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Just an other vessel, as He ferries us towards the eternal shore of Light

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



Charanāmṛth



svāgatam

aum Ganeshaya namaha

Charithamrtham states – To understand the Goddess nature in Sripada, one needs to be an earnest spiritual aspirant.

The original Source energy or Adi Shakti is beyond human comprehension.

To put in gross terms, THAT Which is beyond description is neither male nor female; and yet, both female and male. It encompasses the Higher and the lower forces of Nature; and all that's in-between and around. This, This Energy is all encompassing.

Sripada Vallabha is directly symbolising this Energy, the highest Source, that which is indescribable!

HE is Himself Adi Shakthi.

To understand even a miniscule of this incomprehensible nature, love is all that is required – unbound love unto this Charming avatar.

As He Himself has stated, He can be reached through love and only love.

Constant contemplation on His form, reveals the most mystic of essences lying concealed in our ancient Scriptures.

To this Timeless Master, our endless love and humble prostrations.

Lets spend this nine day period, in contemplation of the great Lord... let's overcome the repulsing forces within.

Let's emerge victorious in this inner battle..



Let's win over darkness, hatred though love... **Digambara Digambara Sripada**
Vallabha Digambara

From the Dwarakamai

I do not reside in one place. I am present in the waters, on the land, in the woods, amongst the people and away from the people, in your own country and in foreign lands, in the skies and in the light of the sun.

I have taken this human form to remove the mis-concept of those who consider Me to be present only in this body of three-and-a-half arms length.

- Sainath Maharaj



Reminders from Charithamrtham

Daily programme of the Maha Durbar

At times He would preside over the Friday durbar in Kurungadda. At other times He would hold at Panchadev Pahaad. In the same manner, the Thursday's durbar would be held either at Kurungadda or Panchadev Pahaad. It depended on His will. Every Friday He would offer turmeric bits to those who sought His blessings and other pious women.

During the durbar on Sunday, He would explain the subtle **Yoga tatvam**. After that He would inquire the visitors of their welfare. He would patiently listen to their worries and console them. In Monday's durbar, He would narrate episodes from **puraana**. After the discourse He would inquire on the welfare of the devotees. In Tuesday's durbar, He would teach **Upanishad**. After which He would listen to problems and suggest solutions and console the distressed ones. In Wednesday's durbar, He would explain **Vedam** and detail on the inner meaning of Vedic verses. Afterwards He would patiently listen to the woes of devotees and grant them solace. In Thursday's durbar, He would explain **Guru Tatvam**. There would also be the remedying of worries and healing chronic diseases of devotees and granting them solace and assurance.

However on that day day meals were specially prepared and served to all people. Sometimes, when love for devotees swelled in Him, He would personally serve food to them. Some people have also had the fortune of being fed by Him. He used to forcibly feed food into the mouths of those who hesitate to ask and thus make them eat. He would say that His treasury was always full and there was no question of paucity of wealth or food. In Friday durbar, He would teach **Śrī**



Vidhya Tatva. He was invariably distributing turmeric bits. In Saturday's durbar, He would teach the greatness of **Shiva Tatvam**.

Those blessed devotees who saw the Durbar of Śrīpāda Swami were indeed blessed. Devotees would bring rice grains, vegetables, jowar and raagi grains. Everyday there was a feast of food, but on Thursdays, special preparations were made. Some sweet item would be invariably prepared and distributed to devotees. **The heart of Śrīpāda is very tender. The troubled lot, who visited Swami Śrīpāda's durbar, would leave consoled, contented and overwhelmed with love. He used to tell that Grace would surely be granted if Datta Puraanam is read. The love of Śrīpāda outwits the love of crores of mothers put together.**

- From Chapter 48

From Sripada Vallabha Charithamrutham.

Digambara Digambara Sripada Vallabha Digambara



To be in Sripada's Dharbar, how was it like ?

How would have it been... to a loving devotee....

Humbled... grateful.. fulfilling... enlightening.... all at once... ?

As Charithamrtham states, Purana(s) are not mere fiction. There are several layers of deeper meaning, which are only revealed to earnest aspirants.

Probably Swami touched on those, revealing deeper essences from Puranic Texts, to meet each seeker at their respective stations of awareness....

Devi Mahathyama

This ancient Text in a majestic poetic form written in Sanskrit, describes the long journey of the human soul, from source, to its destination. The birth, the battles - and many challenges faced, before it could reach the state of self-realisation; the experience of freedom.

