



Charanāmrta



Aum

Salutations to Maha Ganapathi, Remover of Obstacles

With endless love... at the Feet of our Guru, Sainath Maharaj

HE Himself is ŚrīPāda Vallabha. HE Himself is Ganesha

Himself, the essence of Maha Saraswathi



Svāgatam

The first edition of ‘Charanāmrutham’

Charanāmruth ~ the sacred waters that pass through the Guru’s Feet.

The Charanāmruth sanctifies the soul, cleansing it of all impurities; clearing the mind of all negative tendencies and thus, leaves the being pristine.

Charanāmruth is akin to the ‘amruthvarsha’ (the shower of nectar), leaving the being drenched in perpetual streams of undiluted joy, bliss, ‘ananda’.

Charanāmruth has the potency to confer the ‘devotee’ with immortality. (Immortality is that state of fearlessness, overcoming the fear of loss or death; breaking the confines of time; to be liberated from the cycles of birth. It is the highest state of existence, the state of perpetual peace and joy, as one is awakened to ‘realizing’ the Truth (self-realization)).

Charanāmruth is considered to be ‘soma’ (soma refers to the lunar energy on a universal level. At an individual level, it corresponds to the inner alchemy that confers rejuvenation of the mental and emotional bodies).

Charanāmruth is verily the ‘mahaprasād’ to a true devotee.

Could there be a better name for His shower of Compassion in the form of this medium?

Let every drop of this Charanāmruth nourish us, strengthen our ‘bhakthi’, revitalizing our energy bodies and leading us to enlightenment (union with Śrī Charana).

Together, let us all prostrate at HIS Feet and get drenched in the shower of eternal bliss. ŚrīPāda Rājam Saranam prapadhye



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GuruVandanam



*Guru Brahma Guru Vishnu Guru Devo Maheswara
Guru Saakshaath Parabrahma, Thasmaya sree Guru ve namah*



Guru Dwadasi

A small recollection, chapter 51, ŚrīPāda Charitrāmṛutham

“It was the ‘Aswayuja Krishna Dwaadasi’ (twelfth day of the second half of the month Aswayujam). That day was the day of star Hastha. After taking bath in Krishna River, Sree Sreepada Sreevallabha was in meditation for some time. However much I tried, the trench stove did not begin to burn. The fire died down. Sree Sreepada asked me to bathe once again and come to Him. Then He declared, “My dear! Shankar Bhatt! The time has come for Me to remain incognito. I will disappear in river Krishna. **I will be moving in disguise in this Kurungadda.** I will come in the name of Narasimha Saraswati to restore the order of asceticism. Dear child! This great sacred Text named Sreepada Sreevallabha Charithramrutham which you are writing confers fulfilment to devotees. **This becomes a book where every letter of it is true. Sound only will be there in the sky. I have dikkus (directions) for My robes. Therefore, I am called Digambara.**

Reading of this sacred Text greatly helps in correcting the mental world. Benefits of this world and the other world accrue to those who make a paaraayana of this book. Know that each letter in this equals to the Vedic sayings. The Sanskrit copy which you are writing will be retained in the form of sound many fathoms deep beneath the Audumbara tree in My Maha Samsthan. The heavenly sounds emanating from there will not be heard by skinny ears. Those who receive My call in their heart will surely come for My darshan. I am always alert in the protection of My devotees. A Telugu translation also for your Sanskrit work comes. It will come into light in the 33rd generation of Sree Baapanaarya. It will be translated into many languages. The Divine experiences and protection will be the same in whatever language it is read.

You have served Me much. You are like a child who is attached to his father. I am presenting you My Wooden Paadukas. Don’t grieve that I am not here. You



stay here for three more years. During these three years, I will give you darshan in the effulgent form. I will be telling you about many yogic secrets.

On Aswayuja Krishna Dwaadasi coming after three years, you read the Sreepada Sreevallabha Charitaamrutam written by you in the presence of My Paadukas. Those who come for My darshan on that day are all fortunate. My auspicious blessings will remain always!"

Supreme Lord Sreepada Sreevallabha averred thus. He got down into the river Krishna and disappeared. I hugged the wooden sandals to my heart and wept, sobbing like a small child who lost its mother. Then I fainted. After I woke up, I took bath in the River Krishna and was meditating. Sree Sreepada Sreevallabha gave darshan in effulgent form to my mental eyes.”

It is certainly a day of Supreme significance ~ when our Lord chose to conceal HIS physical presence.

HE did not end His avathar. But HE concealed HIS physical presence.

He continues to live, revealing His subtle presence to earnest seekers and loving devotees.



Saṅkalpaṁ

What could be the possible need for this journal?

When there is a shower of HIS *Charanāmruth*, who would not want it?

The sacred waters which passes through His Feet are indeed ambrosial and in abundance. A few droplets are gathered and stored here for the sake of His devotees.

The mahaSaṅkalpaṁ of ŚrīPāda ŚrīVallabha is indeed magnificent. As He Himself has stated, the purpose of His incarnation is to move the kundalini of the universe. In His magnificence, all of us, His devotees are tiny droplets. One such droplet is **ŚrīPāda ŚrīVallabha Bhaktha Samājam**, commenced on Guru Dwadashi of 2018, under His command. It is HIS Saṅkalpaṁ that this guild is to be formed. Submitting to His will, we resign from our petty tendencies/desires.

To let the blankness be, is what we intend. And that which gets written is His will. That's how this *Charanāmruth* comes to being.

It is true that He chooses to communicate to His devotees, each and everyone, in ways and methods appropriate to each. As a guild of devotees, we are all in this together. ŚrīPāda ŚrīVallabha Bhaktha Samājam is inclusive of all HIS devotees, disciples. We all are sailing our way, to the Golden Land of ŚrīPāda ŚrīVallabha, the Eternal land of Truth, Light and Joy. Our consciousness is taking baby steps, under His Supreme Guidance.

This as a platform shall merely guide us to recall with fondness, the Charithāmrutham. And also serve all His devotees to come together, as we journey towards HIS Consciousness. (In expanding our awareness from an individual level to yogic level – from narrow limitations to vastness). Proceeding further, towards the Golden Pithikapuram where ŚrīPāda ŚrīVallabha is eternally present and easily accessible.



When that Infinite Light took on a human form and appeared on earth, for uplifting the souls sleeping in darkness of ignorance - that '**Paramjyothi**' Swaroopā chose the Name, ŚrīPāda ŚrīVallabha.



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!

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

HE is that Infinite Light in Whose presence the soul trembles; the mind resigns; and bliss beyond bliss is experienced by the soul.

HE is that wisdom which has always been present - which contains the knowledge of eternity and the Source! Ancient and Eternal!

