya nagara belonging to 714 gothra. Only 102 were naturally formed gothra. There were strict rules by which the people of these 102 gothra, abided. The people belonging to 102 gothra, who followed strict austerities, used to live in Brihat Sila Nagaram. They were called Arya Vysya because they migrated from Aryavartham and they used to worship ‘Arya Maha Devi’ (Parvathi Devi) and were following strict austerities, different from other prominent vysya.

The people belonging to the remaining gothra requested themselves also to be included in Arya Vysya, saying they too would follow strict austerities. (Hence, the number went up to 714 gothra). Bhaskaracharya used to be the Guru of Kusuma Sreshti.

Baapanarya was the same Bhaskaracharya in his previous birth. After hearing the petition of people from other gothra, Bhaskaracharya said, ‘It is not possible to decide the value without testing the eligibility. There is an ‘Agni Pareeksha’ (test of fire) before taking decisions, confirming the eligibility. People who pass the ‘Agni Pareeksha’ will certainly be given the title ‘Arya Vysya’. Otherwise, it is not possible. Is it acceptable to you all?’ Everybody had agreed.

In those days Vysyas used to worship Parameswari earnestly. Due to intense devotion, some people used to offer their children to Parameswari. Such ‘offered girls’ used to be called ‘goura balika’. The boys were called ‘Bala nagara’. There used to be a strict rule that Goura balika should be married to Bala nagara only. Bhaskaracharya used to give special deeksha called ‘chaitanya kriya yogam’ to Gaura balika and Bala nagara. They used to be transformed



into yogini and yogi from childhood. Bhaskaracharya's belief was that, children born to such people would be highly virtuous, compassionate, selfless and righteous; and thus the society itself, would be glorious with wisdom. These 18 towns were especially sacred.

Nagareswara Mahadeva was the Lord of those Divine towns.

Kusuma Shresti was the king ruling those towns. Bhaskaracharya's wish was that one new type of Creation should be brought into prakruthi (nature). As Kusuma Shresti and his wife had no children, Bhaskaracharya conducted 'Puthra Kameshti Yagam'. Arya Mahadevi manifested in that yagna kundam and gave two fruits to them. As a result, on one Dasami in the first half of the month of 'Vysakha', on Friday in the Punarvasu star, Vasavi Kanyaka manifested.

As a twin brother to Vasavi Kanyaka, one male child was also born. They named him 'Virupaksha'.



Parameswari's Words to Virupaksha

Previously Siladha Maharshi went to Himalayas while taking stones as food. He had darshan of Hymavathi Maha Devi and prayed, ‘Amma! You are the daughter of a mountain (saila puthri). Because I eat stones, I am also a ‘Saila Puthra’. Please grant me the fortune of being born as Your brother. Śrī Hymavathi said, ‘Maharshi! In this incarnation, I will marry Parameswara. You be our vahana (vehicle) as Nandeeswara. When I incarnate in Kaliyugam as Kanyaka Parameswari, you will also be born as My twin brother, with the Name Virupaksha.

Saying so, Parameswari gifted him the sacred stone on which She did tapas. She instructed him to take the stone to ‘jyesta sailam’. At the time of ‘sankusthapana’, the stone should be kept in the pit and a fort should be built on it – was the command.

Parameswari also declared that the fort would be built by the Sath-vysya-muni (true king and sage), Kususma Sreshti.

Every incident happened exactly as declared by Parameswari.

After Kusuma Sreshti built the fort, he was advised by his Guru to conduct the large scale yagna, and as a fruit, Parameswari Herself manifested as Vasavi Kanyaka Parameswari on Vaishaka Shuddha Dhasami. ŚrīPāda ŚrīVallabha took an ‘hamsa’ (one part) of Him and made him to be born in their house, in the name of Virupaksha.



Countering the Evil Force

Ravana pleased Maheswara to obtain ‘Atma Lingam’; and asked for a mean boon. Taking the form of Bhadrakali, Jaganmatha accompanied him. In Gokarna Kshetra the atma lingam got established. Even though Ravana was killed, one part of him took birth in Kali Yugam as a king who was blinded by lust. Amba expressed Her Bhadrakali form in another way in Kali Yugam. Along with Her, some relatives of the king’s family sacrificed their lives in the Agni and expressed their sanctity and honour, according to the tradition of Aryavarta Bhoomi.

Arya Vysyas thought that it was better to jump into Agni Kundam and protect their honour. Śrī Vasavi gave darshan as ‘Arya Mahadevi’ with a Divine lustre to Her parents, and those noble ones in other gothra. Unable to see that great lustre, many people fell unconscious. Then Parameswari withdrew Her lustrous form and became an ordinary looking Vasavi Kanyaka. She declared, “Mothers! Fathers! Immediately after we merge in the ‘Agnihotram’, Vimaladitya’s head will break into thousand pieces. You always remember the supporting God of Vysya, Śrī Nagareswara Swami. The One known as ‘Vindhayavasini’ is none other than Me. You perform your duties - serve the cows, worship the family Deity and the Guru, offer complete surrender unto the Guru; and follow the path of Dharma. It is My Divine assurance. If you follow these rules and regulations, the music of My anklets will be heard in your hearts and houses. Lakshmi ‘kala’ will be glowing in you. You will be successful and get contentment and all auspiciousness in this world and ultimately reach Kailasam and be in eternal bliss.”