The march of the soul is dramatic. It is not a lagging or a crawling but a beautiful, sonorous, musical advent, you may call it. This is the beauty of the Devi-Mahatmya. All Epics have this particular character of grandeur, uplifting the emotions, and chastening the intellect of the devotee who goes through them.

This grand epic is a part of the Markandeya Purana, containing thirteen chapters which are grouped into three sections, known as the *Prathama Charitra*, *Madhyama Charitra* and the *Uttama Charitra*. As in the Bhagavadgita, sometimes we are told that the eighteen chapters can be grouped into three sections of teaching,



The journey of the soul is graduated into three major steps, though there are many minor steps involved in these three major ones. While we have to rise through various rungs of the ladder of evolution, we come to three points or halting places, we may call them, where there is a complete transformation of outlook, attitude and constitution of our being.

These threefold transformations of the spiritual being of the aspiring soul are dominated or presided over by three deities known as Maha-Kali, Maha-Lakshmi and Maha-Sarasvati. These three presiding forces are representative of the powers of the spirit within manifesting themselves in an upward ascent towards freedom ultimate, so that in this march of the soul to its freedom, it carries with it everything that is connected with it. The difference between the spiritual march and your march along the road or a highway is this, that while in your march on a roadway, you alone walk and nobody need accompany you, nothing need be connected with you, and you can have a free walk independently; in the spiritual march, it is not such an isolated march, but you carry with you everything that is connected with you. Now, what are the things connected with you that you carry? There are four stages of this relationship.

Consciously we are related in a particular manner and subconsciously we are related in another manner altogether. And deeper still, we have a layer where our relationship is more akin to a unity of life than to a diversity of personality. There is a fourth stage which is incapable of any description at all. We do not know whether we are to call it a unity or a diversity, or oneness. This is the goal towards which the soul is journeying.

In the description of the Devi-Mahatmya, we are carried forward psychologically and spiritually to our destination of the ultimate realisation.



There are three stages of transformation described in the three sections of the Devi-Mahatmya.

The first one is where Adi-Sakti awakes Maha-Vishnu who was asleep, so that He may destroy or overcome the original demoniacal forces, Madhu and Kaitabha

The dejected king Suratha & the noble man Samadhi come to the hermitage of rishi Medha and he tells them about the exploits of Devi.

Su-ratha means a good chariot and it stands for an able body. Scriptures liken the metaphor of body as a chariot, mind as horses, gnyana (wisdom) as reins, the Higher Self as the charioteer, and the Self as the One (the silent witness) seated in the chariot.

Samadhi also means to be aligned with the deeper intellect.

An able body and a focused mind - Suratha and Samadhi, dejected with life and in despair, approach the sage Medha.

Medha means higher wisdom.



The second stage is where the same Sakti manifests Herself as Maha-Lakshmi and overcomes Mahishasura and Raktabija.

The first story told by rishi is of the slaying of Madhu and Kaitabha. Madhu means honey. Kaitabha comes from keeta and stands for bee-like nature. Honey and bee stand for the fruits of the material world which are transient in nature.

These demons directly correspond to the demoniac qualities within us, which are attracted to things of the world, like how the bee is enamoured of honey.

The third one is where Sumbha and Nisumbha are destroyed by Maha-Sarasvati. And the nine days of worship comprehend these three stages adored in three days of worship, each.

As we cross the 9, then comes the *Vijaya-Dasami* - the day of Victory, where you master the forces of Nature completely and your goal is reached.

Charithamrtham states the magnificence of number 9.

When you step over nine, you enter into Infinity. Numbers are only until nine,

After nine, there is nothing. The whole cosmos is within nine. But when you transcend the nine, you have gone to the vacuum – the Infinity, which is beyond cosmic relationship.

The lower powers of Nature are like dirt. We call them *Mala*

, ‘*Vishnukarna-Malodbhuto Hantum Brahmanamudyato*’, says the Devi-Mahatmya.

The Madhu and Kaitabha, two Rakshasas (demons) are supposed to have come out of the dirt of the ear of Vishnu. The lowest category of opposition is of the nature of dirt, *Mala*; and psychologically, from the point of view of the seeking soul, this dirt is in the form of *Kama, Krodha* and *Lobha*. ‘*Kama Esha Krodha Esha*



Rajo-guna Samudbhavah,'

'Kamah Krodhastatha Lobhah Tasmāt Etat Trayam Tyajet'

It is desire and anger born of *Rajas*; desire, anger and greed, these three therefore should be abandoned,—says the Bhagavadgita. These three are the gates to hell. These three are regarded as dirt, because they cover the consciousness in such a way that it appears to be not there at all. It is like painting a thin glass with coal-tar. You cannot see the glass. It is all pitch-dark like clouds. This has to be rubbed off with great effort.