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

To merely consider Him as an incarnation reflects our limited perception.

His manifestation continues to happen in subtler realms and HIS magnificence is beyond the grasp of human mind.



Bhakth Sampradāyam

Sampradāya is a Sanskrit term for 'tradition' or a 'system of standardized set of protocols' that suggests a way of living, with a disciplined stability and integrity.

We are not introducing anything new here. Based on what we have read in the Charithamrutham, we are merely extracting threads, which suggest a protocol as prescribed by Sripada Srivallabha.

As His devotees, it becomes our prime responsibility to conduct ourselves in tune with His word (to what is mentioned in Charithāmrutha).

Let us take one thread from His own Text and recall it, realize the significance therein and be cautious to behave ourselves in such a way, that our Guru is not displeased.

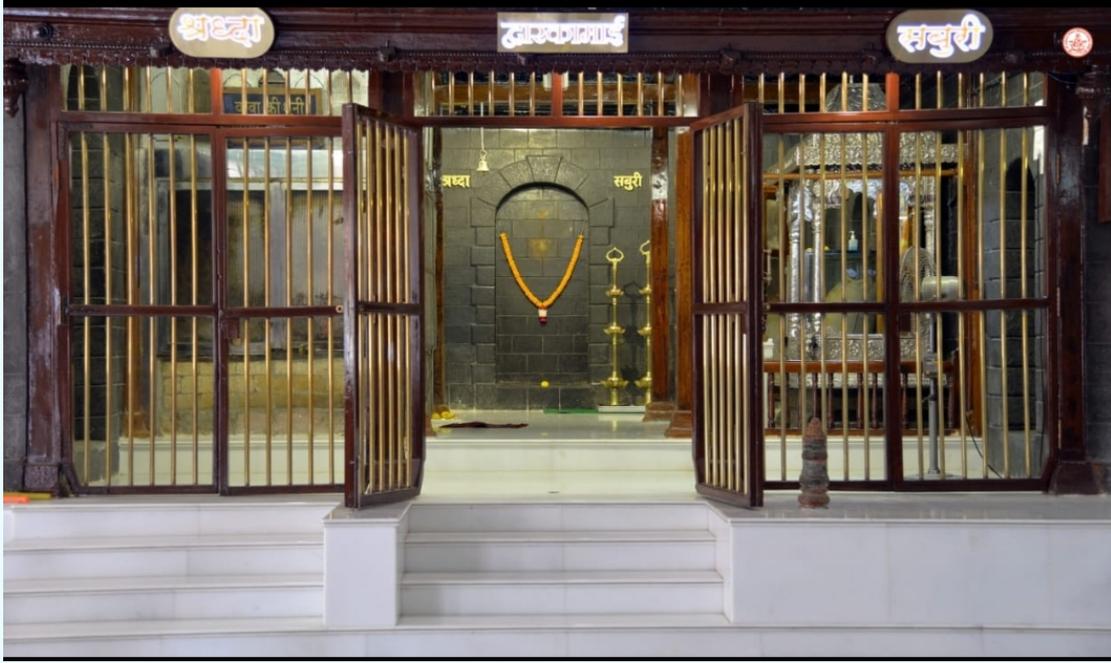
Words of ŚrīPāda ŚrīVallabha – from Chapter 50

“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.”

How many of us heed to this simple advice? In our casual speech, in our every day conversations, even in exclamations or any other situation, are our words dignified? Do we avoid the usage of profane words or words of an ignoble nature, even casually? If not, then it is time that we keep a check. That never a curse word or a profane word ever passes through our vocal chords. That way, we can do our bit as devotees of Sri Datta, and abstain from provoking the tamo guna by our casual utterance or speech. Thus, we are doing our bit in no further polluting the vayu mandala. In our everyday verbiage, let us observe purity of speech.



From the Dwarakamai



In the original pothi – Sri Sai Sat Charitha Grandhi, as written by Hemadpant, there is a mention at a few places, especially in Chapter 35, where Baba has said –
“Pull down the teli’s wall between us, totally, so that the road is widened to enable us to meet each other.”

So what did Baba mean by the term Teli’s wall? In Marathi, Teli often refers to an oil monger or one who deals with oil. Oil is as such a greasy substance, quite heavy with density. A wall is itself an obstruction. Especially, when it is smeared with oil or it could also be taken as an ‘oily wall’ which further stresses on the ‘heaviness’ it denotes. So what is the wall in the first sense? And what is an oily wall?

That difference between the Guru and the devotee is itself a wall. It is ‘maya’ or illusion. In reality it never exists. It is merely a presumption by the devotee or individual. Hence it is ‘maya’. The ‘jivatma’ presumes it is confined, it belittles itself and thus believes the ‘Paramatma’ (Guru or God) is different and elsewhere.



This is the first obstacle. Theoretically, we all must have read and understood this Truth. But unless the Truth is realised, it becomes quite difficult to understand.

Only when it is realised, the wall is said to be discarded.

What causes the oil in the wall? It is primarily ego, and the individuality with which the soul confines itself - my fear, my desires, my inhibitions, my thoughts, my people etc. And thus further greases the wall.

When the being is merely a drop of water in the wide ocean, what is the need to draw around it a bubble of ego? When the 'my' and 'I' are erased, the **road is widened** and the devotee is able to meet with Guru, face to face.

There is neither the need to ask through writing chits or waiting for an answer through dream or signs and suggestions. HE is waiting to meet each one of His devotees face-to-face. Why then is the need for any other means? He can be approached directly and conversed with.

And the means to do this is 'dhyana'. How else can we break the Teli's wall?

As a first step, we can try to be thoughtful in our every action, so that the 'ego' is not allowed to raise its head. With a conscious practise, one may progress by and by. But meditation certainly helps one ascend, to realise that there is indeed no wall between the 'jivatma' and the Paramatma.



The Inner Essence

In Chapter 14 of Charithāmṛutha, there is the following mention.

“Saraswathi reveals to us the ‘urdhva salilams’ (waters of the upper strata) with the rays of Her inner knowledge. There is an inner meaning to the verses mentioned in Vedas.”

A sample is also cited. The term ‘cow’ has an inner meaning ‘wealth of tejas or knowledge’. Thus, when it is superficially conveyed that the sages prayed for a boon of horses with the face of a cow; they asked for an array of spiritual power driven by illumination (or wisdom).

Puranas are handed down to us, through the winds of time, by word of mouth or written record. It is possible that with time, the original essence has been replaced with words of a more gross (superficial) nature.

Here is one simple instance for consideration.

