

Oct' 04, 2024. Episode 53



## Contents

- ❖ Svāgatam
- ❖ Why did Sainath choose to conceal His avathar on Vijayadhasami
- ❖ A brief walk through on Devi Tatva in Charithamrth
- ❖ As Goddess Savitri
- ❖ From Sripada Sahasranāma
- ❖ Thought for the Day
- ❖ Golden Reminders from Sripada Charithamrtha
- ❖ A little Sanskrit
- ❖ Punardarshanāya

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

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



# Charanāmṛth



svāgataṁ

aum Ganeshaya namaha

As we commence the auspicious Navarathi, Charanāmṛth arrives, carrying Śrīpāda's message of Love and compassion.

The Devi Tatva in Sripada Vallabha is not understood by many, as stated in Charithamrtham itself, it is to be realised with experience.

Charithamrth commences at Kanyakumari, at the confluence of three oceans; an abode for the Goddess, the Divine Feminine in Her natural state. All through, Sripada reveals Himself as the Primordial Power, Adi Shakthi, Para tatva, in the form of a young yati.

He says "We are twins born of the agni yoga of Anasuya amba", in Chapter 4 while detailing His and Vasavi Parameswari's Avatar.

When He reveals Himself as the pure personification of Divine love and compassion, He presents Himself as Anagha, the embodiment of Maa Lakshmi, Saraswathi and Parvathi.

While leading the seeker to yoga and vidya, He is realised as the essence and embodiment of Dasa Maha Vidya. Starting from Kali Tatva to Kamala tatvam. His presence is intrinsic and in syncm constantly leading the seeker beyond the gross.

Gender is for the matter of the world.

To an incarnation of Light, Who represents the Pranava 'AUM', it is just that. Neither He nor She, but the pure flame of Light, embodying the 'ardhanarisvara tatva'.



This Navarathri, let us contemplate on the Devi Tatva intrinsic in  
Sripada Sri Vallabha.

Let us surrender our ego at His Feet.

Let us learn to love one another and remain grateful to HIM Who is the  
Source Energy!

We are here to spread His Light!

We are here to love, not hate!

**Digambara Digambara Sripada Vallabha Digambara!**



From chapter 41 -

The Goddess nature in Śrīpāda can only be comprehended by aspirants who are committed and relentless in their spiritual pursuits.



