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**DIVINE DARSHANA OF THE CHARAN KAMAL OF
SHRI VALLABHADHISHA**

-: Nivedaka :-**NANDKUMAR**

J.GANDHI

-: Sevaka Mantri :-**SHRI VALLABHA**

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(1) In order to circulate this Booklet in the every corner of the world, it would be printed in the lot of 32,000.

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The complete narration of this Booklet along with clarification of the rudiments of Pushti marg, and clear pronounciation to avoid difficulty in pronouncing the difficult words the cassette along with the meaning is available at Rs. 11/- per one copy + expenditure to send it - 5th January, 2005.

Shri Gusaiji Prakatya Din : Magshar Vad -
Norn-2061

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॥ Sri Gokulendur Jayati ॥

॥ Sri Vallabh O Jayati ॥

In this Kaliyuga attainment of god is being very difficult owing to the souls engrossed in materialistic world. It should be possible if the souls are led to the service of Shri Krishna by as if drinking the name form and virtues of Shri Vallabhadhisha and if they relish, think and remember the symbols of the Charan Kamal of Shri Vallabha. If these souls relish the description of these symbols then through = Shri Vallabh eva Gati Mama- will attain god. Lord Shri Krishna accepts the souls of pushti path by doing grace in the form of Vallabhadhisha. Shri Nand Kumar Gandhi has served the path by doing publication of the description of the symbols of the Charan Kamal of Vallabhadhish. For that he deserves blessings.

- Goswami Shri Kanaiyalalji, Viramgam

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SHRI MANGALACHARANA

CHANDA-ANUSTUPA

Chinasantanhantaro Yatpadambujrenav: I

Sviyanam tannijacharyan pranmami muhurmuhu : 111II

Yadnugrahto Jantuhu Sarvaduho khatigo Bhavet I

Tamham Sarvada Vande Shrimadvallabhanandnam II2II

Agnantimirandhasya Gnanamjanshlakya I

Chakshurunmilitam yen tasmai Shri gurve namah : II3II

Namami Haradaye Sheshe lilaskshirabdhishayinam I

Lakshmisahastra Lilabhi: Sevyamanam Kalanidhim II4II

Chaturbhischa Chaturbhischa Chaturbhischa Tribhistatha I
Shadbhirvirajate yodso Panchdha Haradye mam II5II

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BEST WISHES

All around there is Kaliyuga. Shri Mahaprabhuji delivered the last message to his own fellowmen. Let us remember those words again. Because 99% in present age, Shruti is vanished from the memory.

*Yada Bahirmukha Yuyam Bhavishyath Kathamchan I
Tada Kal Pravahstha Dehchittadayopyut 111II
Sarvatha Bhakshachishyanti yushmaniti matirmam I
Na Laukikah Prabhu Krishno Manu te Naiv Laukikam II2II
Bhavstrapyasmadiyah Sarvsvashche hisshchve sah I
Parlokashcha tenayam sarv bhaven sarvatha II3II
sevyah s eva Gopisho Vidhyasyatyakhilam hi nah II4II*

Everyone knows how hardly Shri Vallabh's orders are being adhered to by his own progeny. Shri Vallabhdhish did not cross the ocean or the river Saraswati and taught all to learn from this. Instead of concentrating on 'Swarup', chaos is created by running all around making on astray from Seva-Swarup and increase in obstacles for the attainment of the Lord. Shri Gusaiji 2nd Acharya was invited by kings and

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regining authorities as he was the 'Judge' a title conferee! by Samrat Akbar. Compared to that, todayone has to rush to an ordinary administrator of the govt. and has to be addressed as 'Sir', instead of Lord residing in devotee's home (home=ghar=in Sanskrit it means temple). When public temples are created more and more acharyas will be forced into uncompromising situations, mental tension arising out of litigations and order from the govt. will eat away the words what Shri Vallabh teached. What devotees can expect in such times ? Mediocre Bhagvat Saptah and 'Loti' mahotsavs eat away precious times and people get lost in such ordinary enjoyment. Thus in such a time, I am very happy to make you remember that path of taking the soul and to reach him to Shri Thakorji the one took by queen of 'Mahavan' and achieved the status of lila abode by adhering to Charan-Kamal (Lotus) of Shri Vallabh. Whatever joy you receive once you touch this road, I offer the same to my Guru Shri Vrajratnalaji (Surat) of Sixth Pith.