When this *Mala* or dirt is removed, we get into another trouble. Do not think that when you are tentatively a master of *Kama*, *Krodha* and *Lobha*, you are a real master of yourself.

There are subtler ones, more formidable than these visible foes. As a matter of fact, the subtle invisible enemies are more difficult to overcome than the visible ones.

When we manage somehow to overcome this Madhu and Kaitabha, *Kama* and *Krodha*, we get into the clutches of Mahishasura and Raktabija. They represent the *Vikhepa Sakti*, the tossing of the mind. Every minute the mind changes its forms which multiply in millions.

That's why the Devi-Mahatmya, states how Mahishasura changed his form. Now he is an elephant, now he is a buffalo, now he is something else. If you hit him in one form, he comes in another form. And this is our inexhaustible opponent. His energies are incapable of being exhausted. However much one may try to oppose the *Vikshepa Sakti*, it will manifest in some form or other.



This is described in the form of the demon Raktabija, whose drops of blood were seeds of hundreds and thousands of demons like himself coming up.

When the Devi severed the head of one Rakshasa, the blood fell on the ground profusely and from that blood, millions cropped up. And when She killed them, again another million cropped up. So there was no end for it. If you cut off one or two desires, the desire is not over. The root is still there. The branches are only severed. Unless the root is dug out, there is no use of merely severing the branches of the tree.

So what did the Devi do?

She asked Kali to spread her tongue throughout the earth, so that there is no ground at all for the Rakshasas to walk over. They had to walk over the tongue of Kali. So huge it was. And now the Goddess started cutting their heads and when the blood fell, it fell not on the ground but on the tongue of Kali. So she sucked everything. Chariots and horses and demons and everybody entered her mouth. She chewed all chariots into powder. So likewise, we have to adopt a technique of sucking the very root of desires and not merely chop off its branches. Otherwise, desires will take various forms like Mahishasura.

When we think that Mahishasura has been killed, he comes as a buffalo and when the buffalo is attacked, he again comes as an elephant, and if Devi attacks the elephant, he comes as a bull and attacks Her.

So, there is no way of overcoming these desires by merely dealing with them from outside by a frontal attack. Their very essence has to be sucked.



Because, a desire is not an outward form or an action, it is a tendency within. You may do nothing, and yet you will have desires. Because, desire is not necessarily an activity. A desireful person need not be very active. He can be sitting quiet, doing nothing, saying nothing, and yet be full of desires.

Because, it is a tendency of the mind, an inclination of consciousness, that we call a desire. That can be inside, even if there is outwardly nothing.

This is the *Vikshepa Sakti*, –distraction, tossing and the chameleon-attitude of desire, –which attacks us, when, with Herculean efforts, we try to destroy or gain control over *Kama*, *Krodha*, *lobha*, *madha*, *matsarya* to reach *moksha* – our final destination.





Name from His Sahasranaama

thāraka rāja yoga bodhā ya namaḥ	<i>He expounded on Tāraka Raja yoga</i>
dvā-das-aksharee vidhya dharā ya namaḥ	<i>Lord Who taught science of Time-dwādasāksari</i>



An extract from Charithamrtham:

Chapter 11

Lord Datta is intrinsic in all Deities; He is an embodiment of all Deities. **By worshipping Datta one can obtain the results of worshipping all Deities.**

Sumathi Amma used to worship Parama Shiva, recalling the Anasuya tatvam embedded in Ishwara, during the time of Pradosha.

The intrinsic aspects of Ishwara (forgiveness, compassion, selflessness and higher virtues) in Lord Datta are reflected in Anasuya Tatwam. They manifested as Śrīpāda through Sumathi Amma who was on an equal plane to mother Anasuya.

It is a wonderful yogic exercise. Śrīpāda was not born out of the physical union of parents. Yogic lights emerged from the eyes of Appalaraja Sarma and mother Sumathi who were in deep meditation. By nature, Śrīpāda is a personification of Light.

- This Navarathri let us contemplate on this glorious incarnation of Light – Which is neither male nor female; beyond... Yet accessible through pure love, and only love.... Which is unconditional...



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

Digambara Digambara ŚrīPāda Vallabha Digambara