Trimoorthi, Brahma, Vishnu and Maheshwara appeared at the hermitage of Sage Atri, seeking alms, asking for bhiksha from Mother Anasuya. They asked Mother Anasuya to let go off the veil. After which they would accept the bhiksha (food).

The Antasāra – Inner Essence:

Out of immense compassion, the Avadhootha (Who Himself is the Supreme Power, the powers of Creation, Sustenance and Destruction within Him), chose to gift Mother Anasuya the fruit of immortality.

Because, she was of a spotless character, high in nobility and abundantly virtuous. She had no ill will towards any and was kind and compassionate towards all of Creation. 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 slightly and the results of small virtuous acts should multiply.

It is innate (natural) that there are three primary levels in a human being - the Higher Self, the lower and the middle, human self. When an individual has plentiful noble virtues and operates from a point of nobility, it means, he or she allows the Higher Self to operate through them.

Whereas when an individual allows his demoniac qualities to be expressed, anger, hatred, wildness and such lower instincts, then he or she is said to be operating from their demoniac nature, which is called the lower self.

When the individual allows his instincts to act according to situation - predominantly with the higher virtues and when the circumstance calls for it, allows his demoniac nature to rise, then he cannot be called as one with higher qualities.

For one to receive the grace of the Divine, it is certain that one ought to be operating from one's higher self (in other words, to allow the Higher Self within you to operate). The higher self is indeed the Divine self intrinsic within every human being.

Mother Anasuya was indeed an epitome of goodness and nobility. She had all the prerequisites, required for one to ascend to higher states of consciousness. Ignorance was the wall that remained to be demolished. Ignorance is referred to as '**the veil**' or the 'cover' that cloaks the self.

The Avadhootha Who appeared at the doorstep, wanted Mother Anasuya to 'remove the veil'. That cloak which veils the consciousness had to be removed.

The cloak here is not the outer dress, as it is generally mentioned. The cloak is a direct reference to the 'maya' which veils the inner vision. They wanted this cloak to be removed.



Mother Anasuya, on account of her goodness and dent of penance was able to realise the truth of the Avadhootha's words and immediately discarded the veil of ignorance cloaking her consciousness. This was definitely possible because of the grace of the Divine. Her awareness expanded; she realised her true Divine Nature.

Thus, on reaching the highest states of consciousness, she takes a spiritual rebirth. Thus is born the inner child or inner Light, which is Shuddha Satwa.

This is the inner essence of the statement – Trimoorthis asking Mother Anasuya to discard the cloak.

More on Atri Maharishi, in the forthcoming edition!



From the Ancient Scriptures

~ Tripura Rahasya ~

Adi Guru Dattatreya instructed the sacred Truth to Parasurama and thus liberated him. Dattatreya further instructed Parasurama to communicate the sacred lesson, to Haritayana (who later sought Parasurama to learn the Highest Truth from him).

Haritayana received the lesson from Parasurama who had also conveyed to him Sri Dattatreya's words that Haritayana would compose the received lesson, for the welfare of mankind. Thus Haritayana compiled the Sacred Truth under the name, 'Tripura Rahasya' to stay on for eternity.

Tripura Rahasya begins with the sacred syllable 'Aum' and ends with 'Śrī tripuraivi hrīm' (Meaning: Tripura is this 'shabdha' only. The shabdha 'hrīm' is the syllable or beeja mantra, for Goddess.)

'Aum' as we all know is the sacred syllable denoting the Highest Being – the Paramatman. hrīm' denotes the Divine Goddess Energy. The contents of this ancient Text (which is highly revered, equal to Vedas) are thus enclosed within these two syllables.

Haritayana was an ardent devotee, a worshipper of Devi Meenakshi at Madurai.

He commences recounting the Truth he had learnt, saying,

“The mahatwam of Sri Tripura teaches the way to Transcendence.

I shall now discourse on wisdom, which is unique because one will be permanently freed from misery by hearing it.

No other course will impress the mind so much as this one on Wisdom, which was once taught by the Primordial Master (Adi Guru) Dattatreya to Parasurama.”

Haritayana recalls how Parasurama commenced with sky high praises to Dattatreya.



“That expanse of grace called Siva, here incarnate as my Guru, is indeed gracious to me. In the company of the Guru, even the Creator of the Universe looks smaller; for the Guru’s greatness is much larger and endless.

Does not the God of Death verily merge into the Self, if only one’s Guru is pleased with one? That Supreme Being is gracious indeed, just in so much as is my Guru, for reasons unknown to me.”

Haritayana goes on to tell what Tripura is. It might literally mean the three townships or cities or places. But here, it is a direct reference to the three states of existence – the state of sleep, dream, and wakefulness (Jagrat, Svapna and Sushupti). The undercurrent of consciousness in all of them, remaining unaffected, is metaphorically called the Tripura.

Tripura is addressed in the ‘feminine’ sense as it is possible only for the motherly love to be compared to that pristine state of love, divine and pure, which encompasses the whole Creation, in its embrace. This Divine motherly love is unconditional, boundless.

The underlying consciousness (which pervades all beings at all times) is pure ‘beingness’ or presence. It just exists, as is the reverberation from the Primordial syllable, Aum. This is itself the Truth! This is the ultimate Wisdom and this is state of highest joy, undiluted (bliss or Ananda). This is also the experience of pure love, the highest nectar of Divine love. Hence, Tripura is referred to as the Mother Goddess.

Dattatreya addresses him, ‘Bhargava, Blessed is the one whose mind is inclined thus, towards learning Truth and discerning on the ways of the life. When a man sinking in the waters of the ocean, finds a boat for rescue – such is the sacred Truth which saves the sinking devotee from the dangerous deep waters of ignorance and delusion.



It is certainly due to the meritorious deeds from the past, that the devoted mind takes up to 'atma - vichara' (discerning right from wrong; the permanent from transient).

Dattatreya says that the Devi (Goddess) Tripura, present at the core of the living being is Herself the Truth and Consciousness.

The devotee who is sinking in ignorance is literally crawling towards the jaws of death. Faith is like a fond mother who can never fail to save her trusting son from dangerous situations. There is no doubt about it. But the devotee ought to place his faith in such worthy hands, says He. Only a Guru turns worthy to be trusted and such a Guru, out of His immense compassion will swiftly rescue the unswerving devotees from the jaws of death. Guru reveals Himself as the Divine Mother present at the core of the being. This Light reveals itself as Consciousness.

And the foremost quality required for a devotee to receive the Truth, He says, is 'sharaddha' (absolute faith).

That is why it is said '*out of His immense compassion will swiftly rescue the unswerving devotees from the jaws of death.*'

There are two vital points to note here.