- NJ. Gandhi's
Jaishrikrishna

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Humble Statment

Divine Souls, however separated (from the Lord) Since hundreds of years and not yet reached Lord's "Nikunj" have been remembered by Shri Swaminiji. This led Shri Vallabh Prabhu to abandon even "Raslila" and came down on this earth, went into too much of labour and established Pushtimarg the Path of Devotion thru Love- for the benifit of these souls. The 'path' Reveals "Sewa" for & of the Lord thru "Brahma Sambandh" "Mantra" - (Secret formula) there by making him to offer everything of his possesion, to Lord. This helps him unite with the Lord as his ego and feeling of "mine" now are united with the Lord. This unique style of leading daily life by total devotion to the Lord and no one else; continuous 'Sewa¹, rememberence singing his glory, meditation, thinking and longing for him all the times makes the devotee control his mind is with the Lord. He retrieved divine souls, put them on this 'Path' and helped them unite with the Lord and enjoy the sportive "Lila" of the Lord. After Shri

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Vallabh's " Asur-Vyamoh Lila" (i.e. Shri Vallabh left his physical body), souls who although got "Initiated" in this path, having received 'Brahma-Sambandh' mantra from Shri Vallabh's progeny, lack of "Satsang" (Company and discussion of thoughts among similer persons as well as under the impact of current timings (Kaliyug) are not serving the Lord in their home, instead started crowding Haveli temples. Instead of going in for eight fold "Darshanas" may be one in entire day and perhaps one or two "Manorath" in a year suffice for them ! Such large crowd of uninformed people is obviously utilised wrongly by proffesional orators and by those arranging "Shrimad Bhagvat Saptah". These professionals have started minting money by arranging such "Saptah" as if this was their trade. This means that although these souls are 'dixit' i.e. 'initiated' in Pushti, the path of grace, they do not receive love from Krishna as they do not reach to Lord for his "Seva" Those souls who are 'dixit' inititated by 'Brahma Sambandh Dix' are promised

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by Shri Vallabh that they will be taken all the way into " Sanctum-Sanctorium" Krishna's "nikunj" hence Shri Vallabh has to put in extra efforts for

these souls. Anyhow for those few souls who are not among this crowd, I have been made instrumental by the grace of Shri Vallabh and by the inspiration of my guru Shri Vrajratnalaji Maharaj Shree (6th Pith Surat) this small booklet is published. This is with the hope that it may lessen the load (of Shri Vallabh) by illustrating the short cut to come closer to the Lord. By sending this small booklet in every corner of the world we hope the devotee wherever he is, he is availed of a tiny drop out of ocean of grace of Shri Vallabh. It is my humble request to every Vaishnav who receives this booklet to participate in this work of spreading the message and to lessen the burden of Shri Vallabh. Krishna says very clearly in Bhagvadgita in his own words that he can not be realised by information, knowlege of bookish scholarship. After seating and listening thru many Bhagvat Saptah; if

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mind is still not engrossed in "Sewa" of Thakurji, then what's the use of it all ? what to do now ? The only answer is to take refuge in the Charan-Kamal of Shri Vallabh. Best action is, what Vallabh said, is 24 hours "Sewa" of the Lord, remembering and singing his glory, never take food or even water, before offering to the Lord and never take anything that is not offered to the Lord, First, always remain in the company of Vaishnavas who standby and follow the path of 'Pushti' and read thru books and scriptures that increase your faith-devotion to the Lord. 'He' is the most powerful one and will fulfill all desires of the devotee have this faith firmly in mind. While singing "Sarvottam Stotra" - hymn depicting hundreds of names of Shri Vallabh illustrating his virtues, divine forms of 'his' start manifesting we may not be able to see these with our naked eyes but they always shower grace and make devotee also a divine one. This is like a drop of curd in a cup of milk, one can visualize the effect the transformation of entire quantity of milk into curd

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after a period. Similarly, have fiath, a drop of the ocean of grace of Shri Vallabh can do wonders. Hence one should remember him always.