### Meaning of the Verse here:

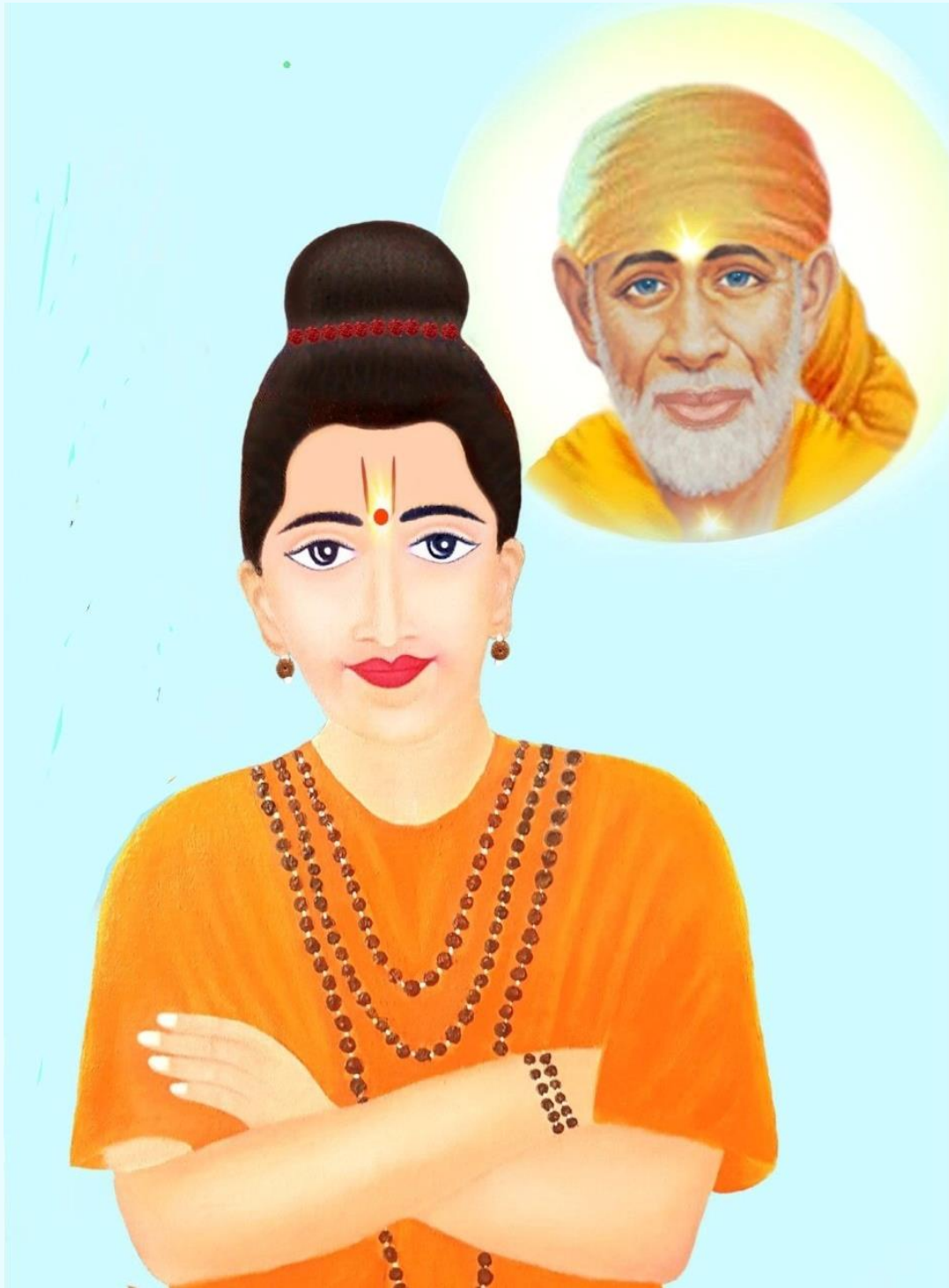
Dhivyambara : The embodiment of Supreme Motherly Divine love & compassion

Digambara : HE Who has the directionless vastness/endless skies as HIS robes

HE is Ardhanarisvara with the quality of Divine Compassion on one side and as a Guide/Adi Guru, Who leads us on the right direction... beyond lifetimes, beyond all karmic bonds...



Śrīpāda  
Vallabha  
bhakta samāj



## Why did Baba choose to conceal His Avatar on Vijayadhasami?

Shirdi Sainath being the poorna avatar of Dattatreya, embodiment of Sripada Vallabha Himself, His prime mission being the annihilation of darkness or dark forces, the 'asura guna' within.

Devi annihilates all evil forces and emerges triumphant having destroyed all egostic forces of ignorance and darkness, which cause a 'sadhaka' to stumble by, than arriving. To remind the greater purpose of His avathar that HE choose to conceal HIS physical body on the Vijayadhasami.

Sainath is not different Amba Adi Shakthi.

His compassion is endless; His love boundless.

Baba Sai is a Supreme phenomenon. He is beyond the form and formless aspects of the Supreme Self and is the base for both. Dattatreya has expressed Himself in the name of Sainath, in the garb of a Fakeer, at a timeline which called for Him to be revealed so.

**Jai Guru Datta Digambara**

**Jai Sainatha Digambara**

**Digambara Digambara Sripada Vallabha Digambara**



## Devi Tatva

Devi Tatva is intrinsic all through Sripada Vallabha's Charithamrtha.