One is the mention of 'unswerving' devotees. Unswerving means that which is constant, steadfast, unchanging or never growing weaker or smaller. Faith should be thus constant and steadfast, for a devotee to receive the lesson from the Guru.

Next is the reference to 'jaws of death'. Here death suggests the state of being doomed or drowned in ignorance. When man begins to think that the world is real and there is nothing beyond the world; and that he is an individual, confined to his body and intelligence, and thus confining himself within the bubble of ego. That he is different from another and such false beliefs take over him. Hence, there arises the



fear of loss, disappointments leading to anger, ferocity to win and prove his position; sorrow otherwise. Thus the miseries that are bound to befall him are endless.

To save oneself from these dangerous waters of the ocean called 'maya', - Shraddha is a prerequisite.

Thus Dattatreya commences instructing the Truth to Parasurama, which was later recounted to Harithayana, who has recorded it for the benefit of mankind.

To be continued...



On Consciousness and Awakening

We have most often come across the terms, ‘consciousness’ and ‘awakening’.

So, what is consciousness?

When we say, I am ‘conscious’, it suggests the state of being aware.

In metaphysical terms or in spiritual terms, when one talks of Consciousness, it refers to that Energy, which is All pervading, the source and the life force, present within and out. It is this source energy or the Self or Consciousness which permeated every living being. In other words, ‘Atman’ pervades all over.

Why then is the difference between individual beings, their thoughts and tendencies?

This is the root cause and effect of ‘maya’. The ‘atman’ is clouded by ‘samskar’ (the performance of deeds and its results, in a former state of existence). As the ‘atman’ or consciousness is cloaked by the karmic load, carried on from past lifetimes, the consciousness within every living being is veiled with the mental body, the emotional body, all as a residue from our past deeds or ‘karma’.

Thus, each being differs in their thinking, their tendencies and bind their selves to ego.

Theoretically, almost every Scripture and ancient Text directs us to understanding this Truth. But unless it is understood and ‘realized’, one is said to be bound. Hence, there is the fear, sorrow, pain, etc. But once, the seeker or devotee is able to realize this Truth or experience this Truth, then he is said to be free or liberated. This is the state of ‘moksha’ or self realization or sat-chit-ananda. This is called ‘awakening’.

Awakening to Truth, from the darkness of ignorance! This is the goal of human birth.



Golden Pithikapuram

Golden Pithikapura or Golden Kuruvapur is certainly a reality. As ŚrīPāda Himself has stated.

“A Golden Pithikapuram attached to the earth with different measurements exists in an invisible state. For ordinary people only the ordinary Pithikapuram on the earth will be visible. Golden Pithikapuram can be seen only by people with yogic insight. Just because one is a resident of Pithikapuram in the physical world, one cannot come to My Samsthan and have darshan. My will is efficacious.”

He further says,

“When the matter related to consciousness is developed in the seeker, he becomes a resident of Golden Pithikapuram, which is purely constructed with consciousness. Those devotees who constantly remember Me can know about it from experience. Irrespective of the great distances they reside, they become residents of Golden Pithikapuram. I am always easily accessible to them.”

So, He says, He is easily accessible and to access Him, one certainly has to travel by means of consciousness.

So, how do we travel with our consciousness? In the coming editions, let us take baby steps towards the Golden Land, as we all together try to traverse with our consciousness.

No progress can ever be achieved unless the inner-purity is attained. As a first step, let us commence by practising to kindle the inner yagna, which shall wipe off the small traces of vices within us.



Kindling the Inner Yagna

In Chapter 14 of Charithāmrutha, there is the following mention.

“According to Vedas, Yagnam is an external sign of an inner nature.”

Essentially, the inner yagna is a form of mental worship and when observed regularly, itself becomes a penance.

The Dhuni at Shirdi, being lit eternally is merely a gross symbol, of the eternal yagna which Baba does forever, for the sake of His devotees and believers.

Let us commence this inner yagna, prostrating to Sri Guru, and offering in the sacred fire, enmity, hatred, jealousy, anger, envy and all that stands as an obstacle on the path, preventing us from realising the highest goal in the human journey.

Let us do our part in cleansing our energy fields with His grace.

Seating ourselves in a comfortable and straight posture, let us breathe in and out, calmly and steadily.

ŚrīPāda ŚrīVallabha performed the yagna at Pancha Deva Pahad. It is symbolic of the fire ritual within the human system, made of the five elements.

Let us visualize Sri Guru ŚrīPāda Himself, seated within us, presiding over this yagna.

As He presides over this yagna, let us mentally offer to Him our own vices – which serve as blockages on the path of progress. Our negative thoughts and tendencies, anger if any, pain from the past, a memory or a sorrow, let us offer them all in the Yoga-agni. Hatred, jealousy, greed or any negative attitude may it be offered in the sacred Fire. Whatever that has happened, has happened as per Divine will. And whatever that is to happen, shall proceed as per His will.



With this firm conviction, let us let go off the past and not cling on to unnecessary regrets or repent over that which is gone. If we have been harmed by someone or the other, through their thoughtless deed or word, let us let go off it, in the Fire. Let us forgive. Let us learn to forgive. Forgiveness is a vessel which easily transports one through the dark thickets. When we do not learn to forgive, we are prone to fall in the pits or potholes of anger and hatred. Once we learn to forgive, we stride past these dangers, with ease.

Let us also remind of what Śrī ŚrīPāda Himself has told, as recorded in Chapter 48.

“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.”

The last to go is the ego mind, which is strong. Let us pray to Him sincerely to help us be rid of ego, so that we can sail with ease and reach His abode. As we learn to see HIM existent within each and everyone, the petty ego gently melts – as does flakes of snow in sunlight. Ego is the ‘purnahuthi’ (the final offering) with which the Fire is appeased. The inner yagna is never complete without the offering of Ego in His Yogagni.

As we visualise, let the gentle inhalation and exhalation continue in a steady pace.

After all the offerings of negative tendencies are mind, our five elemental natures within us are purified. As ‘pride’ falls into the fire, the fire blazes high, thus purifying the ‘sukshma sareera’ or subtle bodies of the individual. The energy of the individual is able to soar high. Śrī Guru concludes the yagna with His blessing.

As devotees of the Guru, let us collectively strive to do this... One step forward, in integrating our consciousness and establishing it closer to Sripada Vallabha’s Divine consciousness. From an individual level to universal level!



Conversation with Devotees ~ Q & A

As stated earlier, all of us are sailing in the same boat. HE is the only One Who stirs the oars.

The questions asked here are from devotees, a natural concern or query that arises in the course of this journey called 'life'. The answers too, as inspired by Him spring forth in a natural manner, submitted with all humility. Śrī ŚrīPāda is intrinsic within the questioner, as well as in the answer. The flaws or the credits, be duly submitted at His Feet alone.