Acharya Shri Harilalji (mahaprabhu) in his Shikshapatri his famous book of teaching (or advice) has addressed divine souls to take refuge into the Charan-Kamal of Shri Vallabhadhish and keep that dear into one's heart. This will definately fulfill all desires of such divine souls. Desires of devotees are none other than to have divine body useful and

ready for "Sewa" to please the Lord. What is there in the Charan-Kamal of Shri Vallabh, that everything is fulfilled so easily ? well listen ! Shri Vallabh has adorned 15 different auspicious signs in his Charan-Kamal to help fulfill divine actions of devotees. The secret of these signs is revealed here in short, so that the devotees having acquired the knowledge of these signs will adorn them in their hearts.

Now let us understand what happens when devotees with these signs in their heart rendered continuously such stroticas-hymns Sarvottam,

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Vallabhastak, Saptashioki etc. with complete faith in the Charan-Kamal of Shri Mahaprabhuji and not depending upon anyone else when one remembers Shri Vallabh continuously and with heartfelt feeling thru his form names and virtues, Shri Vallabh manifests him self in the devotee's heart and removes all obstacles and ignorance like the sun, when it shines darkness is removed immediately. Thus soul becomes divine. He knows his own "self and realizes that the Lord is all and everything and then the fire of desire for attainment of Lord is revealed. He now long for listening to Lilla of Priya-Pritam i.e. The eternal love play of eternal couple. He gets attached to the form and and Lilla of the Lord. He gets engrossed in Lilla Plays. Like Danlila, Vastrahran Lila, Panghat lilla, Stealing of butter. These are the forms not as per wordly or vedic nature. Because now he is divine one he is always engrossed in "Sewa" rememerence and singing glory of the Lord. Lord's abode of lila is devoid of fear of time and illusion. Such abode is manifested

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in the heart of one who remembers Shri Vallabh and experiences the unlimited bliss of the Lord. In the abode of Nityalilla two stages of Love-one of the nature of union and another of the nature of seperation are considered the highest forms.

One is of the nature of union, another is of seperation. In the stage of union, devotee experiences the Lord along with his Lilla while in seperation devotees experiences only the (Swaroop) i.e. Thakorji. Shri Vatlabh has manifested himself on this earth to help achieve this stage in the devotee. By singing his glory Shri Vallabh is pleased and because of this pleasure, devotee is benifited by the most rare gift - Charan-Kamal (Lotus) of Shri Vallabh.

In this manner one should remember seven signs of right and 8 signs of left as appear on

Charan-Kamal (Lotus) of Shri Vallabh. They are to be held in heart, bow to them and sing the glory of the same. This would result in strong affection for. After knowing what these signs are and with strong

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attachment to them, devotee now attains the stage where a new relationship of chaste lady i.e. devotee and Shri.... as the beloved husband. The husband naturally keeps his consort at his Charan-Kamal (Lotus) and showers her the grace and the lady ; (devotee) experiences eternal bliss. The Charan-Kamal always favour their devotees remove all obstacles and bestow causers devotion to Shri Vallabh. Therefore I pray all vallabhains (those who follow him) to take refuge under his Charan-Kamal (Lotus) for ever

Shri Vallabhadhish ke Charan Nakha Chinha Ko
Dhyan Ur Main Sada Rahat Jinke I

Katat Sab Timir Maha Dushta Kalikalke
Bhakti Ras Gudh Dradh Hot Teen Ke II1II

Jantra Aur Mantra Maha Tantra Bahu Bhant Ke
Asur Aur Suran Ko Daran Jin Ke I

Rahat Nirpeksha Apeksh Nahi Kahu Ki
Bhajan Anand Main Gine na Kinke II2II

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Chand Enko Sada Aur Ko Je Bhaje
Te Pare Sansar Manhe Bhram Ke I

Dhar Man Ek Shri Vallabhadhish Pad,
Karat Man Kamana Hot Jeen Ke II3II

Man Unmatt so Firat Abhirnan Main
Janma Khoyo Vrutha Raat Din Ke I

Kahat Shruti Sar Nirdhar Nishchay Kari
Sarvada Sharan "Raghunath" Jinke II4II

The above verse (kirtan) is the proof of what I have said. Just give deep thoughts and you would understand that those few souls who truly belong to "Nikunj" would be merged into it and will help lessen the load of labour of Shri Vallabh and will please him. With this I sum up my statement.