Though Udipi SriKrishna directed Shankar Bhatt to Kanyakumari, it was indeed Kanyaka Parameshwari at Kanyakumari revealed about Sripada Srivallabha to the ardent devotee. Practically, the Charitamrutham commences thence onwards.

So, why is it from Kanyakumari and not anywhere else? Of course, because of the presence of Adi Shakthi in Her raw state, Who is known to specially guide beginners in their spiritual pursuit.

***Sreevidhya Dhaari, Radha, Surekha, Sree rakhee dhara Sreepada***

**This line is a direct reference to Sree Vasavi Kanyaka Parameshwari, Who encompasses within Her the three entities:**

SreeVidhya Dhari, a representation of Saraswathi, with Her supremely active muse of artistic inspiration, and perception of profound wisdom;

Radha, the consort of Vishnu, or Lakshmi, with Her boundless compassion, love and kindness, reaching out to nurture and nourish multitude of souls in the manifest Creation;

Surekha, the aesthetic One with the complete sense of Discrimination; in other words, the Shakthi of Adi Yogi (Lord Shiva) or the Yogini Who renounces and transcends all limitations, also bestowing the knowledge of discrimination on those seekers.



Only She Who receives the True Wisdom capable of imparting to others as Mother Saraswathi, and on receiving the Wisdom, becomes the bearer of Treasure, Herself a treasure-house as is the real Nature of Mahalakshmi.

In fact, Mahalakshmi is not about worldly riches. She is vast and Supreme, holder of the Divine treasure which is inexhaustible! With this treasure of a wisdom, She renounces the gross world and ascends as a true Yogini ~ Only SHE ties Sree Rakhee to HIM Who is Paramatma, Himself an embodiment of Trimurthi forms of God and the corresponding Shakthi form.

They are siblings, born of Adi Shakthi in a universal level; while they are themselves manifestations of the same Adi Shakthi in a transcendental dimension.

To understand better, it is most important to understand Sripada's manifestation as not merely a physical manifestation, but as a continuous cosmic manifestation on a still subtler realm. And that the physical manifestation, though significant in itself, is to reveal a deeper significance presenting is Eternal Reality.



## As Goddess Savitri

### *Savitru Kaathaka Chayan Punya Phala Bharadwaja Rishi Gothra Sambhava*

One Who is birthed as a result of 'Savitru Kathaka Chayanam'; Savitru Kathaka Chayanam being a yagna in grosser terms; and also means a penance of the heart, a longing of the soul.

'Savitri' represents the Divine Light of Awareness or Wisdom which is intrinsic, deep within every living being; and the penance which the soul undertakes in earnestness and devotion, without even being aware of it. Unaware, in it's longing for a higher state of existence, or for a better taste of fulfilment, the soul hungers, lifetime after lifetime. By the grace of the Guru, having nullified its karma, it allows itself to transform its awareness from limitations, to a boundless realm of existence, thus aiding its own evolution.

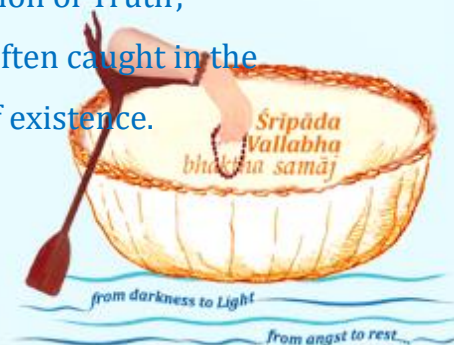
'Savitri' also denotes the 'power which induces evolution' - evolution from a state of ignorance to heightened awareness.

This 'power of transformation' is said to be inherent in the Sun which is said to not merely transform the cycle of time, from night to day, but also to lead us beyond the darkness of ignorance and illusion, to the enormous brilliance of awareness or wisdom.

In the Svetasvatara Upanishad II.1-4, there is a significant mention, invoking 'Savitri'.