Q1. Very often I come across experiences from devotees. Many of them say that they saw Lord Datta in their dreams or an avadhootha appeared; or Sripada appeared in their dreams or granted visions; or Baba gave them an answer, solved a problem, so on and so forth. I too have been praying constantly to Datta, Baba, Sripada Vallabha, Sri Narasima Saraswathi, for the last 20 years, observing several rituals and spiritual discipline and constantly chanting His stotra. But not even once have I been granted a darshan in dream or in person or in any means. Not even once have I found an answer to my problem or never has my problems been solved. Has my prayers not reached Him? Every time I read devotees experiences, I cry and ask Swamy, why not me?

|| Sairam. The Guru (be He in the form of Sripada Vallabha or Saibaba or Datta) loves all beings equally. He never differentiates when it comes to His love or blessings or grace. He showers them upon all equally. But based on the devotee's level of awareness, or situation, His treatment might differ from individual to individual. For someone who might be in need of a dream, He graces them with a dream. For someone who is firmly established at His Feet and is not in need of a dream, might not receive a dream vision. So, just because one did not see Him in their dreams, does not mean they do not have His grace. His grace and blessings are always in abundance and overflowing to all His devotees. If not in a dream, so what? You can always try to see Him with your inner heart. Contemplate or try to meditate and experience the union therein.



Quoting Śrī ŚrīPāda's own words – from chapter 10 – “If I give you an experience that I dwell in a particular sheath, you will feel that I am in that kosa (sheath). However, it does not mean that I do not reside in those other kosas simply because I do not give you an experience there. I pervade at all times and at all places.”

So – Just because you did not receive His darshan in a dream, it does not mean otherwise. His love and care is boundless and is always present, without any limitations. ☺

Q2. Many people speak of karma. I might have done some bad things in my previous life. But in this life, can not my Guru help me overcome this karma?

|| Sairam. Undoubtedly, yes. Guru certainly is helping you overcome the karma. Maybe one is not able to see it or experience it. But our Guru is tirelessly working within each and every one of His devotees. He not merely helps work out the karma, but also carries the devotee to the shore of rest.

But one may ask, then why not all karma is burnt to ashes by one glance from the Guru – as He is capable of it.

In reality, if our load is about 90%, He would have already removed more than 75% of which we might not be aware. Only an iota of the karmic load is left for us to work out. For that too to be erased, certainly some good for the universe ought to be done through us.

Again, let us quote from the Charithamrutha for answer.

From Chapter 22:

“Human beings are born in consonance with their past karma in a mathematically appropriate arrangement of planets. Different rays, different vibrations emanating from them are having the power to create relevant incidents in those appropriate times at those appropriate places. To escape from undesirable results we must possess vibrations and rays, capable of arresting and defeating those negative vibrations and rays. This can be achieved by mantras, meditation, and such similar methods or by our personal yogic power. However, if the karma of previous births is extraordinarily



strong, the above mentioned procedures will not work. Under such circumstances only Sree Sreepada can rewrite the writings on our forehead.

For Him to revise our writing, there must be some situation wherein some good advantage will be gained by the world through us. This will not happen in ordinary circumstances.”

Than waiting for a situation to arise and then perform a good deed, it is always better to remain with noble thoughts and perform noble deeds. Are our thoughts always noble and not driven by selfish or meagre gains? Are we being selfless in our deeds or thoughts? Let us contemplate.



Children's Corner

In the year 1340, Light from the core of the Sun took on a form and came down as a small baby, with great effulgence emanating from His young body.

It was the day of Ganesha Chaturthi. The sun was about to rise, the skies were drenched with a shade of golden, as the horizon signalled the coming of dawn. In that auspicious hour, Sripada Vallabha graced this earth with His sacred feet.

It was the star of Chitha, birds were chirping in great joy; the cows and calves gathered together and mooed. **Perhaps they knew, that the Lord of the Cosmos was heralding in the form of a baby to brighten planet earth.**

Vedic chants emanated from nowhere; there were showers of tender petals of flowers, a vague strain of melody from musical instruments were heard. Everything was perplexing even to the much learned Baapanarya.

A huge mass of Light descended and took on the shape of a human baby.

A giant snake with five, big hoods and precious stones glittering with great brightness from those hoods, appeared in the house all of a sudden, and guarded the Divine Child with his huge hoods.

The Divine Child was named **ŚrīPāda ŚrīVallabha.**

PS: This is an extract from the book titled “Children’s Sripada”, which is to be released shortly.



“Whenever Dharma (goodness) hits rock bottom, and evil tendencies ascend on earth, then I – the Supreme Being, will incarnate in different names and forms, appropriate to the timelines.” – This statement is told by Sri Krishna in Bhagavad Gita.

In par with the statement, every time when the world sees an upsurge of evil – the Lord (the Supreme Energy or the Source Energy), comes with a human form. This is called an ‘incarnation’ or ‘avatharam’. He is then addressed by appropriate Names.

Thus the Lord expresses Himself on the face of earth – with different names and different forms.

When that Supreme Power incarnated as a Teacher – Adi Guru – the first, foremost or primordial Master – He appeared in the Name of Dattatreya.

Dattatreya is considered as the Adi Guru – One Whose prime mission is to teach the humans – awakening them to Truth, guiding them from darkness of ignorance to Light of Wisdom.



Activity: Answer in 1 line.

1. On that auspicious day of Ganesha Chaturthi, why did the cows and calves moo? Why did the birds chirp in joy? Did they know something?
2. What was the star when ŚrīPāda ŚrīVallabha graced the earth?
3. Whenever Dharma (goodness) hits rock bottom, and evil tendencies ascend on earth, then I – the Supreme Being, will incarnate in different names and forms, appropriate to the timelines.” Bearing which Name did the Lord tell this?
4. The Supreme Energy or the Source Energy graces the earth with a human form. What is this occurrence called?
5. When the Supreme Energy incarnated as a Teacher, the first Master or Adi Guru, in which Name did He appear?



Let us Learn Samskr̥tam

This will be a session of **svādhyāya** which literally means self-study or learning for oneself.

Sanskrit is a deep language, where every root sound or syllable of a word forms its meanings.

Example: **svādhyāya** = **sva** + **adhyāya**

adhyāya literally suggests a ‘chapter’ or a certain section.

adhyāya = **adhi** + **yaayaa**

‘**adhi**’ suggests the first or foremost; while ‘**yaayaa**’ means ‘to proceed’ or to advance.