with vey affectionate
rememberence (of the Lord)
Nandkumar Jamnadas. Gandhi

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Kamal Vajra Aru Gadapataka Toran All Man Bhave I
Sukhad Vallishree Dhanushke Dakshin Charan Ur Lave II
Dhwaja Ankush Aru Min Sudershan Ashtdal Ati Sukhrup I
Kamal Kumbh Yavshri Mahaprabhujike Vam Charan Main Anup II

Charan-Kamal of Shri Mahaprabhuji
depicting First symbol

As per the Indian theory of the creation of the world first Lotus got manifested from the navel of Lord Adi Narayan. Then Lord Brahma appeared in the Lotus and he created the whole universe. Similarly the Ras (devine) universe devine abode for eternal devine play of eternal lovers Priya, Pritam (Radha-Krishna-Swaminiji-Lord) the devine river - Shri Yamunaiji, the devine mountain - Shri Girirajji, beautiful narrow pathways and passages among lush green trees, the animals & birds, Vridavan - the forest of holy

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basil and crores & crores of (thousands & thousands of) groups of devotees are all manifested from Charan-Kamal of Shri Mahaprabhuji. Shri Vallabh just as there are many pollens in Lotus, there are infinite number of pollens in Vallabh's Charan-Kamal too and from every one of them lovely little desire yielding tree is manifested. The heart of devotee becomes extremely pure while meditating on Charan-Kamal of Shri Mahaprabhuji - Shri Vallabh comes to the heart of the devotee and brings out nectar of devotional sentiments. This makes the Lord - Shri Thakorji to rush to the heart of the devotee to enjoy to taste the nectar of devotion. This beautiful stage of sweetness of devotion gets strengthened after each vibration from the Lord leading to heavenly powers for the devotee. This

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heavenly or infinite power of the devotee helps him experience the feeling of universal brother-hood (as he sees Lord everywhere) making him extremely humble. Because (the Charan-Kamal of shri Mahaprabhuji are residing in the heart of the devotee as per the " Kit Bhramar Nyaya" (you become one with whom you long for, all the time), the devotee becomes one with Shri Vallabh, one with devine

universe driving away his wordly-mundane difficulties and helps him enjoy the supreme joy of highest devotion - Pushti Ras. Thus a devotee who sings the glory of Charan-Kamal of Shri Mahaprabhuji will be rewarded by Shri Yamunaji by Pushtifal the grace of God. Which creates feeling of devine love in the devotee's heart making him humble. Therefore this symbol. The

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Charan-Kamal of Shri Mahaprabhuji - should be held firmly in the heart. It will help create the feeling of the universal-brotherhood leading furthur to the feelings of supreme devotion and the constant showering of grace of God (Pushti)

The Gopis - the women of vraja took shelter of Chran-Kamal (Lotus) of Shri Vallabh and were rewarded with unique the highest reward - the Lord of Gokul - Shri Thakorji.

The Second symbol - "VAJRA"

Vajra a powerful weapon is capable of weeding out the lust for wordly matters of eleven sense organs of devine soul and passion born pain. It removes the lust from devotees and fills them with nectar of

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devotion while uniting them with the Lord. Vajra removes all the wordly obstacles of the devotees Shri Vallabh prabhu has held this symbol of Vajra into his Charan-Kamal to root out the three fold evils from the devotees and to join them with the supreme Lord so that they can enjoy the continuous spiritual bliss. The heart of a devotee is very hard like Vajra, Shri Vallabh holds the symbol of Vajra in his Charan-Kamal to soften the devotee's hard heart. Devotee's humbled heart holds the devotional sentiment safely. By the grace of Shri Vallabh the heart becomes so humble and deep and it holds devotional sentiment in increased level. In turn, the theory of illusion (mayavad) is rooted out. Now the

sentiment of devotion (Love) will take its firm hold in devotee's heart like Vajra. This helps manifesting of Lila -Sportive play of Lord and

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devotee's three fold physical discomforts will disappear. When the Charan-Kamal of Shri Vallabhadrish placed upon the holy mountain Shri Girirajji, it became so soft immediatly. It gives the devotee, the highest form of devotion and blesses him to help him identify himself so closely with the Lord.