Saying thus, Śrī Kanyaka Parameswari entered Agni and merged with Lord Nagareswara.

The pious souls from 102 gothra followed Her.

Agni Yoga

The evolution of men depends on the states of consciousness. It is an inviolable law, that man or jeevatma should transform into a Divine soul. By means of Agni Vidya, one gets transformed back to ‘dhivyatma’ (Divine soul).

Agni Vidya is the most difficult vidya. A person has to kindle his atma jyothi, sanctify his 72 thousand ‘nadi’ (nerves) and many ‘upanadi’ and achieve transformation and express the power in him slowly and merge in Adya Shakti. Then he should get ‘sayujya sthithi’ with Adya Shakti Who remains as one with Maha Prabhu. This is Agni Vidya. This is a very tough Vidya.

The illumination of aatma-jyoti depends on the yogic methods, mantra, yagna, japa or other Dharmic rites, and philanthropic acts performed by humans according to their levels of perfection. The purification of nerves goes on according to that illumination. Depending upon the levels of purity of nerves, many kinds of physical, mental and spiritual faculties develop in human beings. Divine grace will depend upon the virtuous deeds done by them, when those faculties or forces develop.

When Arya Mahadevi manifested as Śrī Vasavi, the pious souls from 102 gothra, answered the call of the Divine. They got their 72,000 nerves purified with their spirit of sacrifice and selfless love for Vasavi Parameswari.

Thus they were transformed to Divine souls and as personifications of light.



Vasavi Kanyaka Parameswari's Words:

“The noble souls who entered Agni along with Me, will be blessed to witness My merging with Kailasavasa, Śrī Nagareswara, at the end of Kali Yuga. Until then they will be with Me in Kailasa.

At the end of Kaliyugam, My Brother ŚrīPāda ŚrīVallabha takes avathar as Kalki; He will destroy crores of people with evil character and establish ‘Dharma’. ŚrīPāda ŚrīVallabha will leave His ‘yathi’ form and manifest as Padmavathi Venkateswara. Śrī Padmavathi will manifest in Simhala desam, Śrī Prabhu will incarnate in Shambala. At the end of Kaliyugam, their marriage would happen. Śrī Kalki Prabhu will arrive at Brihat Sila Nagaram. ‘I’ in the form of Vasavi Kanyaka, and Nagareswara Swmai will bring ŚrīPāda ŚrīVallabha with all honours. I will also tie ‘raksha bandhanam’ to My brother as a token of love. Acknowledging the same, My brother will offer Divine stones, vajra, vaidurya and Divine clothes and perform our marriage grandly. Our Divine marriage will be witnessed by those men and women belonging to 102 gothra who would have entered Agni kundam with me. After that, we, (Nagareshwara and I) will arrive at Pithikapuram. That Maha Prabhu Who will be in the form of Kalki, will give darshan in the form of His previous avathar ŚrīPāda ŚrīVallabha, in the midst of thousands of devotees.”

These were the words of Parameswari to Silada Maharishi, in the ancient aeons.

“My Dear! Silada! When our marriage happens, you also will take part as My brother, along with Kalki Prabhu, in the marriage celebrations and be blessed.”



Quoting Sripada Vallabha's Words

“Wherever Datta’s name is chanted, Vasavaamba will live there incognito. She will make the devotee feel fulfilled. Wherever Vasavee Kanyakamba’s name is remembered, there Datta will live incognito. With small effort great merit is granted.

There is no difference between Me and My image. That Which is in the form of Adi Parashakti is Myself only. The ‘Paratatwam’ is beyond the male or female forms. When I take the form of a male, I am called Datta. When I am in the form of a female, I am called ‘Adi Para Shakti’. That is why the Vedic scholars said, ‘Srikrishna Syamala Devi and Sree Ramo Lalithambika

While Anasuyamba was swinging Me in the swing, she thought, “all are male children only. Not even one girl child was born with the cute features of Datta.’ As she was a great ‘pathi vratha’ and her will was very intense, it materialized immediately. When the swing moved to one side, the form of Datta was seen and when the swing returned, the form of Vasavi was seen by her. While she was wondering whether it was a dream or Vaishnava maya, Atri Maharshi came and said, “After doing hard ‘Tapas’ to witness the ‘Paramajyothi’ (the real Formless source of Thri Murthis) we could have Datta as our child. I realized that this is the ‘Guru’ form which is the source of the three Murthis. This indeed is the form of ‘Srimannarayana’. When the same form takes the female form, it becomes ‘Kanyaka’ form which is Adiparashakti. They both have been brother and sister from the beginning of Creation.”



A Verse and Its Meaning

*Kara-Caranna Krtam Vaak-Kaaya-Jam Karma-Jam Vaa /
Shravanna-Nayana-Jam Vaa Maanasam Va-Aparaadham /
Vihitam-Avihitam Vaa Sarvam-Etat-Kssamasva /
Jaya Jaya Karunna-Abdhe Shrii-Mahaadeva Shambho //*

Meaning:

*The ‘karma’ performed by my hands, feet, limbs
That which is remembered (karma done by recalling), Karma done by sight / hearing;
And that which crosses my mind*

*Vihitham-Avihitham: That which is prescribed and that which is not prescribed;
Kindly forgive them all, please Lord, the Most Compassionate!*



Punardarśanāya

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://sripadavallabhakthasamaj.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