The ancient Scriptures were written to convey a certain ‘lesson’ or a subject leading to wisdom. The subject matter was not divided into mere sections or chapters. It was constructed with an intention to lead through, from one step to another, towards the greater understanding of the essence of the Text.

Thus, ‘adhyayaa’ would mean to start and proceed gradually, through every step towards broader understanding.

Suffixing ‘sva’ before ‘adhyayaa’ would mean to help the inner self blossom slowly, stage by stage. In other words, to proceed gradually towards enlightenment.

Thus, Sanskrit is a deep language, with every syllable having its own meaning. It is rich in essence and most subtle and melodious. It has also been proved scientifically that conversing in Sanskrit facilitates breathing and the root sounds of the ancient Language, is structured in such a way that it promotes overall well being. Utterance of the root sounds of a word, causes certain vibrations that triggers certain points in the energy system; having a direct impact on the functionality of our internal system. It also enhances our ability to remember and focus. No wonder it is called ‘Deva Bhasha’.

It has been the Language of our ancient Rishis.



Gradually, in an informal manner, let us together make a small attempt to learn this Divine Language.

To begin with simple words and their meanings, which might help us construct simple sentences.

Namaste – Hello

Dhanyāvādah – Thank you

(When an alphabet has an upper line over it, it means an extension of the sound. For ex, ā would sound ‘aa’).

suprabātam – Good Morning

Svāgatam – Welcome

mahaodaya – Sir or Gentleman, addressing a masculine gender with respect

mahodaye – Madam

suprabātam mahaodaya – Good Morning Sir.

Sudinam – Su + dhinam = Good day. (It can also be Shubha Dhinam).

kim – what?

nāma – name

Tava – Your

Mama – My

Aam - yes

Tava naama kim? What is your name?

Mama Naama – My name

Bhavathaha – Addressing with respect (masculine)

Bhavathyāha – Addressing with respect (feminine)

Bhavathaha – Sir, what is your name?

As Sanskrit is a language of our ancient wise sages, the words too, are structured in a wise Divine manner. For instance, there is no phrase to mean ‘I have’. Rather, words can only be phrased to mean ‘it exists.’



Example: I cannot say I have a house. I can say, the house is or the house exists. And maybe, later add another phrase to say that it belongs to me.

‘asti’ – It is. (Pronoun)

‘nāsti’ – It is not. (pronoun)

tat – That

bālaka - boy

bālika – girl

thathra – There

kuthra – Where?

hathra – here

With these basic words, one can form simple sentences.

bālaka hathra asti - The boy is here.

bālika thathra nasti – The girl is not there.

hathra adhyāpaka hasthi - here there is teacher

pusthakaṁ hathra nāsthi - here there is no book

pusthakaṁ tathra hasthi - the book is there.

bālaka asti – The boy is.

bālika nāsti – The girl is not.

kuthra asti? – Where is it?

bālaka kuthra asti? – Where is the boy?

Bōjanālaya asti. Bōjanam nasti - There is (place where food is served). But no food.

Every day, if we spend a quarter of an hour, to practise and learn Sanskrit, we shall benefit immensely. Eventually, we can begin to converse. It shall also help us understand the ancient Scriptures better. Together we can participate in the re-establishment of this Deva bāsha and restore the treasure of our land.

सुदनिम् अस्तु॥ Have a good day

उदयन्नादतियः क्रमीन् हन्तु॥

May the Sun, with its rising, kill the virus. (Atharvaveda, 2.32.1)



A Verse and its Meaning

To begin, there cannot be a better verse, than taking His own Names from
ŚrīPāda ŚrīVallabha Sahasranāma

Presenting here 200 from His infinite Names – with their meaning (these Divine Names are beautifully embedded within the Charitrāmrutham)

Ōm śrī Mahā Ganapthiye Namaha

Ōm śrī bālā kriṣṇa (Udipi Krishna)

kanyākaparamēśvari sōdhārā (Brother of Kanyaka Parameshwari)

trikālā pātiyē (One Who rules over 3 states of time-past-present-future)

vyāghrā parichārā-sēvita (for Whom tiger waits in service)

mahā kālā (Who is the Great embodiment of Time)

Hari Hara Putra (Son of Hari Hara)

Jaganmaatr sat swaroopa (Sripada Himself is Universal Mother, as stated in chapter1)

Dēvēndra sampūjita (One Worshipped by Devendra)

Kadamba Vana niranthara vāsa (Who eternally dwells in the Kadamba Forest)

Mīnākṣhi sundarēśvara (God and Goddess of Kadamba forest – Madurai)

Vyāgara chārmāsāna (One Who has Tiger's Skin for Seat)

Vyāgara vāhana Veera (Great One Who rides on a Tiger)

rudra chāmaka sārā vyākhyātr (Who expounds the inner meaning of rudraadhaya)

yōga kriyā bodhakara (One Who expounded Kriya Yoga)

triguna jetra (Conqueror of 3 states)

brahmakamal-ārchita badri nārāyaṇaya (Narayana Worshipped by Brahma Kamala)

kēchāri mudra mūrti (Who appeared in Kechari Mudra)

jalayogādhipati (Lord Who remained in Jala Samadhi Sthithi)

ādirāja (Supreme Lord)

viswa māha-rāja (Great Lord of the whole universe)

sārvatrika Devāvathara (Universal Divine Incarnation)



sarpā riṣī sampūjita maheshwara (Worshipped by serpent of special class)
pādagaya kṣētra vāsin (Residing forever at Paadgaya Kshetra)
paramjyōti rūpa (Personfication of Great Light)
dhīrga Kamala lochana (One with lengthy and beautiful eyes)
śrīsailōdita mahā jvālā (Great Light Originated from Sri Saila)
Dhaiva lakshana pādhassthāna śrī charanā (With sacred marks on Feet)
Anasūya nandana (Son of Mother Anasuya)
divya dōla dēva bālaka (Divine Child Rejoicing in Divinely decorated celestial swing)
amma vāsavi bhrātrabhandha (Twin brother of Vaasavi Ma)
ōmkāra rūpa (Personfication of Aum)
bṛhatsila nagara jyestharāja (Elder brother, Chieftain at Brihatsila Nagara)

praḍōṣā mahātvā bōdhā (One Who expounded greatness of Pradosha puja)
praḍōṣā pratigrāhin (Who Himself receives the Pradosha Puja)
mallikā arjuna (Lord Mallika Arjuna)
anna āhāra Vitharitrā (Bestower of food and nourishment)
Loka kalyāna Kāranakāa (Primary Cause for the Well being of the world)
Parābrahmāmarā (Birthless and Deathless One)
Trimurthi Dattātreyā (Lord Dattatreya)
śrī kṛṣṇa śyāmala
śrī rāmō lalitāmbika (2 Names told by Sripada in Chapter 4)
Parāmrutha Sāgarā (Source of all Sweet Divine Nectar)
Bhoga Moksha Supradhāya (Very liberal in offering nourishment to body & soul)