The Third symbol - " GADA" Mace or Club

Minds of the devotees who have sought the shelter of the Charan-Kamal of Shri Mahaprabhuji remain steady hence there is no down-fall of these devotees under any circumstances. Shri Vallabh holds this sign of Club (Gada) in his Charan-Kamal to illustrate this sentiment. Moreover, this symbol is the deivin form of hand Lotus of Shri Swaminiji upon

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meditating on this symbol - Gada, evil temperament of devotee is driven away and the devotee experience a supreme bliss from Shri Mahaprabhuji wherever the Charan-Kamal of Shri Vallabh appear, everybody's short comings are removed and all desires of devotees become fruitful. They distroy the demons and shelters the theory of illusion (mayavad) to pieces. Since enemy is distroyed by Gada, all the drawbacks personified as enemies, cannot come closer to devotees. The greatest enemy of Pushti devotion is the sense of Illusion, egoistic nature is even bigger. 'Gada' destroys these, consequently, the soul becomes settled in 'Pushti' devotion Ignorance (five types) is also removed, once the devotees holds this symbol in his heart. 'Gada¹ is the fruit of the 'Pushti'

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devotion. Thus those who sing the glory of 'Gada'¹ all their drawbacks will be removed and be victorious all along.

The Fourth symbol - " PATAKA"

Pataka symbolises identifies an abstract concept. Pataka is auspicious object in 'Pushti'¹ devotion and its the most important one. Pataka is decorated first at the time of worshipping Goverdhan. Devotees are full of joy at the sight of 'Pataka' their heart overflows with joy and feel sure of the fact that 'Pataka' being a 'Bilot' one the Lord is soon to arrive. Hence one should hold this symbol in one's heart and experience the eternal bliss. After all Lord (KRISHNA - vrit \$ w the one who is the nectar) follows foot steps of such

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devotees who is filled with eternal bliss.
(Pataka is made out of tree leaves.)

The Fifth symbol -" TORAN" arched
decoration for gates

Afestival becomes live when gates are decorated with wreath of flowers green leaves, colorful designs etc. Thus Toran acts as catalyst for bringing out the sentiment of joy; it symbolises the 'Festival'¹. Body purification which is difficult to attain even one

' immerses himself in renowned pilgrimage places is easily attained by the help of this sign - "Toran". During the stage of seperation

- all impurities of thoughts are completely removed by meditating on this symbol. Consequently there is the sentimental manifestation of Shri Vallabhprabhu either in the form of Swaminiji or in the devine form.

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Thus the devotee is gifted the eternal bliss born out of the sight of this form. Those devotees who are single minded devotees are the lucky ones who serve this sign. It is

advised to hold this symbol firmly in heart for the firmness of attachment the form (Swaroop). Only then one experiences the limitless bliss of the Lord.

The Sixth symbol - " SUKHAD VALLI" an auspicious branch of a tree

This sign gets mentioned in Sarvottam Stotra (Hymn), (This hymn sings the glory of Shri Vallabh) just as a tender little branch of a tree is green and full of freshness the 'Sukhad Valli'¹ is full of nectar of Lilla - Sportive play. Only those devotees who are dedicated and devoted and connoisseur of

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'Ras' can experience the bliss. Others cannot. Krishna devotees who have taken the shelter of Shri Vallabh, they only know. They are the special favourite devotees who experience the shower of grace of Shri Vallabh. They get purified - body, mind, intellect and heart - feel the Sarvatam-bhav feeling of brother-hood among all - and now get entry into the Sportive Play - "Lila" of the Lord. This sign 'Sukhad-Valli' symbolic of "Nikunj" - flora and dense green forests with narrow pathways - where the eternal lovers play their sportive play eternally - is full of this sportive ras-nectar. Thus this sign is difficult to describe. It is giver of 'Ashta-siddhi' all eight achievements. Holder of this sign never gets fallen out of abode of heavenly sportive play. Because those who are firmly attached to Charan-Kamal

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of Shri Vallabh never fall-out. Holding of this sign in one's heart, helps him get entry into independent 'Pushi-Bhakti'. The nectar juice of 'Sportive Play of Lord in Vraja is adorned in the uprising marks which helps break all wordly bondges of the devotees and fulfills all his desires.