**With the mind fastened, in the impulse of Divine Savitri, may we have the power to move into the realm of Light.**

This realm of Light that is the 'realm of Wisdom' or the 'dimension of Truth', an higher state of experience for the human soul, who is most often caught in the clutches of ignorance, made to experience only limited states of existence.







Sripada, being the Light of all Lights, the Source Energy, the One Primordial Power, Formless and Nameless, Paramatman, graces the seeker with Light, leading the soul from darkness to enlightenment – as HE is born to the seeker as his or her ‘inner energy’, awakening the soul from darkness of ignorance to tasting the nectar of everlasting bliss.

When that Infinite Light took on a form and appeared on earth – for uplifting the souls sleeping in darkness of ignorance – that ‘**Paramjyothi**’ chose the Name of Sripada Srivallabha.

Savitru Kathaka Chayana Punya Phala Baradwaja gothra Sambhava

Jaya Vijay Bhava Dig Vijay Bhava Sreemadha kanda Sreevijay Bhava

**Endless Victory to Him!**



## Thought for the Day

**This Navarathri, how can we allow our awareness to progress itself ??**

Not all are able to perform ritualistic worship; nor follow such rituals

One simple way, is to recall the teaching from the Guru Nath.

Light a lamp every day, and as you light chant HIS Name and recall one teaching from Charithamrtha.

For example, 'to not hate anyone in this Creation' has been advocated by Sripada. As He says, all that hatred eventually reaches HIM.

So, why can we not try to simply follow this base rule, for these nine days?

Just let go.. off hatred, anger, jealousy or pain which another might have willingly or unwillingly caused.

Let us practise forgiveness, the supreme quality of Goddess Adi Shakthi!

By Lighting a lamp, let us convey our readiness... to allow darkness from our minds and hearts to be chased off.

It is about tuning our minds, to offer ourselves wholesomely to HIM!

To be a better version of ourselves as we march forward in this journey called life...

**Jai Guru Datta Digambara**





## From Sripāda Vallabha Sahasranāma

**Aum athyantha gnyāna-nidhi pradhā ya namaḥ**

I greet or praise HIM with my consciousness, negating the limited 'me';  
Who grants the treasure of Wisdom.

**aum mahālakṣmi svarūpā ya namaḥ**

I greet or praise HIM with my consciousness, negating the limited 'me';  
The One Who embodies the form of Mahalakshmi.

**Aum sathya chith vidhyā pradhā ya namaḥ**

I greet or praise HIM with my consciousness, negating the limited 'me';  
Who grants the Truth, Wisdom of Consciousness

**Aum mahā sarasvathi svarūpa ya namaḥ**

I greet or praise HIM with my consciousness, negating the limited 'me';  
Who is embodiment of Maha Saraswathi



from darkness to Light

from angst to rest...



## A Little Sanskrit

*vāyuryathaiko bhuvanaṃ praviṣṭo*

*rūpaṃ rūpaṃ pratirūpo babhūva.*

*ekastathā sarvabhūtāntarātmā*

*rūpaṃ rūpaṃ pratirūpo bahiṣca*

Meaning: As wind, though one, having entered the world, assumes forms that correspond to each form, so the inner atman of all living things, though one, assumes forms that correspond to every form and is outside them all.

*vāyuryathaiko – the wind though one,*

*bhuvanaṃ - world*

*praviṣṭo – having entered*

*rūpaṃ - form*

*pratirūpo – reflection or prototype*

*ekastathā – isolated*

*sarva bhūtāntarātmā – soul of all beings (or beings all over)*



## 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! Closing this note with one of the most wonderful verses illustrating the essence of universal harmony and wellbeing.

sarve bhavantu sukhinaḥ sarve santu nirāmayāḥ |

sarve bhadraṇi paśyantu mā kaścidduḥkhabhāg bhavet ||

May all be fine; May all be free from infirmities;

May all see good; May none partake suffering.

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>

***Jai Guru Datta Digambara***

***Jai Sainatha Digambara***

***Digambar a Digambara ŚrīPāda Vallabha Digambara***