kadalivanā yati rājā (One Who did penance at Kadalivana)
prajñāpura samarthā rājā (Swami Samartha Maharaj at Pragnapura – Akkalkot)
dhīsila nagara jagat pitrā (Supreme Lord at Dheesila Nagara – Shirdi)
Nandā ḍīpā aṅṅār dvījadēva (Lord among the sages - Who sat amidst Nanda Deepa)
mahā karuṇa mūrta (Most Compassionate)
tirumala nivāsa (Lord at Tirumala)
gāndharva nagarā ādi dhaiva (Lord of Gandharva Nagara)
pitikāpura nityā vihārā (Who plays eternally at Pithikapura)



karma kṣāyakaraya (The One Who destroys karma of His devotees)

varā siddhi vināyaka (Vara Siddhi Vinayaka)

Svarṇa mahā gaṇapati roopa (Aiynavalli Kshetra Golden Ganapthi)

sanīśvara sva-aradhita parabrahma (Parabrahma worshipped by Saneeswara)

sāvitru maṇḍala antarbagā prakāsa jvālā (Bright Light from the core of the Sun)

sāvitrukatakachayana prativādha (Who came as an Answer to Savitrukathakachayana)

pūrṇa jñāna avatara (Incarnation of Absolute Wisdom)

sanātana dharma sthāpain (Who installed Sanathana Dharma)

akhilāṇḍa kōṭi brahmaṇḍa nāyaka (Hero of the Entire Cosmos)

sarva lōka nirmānā adhikāra (One Who directs/rules -Administrator of all the worlds)

prākṛta dyutīta (Original Source of Illumination – Who illumined all the worlds)

trīśakti anāgha dēvi dēvā (Lord of Mahalakshmi, MahaSaraswathi, MahaKaali)

ṣōḍaśikala paripūrnavatara (An incarnation with sixteen kalas)

ajara Mahāvathārā (Mahavathar Babaji Who is ageless)

appala rājā sampūjita kālāgni śāmā (Kaalagni Shama worshipped by Appala Raja)

Kaivalyashringa Visveswarā (Visveswara Mahaprabhu)

atrivarāda

yōgirāja

digambaravādhūta

yōgijana vallabhā

līlā viśvabhārā

siddha rājā

jñāna sāgara

Maayamukthaavadhoota

ādi guru

samās karaheena śiva svarūpa

dēvadēva

dattāvadhoota

Digambara

śyāmā kamala lōchana

(Names of 16 forms in which Datta gave darshan, mentioned in Chapter 8).



viṣṇudattā arādhita nīrakara (The Formless One Worshipped by VishnuDatta)
brahmaṇḍa chamatkāra-kaaraṇakaara
(Primary Cause of all miracles, His sportive plays are spread over the universe)
marānā vijaya (One Who is Victorious over death)
veṅkaṭachala (Destroyer of sins)
śuddha śānta satva svarūpa (Embodiment of Purity, Peace, Satwa)
agni vastra dhārin (One Who wears robes of fire)
sat chit ānanda svarūpā (Embodiment of Truth, Wisdom, Bliss)
ardhanārēśvara (Siva-Shakthi)
adi sesha asamartha stutya Adi natha (Whose greatness Adishesha is unable to praise)
pavitra hema maha jvaala (Effulgent Great golden Light)
brahmamuhūrta kāraṇakārā (Because of Him Brahmamuhurta gained importance)

dharma śāsta (Lord Aiyappa)
dharma sāmrajya mahā adhī pāṭi (Great King of Dharma Who holds dharbar,)
rājādi rājā yōgirājā (Great, Magnificent Ruler)
sarva laksha-varshaadhi baalaka (One Whose age is several lakhs of years)
Kuruvapur Nivasa (Young One at Kuruvapura)
kōṭi punyātma prārthanā prativya (Who came as an Answer to crores of pure prayers)
dēvaki nandanā gōpāla (Son of Devaki– mantra given by Sripada to Tirumala Das)
satya dharma sthāpana puruṣa (Lord Who installed Truth and righteousness)
yuga kalpa tithi vidhadhati (One Who decides the dissolution of worlds, aeon)
nā- asamartha samaratya (One for Whom nothing is impossible)
ksheera prathiroopa pavitra bhaava supreethaa
(One Who is pleased with milk – One, pleased with pure bhakthi as pure as milk)

swarna pithikapura sthāpanakāra (Who established Golden Pithikapura)
swarna loka marga nirdhishta (Who showed us the way to the Golden world)
kukutīśvara puṇyanilaya svayambu Datta (Swayamb in sacred Kukkuteswara Temple)
tuviṣṭama savērya (Incomparably Stronger than the Strongest)
Ahitakara gārvā nāṣhaka (Who destroys the pride/arrogance - Kulasekhara episode)



chitta nakṣatrasē mānikā lāuhitīkā svarṇa jvālā

(Who shines with golden ruby lustre on Chitha Nakshatra)

sarva darśanaya (Omniscient)

sarva-ṭrāsātvin (omnipresent)

sarva śaktivatē (Omnipotent)

śrīshti stithi laya kārya kāraṇā (Who takes care of Creation, Maintenance, dissolution)

Viswa kundailini nirdheshika adhikāra (Who has Authority to stir Universe-kundalini)

Para shaktha (Prime Power)

sādha sumadurādhana dhatrē (Who constantly bestows nectar)

agni dēva anusēvita mahā jyōti (Great Light to Whom fire-god stands in attendance)

mātr devi gāyatri roopā (Form of Mother Goddess Gayatri)

gāyatri mantra sārā (Himself, the essence of Gayatri mantra)

dhō chow pāti dēv saṅghakya bōdhaka (Who expounded on the numbers 2498)

trayastrakoti dhaivaadhi-pathi (Lord of 33 crore forms of deities)

trikalā vijayan Atri Putra (Who has won over 3 states of time, Son of Atri)

nirguna tatwa (Supreme Phenomenon Who is Formless)

dhvādāsya sat vāk uchyata (One Who declared 12 statements of Truth)

anadhyā rakṣaka (Protector of the orphaned)

sakala siddhāntha moola tatwa (All philosophies, theories originate from Him)

sarva tantra mantra shāstra sāra (He is the essence of all mantra,sastra)

sarva siddhi sarva śakti mūlādhāra (All siddhis and all powers find synthesis in Him)

tanmātrasiddhānta rahasya pravāktr (Lord Who expounded the theory of atoms)

Sampūrna yōgāvathāra (Comprehensive Yogic Incarnation)

Adī yōgēśvara (Lord of Yoga)

Yōgā dēvahārā dātṛ (One Who offers Yogic ambrosia)

Sarva yōga nilaya sahashta (One Who is present in all states of Yoga)

dēvamṛutha vyutta kāra (One Who drenches with Supreme nectar)

drishtyagochara (One Who is imperceptible by the senses)

ananta paramānanda sārā (the essence of pure ‘ananda’)



adhvaita jñāna bōdhaka (Who preaches pure wisdom, Advaita)

swarna ganapthi Maha yagna kaarana kaara (The Cause and the fruit of the great yagna when Golden Ganapthi manifested)

Satyarishi Baapanaarya prathishtaapita maha surya prabhaa (The Great Light which was transferred by Shakthipath by Satyarishi Baapanarya)

pāpapunya karmāthr dhandādhipati (He measures papa-punya and grants justice)

āḍumbara vṛkṣā vasā (Who is embodiment of collective consciousness)

ananta chaitanya svarūpa (Who permanently resides in the Audumbara Tree)

achinthyata tva balaka roopā (Incomprehensible One, Beyond reach of mind, in the form of a Child)

ananta kōṭi brahmaṇḍa sadā ānanda (The Essence of supreme perpetual bliss)

Dhivya Mangala Surya Kirana drshta (Who appears in the golden rays of the Sun)

Sarvalōkanitya-avathārapurushā – (Whose manifestation continuously happens in subtle, higher worlds)

sarvalōkādhī Purushā (Lord of the Universe)

premāhvaana bhaktha vatsala (One Who calls to His devotees with love)

paramaprēma pavitra mūrti (Embodiment of pure love, Who is reached by love).

mahā karuṇati pāti (Most Compassionate)

bhaktha suhrdayātma ŚrīVallabha (Beloved, most closest, dearest to devotee's heart)

Parama prēma bahukrīpakrānta nētra dayānidhi (Most Compassionate Lord from Whose eyes, infinite love and compassion oozes to all of Creation)

sarvaprēma pavitra mahāprēmā sārā (Essence of pure Divine love, essence of all love)

prēmākara bhaktha vallabhā (Beloved One filled with love for His devotees)

atyanta prēma bhaktha-bandhava (One Who is bound by true love of devotees)

bhaktha prēma naivedya sukshmakiranaroopa sveekaarya (One Who in a subtle form accepts the naivedya offered with love by devotees)

Anantha Karuṇyāmṛitha Deva (Lord with infinite love, compassion)

nētre nētrāchaḍa iva bhakta rakshakā (Dear One Who protects His devotees like eyelid protects the eye)



bhakta parabhakti samrdh-dhaitār śrīvallabha (Beloved Lord Who fulfils the pure devotion of a devotee)

satya jñāna ananta brahma rūpa (Embodiment of Wisdom, infinity, Source and Truth – as said by Him)

Dharma karma bhakti yōga jñāna bōdhaka (Who preaches Dharma, Karma, Bhakthi, Wisdom and Yoga)

chathursashtikoti yōgini paripūjita (One worshipped by 64000 yoginis)

Sarvēśvara (The Supreme Lord)

Kshetra Kuruvapūr vāsin (Who eternally dwells in Kuruvapura)

aruṇācalēśvara (Arunachala)

bhakthi phala dātr (Who gives the fruit of devotion)

amṛt avapūr kamaṇḍalu-dhārin (Who sprinkles with nectar from His kamandalu)

chandrakāladhāra (Who has the moon on His forehead – flow of eternal ambrosia)

parama mahā tatvā (Para Tatwam)

sarva theertha kshetrādipathi (Lord enshrined in all sacred places and pilgrimages)

sarva shruthi smrith-ithihāsa vrndāraka (Lord Who is praised in all Scriptures)

Anantha mahā ananthā (Infinite, infinitude unto infinitude)

sukshmaloka nitya avathārā (Lord of the subtle words – Permanent Lord)

Chathurveda sada pujitha paramDevā devā (Master constantly worshipped by the four Vedas)

gnyāna vyākaraṇa kāra (Author of the Grammar of wisdom)

Dhivya Mangala Sundara Roopā (Most auspicious Aesthetically Divine Form)

manusha roopa mahāleela nātha (Formless One sporting/appearing in human form)

dhivya jñāna yōga bōdhaka (Who taught Dhivya Gnyana Yoga)

srishti kāraṇa mahā sankalpa kāra (Who is the primary Cause of Creation, Who Himself is prime resolve)

bhaktakarma samhārakāra (One Who destroys the karma of His bhaktas)



Mahārāṇi sumati narahari yōgāgni putra (Form of Fire Born of yogic Lights from Mother Sumathi & Narasimha Raja)

Ajā (One Without Birth)

Ajaya (One Who is unconquered – Ever Victorious)

Ajasra (Perpetual)

Ajara (Ever Young - Ageless)

Amara (Deathless)

Rāja (Lord, King)

Ananta nirguṇa nātha (Infinite, Formless Lord)

ṣōdāṣi mahēśvara (Lord of Sodasi Maheswari / Kamakshi / Kamakhya)

kubēra prārthacita bhikṣadhana dātrā (One Who gave alms to Kubera when asked)

Sarvalōkanitya-avathārapurushā – (Whose manifestation continuously happens in subtle, higher worlds)

śrī dattā purāṇam karaṇakārā (The primary cause/reason of Datta Purana)

siddha maṅgala stōtra sārā (Primary cause & Essence of Siddha Mangala Stotra)

Sārvatrika mahā chaitanya (Great Universal Consciousness)

triśūla dhārinā mahā rudra (Maha Rudra, Who holds Trishula)

sāśvata ṣōdaśavarṣa skanda (Lord Who is forever sixteen years)

ṣōdāsi-sahasrēndra (Lord with complete 16,000 potencies)

hṛdhistha bhikṣu mahā dēva dēvā (Dearest One Who appears as a bhikshu, Lord of all Lords)

(To be continued.....)



Punardarśanāya

‘punar’ means again

‘darśanā’ means to see

‘aya’ could also mean ‘arrival’.

Punardarśanāya means ‘Until we meet again’.

Or on a deeper level, it could also be said, until the moment arrives for us to meet again.

Let there be a continuation from where it’s halted, in the next ‘adhyaya’.

The next edition will be available on the next (Dec) Chitha Nakshatra -

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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!

Jaya Guru Datta Digambara
Sree Sainatha Digambara
Digambara Digambara ŚrīPāda Vallabha Digambara
Digambara Digambara Śrīchakra Dattatreya Digambara