The Seventh symbol - " Dhanush"-Bow

The devotee who holds this sign

becomes free from the fear of wordly illusion and death. All his desires are fulfilled as he is gifted with the joy in the form of bliss of Swarupa (the Lord). The Lord enters his heart without any effort and removes all his ailments. Those who are jealous of such devotees

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are brought under control by the Lord himself. Charan-Kamal of Shri Mahaprabhuji are the divine abode of the sportive-play 'Lila' hence a devotee who takes shelter in this abode, he resides there and enjoys the Lila. Thus to seek the Charan-Kamal (Lotus) of Shri Vallabh is to be considered highest effort for the devotee. Just as a bow acts as a weapon to destroy enemies this sign of bow destroys evil sentiments and helps establish the sentiment of brother-hood. In turn, this leads the devotee to the entry into the abode of the sportive play of the Lord.

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The Eighth symbol - "Dhwaj-Flag"

Under the 'flag' everybody is safe. That's what conotes this sign. This auspicious sign gifts fearlessness to devotees either they are in the heavenly abode of sportive play or on this earth, there by there is no obstacle for them in experiencing supreme bliss (maha ras). The pain caused by seperation from the supreme Lord is removed when a devotee takes shelter under this sign. It is instrumental in uniting devotees to the supreme Lord and thereby gifting them the divine love. 'Dhwaj' has a unique place in all auspicious Indian religious rituals whether birthday celebration or 'Puja' worshipping the Lord or such 'Dhwaj' is always on the top of the temple. Similarly

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supreme Lord (Shri Thakorji) has also accorded top place (on his head) the flag of devine love offered by Gopis - the cowherd girls of Vraja. This helps devotee to generate feeling of love for the Lord in his heart. Consequently sorrow caused by seperation from the Lord, present in the heart is removed and devotee's desires are fulfilled. Therefore, one should hold in heart this sign of Dhvaj as appears in the Charan-Kamal of Shri Vallabh.

The Ninth symbol - " ANKUSH"- Goad

'Ankush' the name itself says that this is the instrument by which one controls. Usually it is used to control mighty elephant. In the Pushti Path of devotion of all eleven sense of organs (Nirodh-Control)

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and diverted to Lord is refered as reward (fruit). In Indian philosophy, reckless mind is equated to intoxicated elephant. Hence, Shri Vallabh has rightly held this sign Ankush - to tame the mind of the devotee. . This sign roots out five fold ignorance I (avidya), tames the mind of the devotee gifts him humility and reminds him that he is the humble servant of the Lord. Humility and service these two lead the devotee, who holds this sign in this heart , to the Charan-Kamal of Shri Vallabh and all his desires are fulfilled by Shri Mahaprabhuji himself and the devotee enters into 'Sanctum-Sanctorium'¹ of Shri Vallabh.

The Tenth symbol - " Min"-Fish

Min (Fish) is so fickle (In Indian

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scriptures beautiful, eye catching eyes are described comparing them to deer's eyes or the shape of fish). Shri Govardhandhar¹ the Lord (Shri Krishna) who held mount Govardhan in his hand - attracted and won over the gopies cowhard women folk of Vraja

by the special glance of his eyes. Shri Mahaprabhuji won over the-'Min' beautiful eyes of Shri Govardhan nathji and held it in his Charan-Kamal. Hence devotees experience the bliss while taking shelter to this sign. Just as Fish(Min) is fickle, so is mind. Controlling the mind and then concentrating on Swarup - the Lord, it becomes steady. Hence, a devotee should meditate on the Charan-Kamal of Shri Vallabh. Only a steady mind can experience the limitless bliss from the Charan-Kamal of Shri Vallabh. Mind becomes steady only

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when it takes its shelter under the Charan-Kamal. Lotus sprouts in water, similarly Charan-Kamal can manifest in the heart of a devotee when the heart is full of pure love. This sign Min(Fish) is so very suggestive of simily of lake filled with water and heart filled with Love. Hence one who has sought the shelter (of the Lord) while on the path of Pushti should hold this sign in one's heart. The water when washed down on Charan-Kamal becomes honey / nectar and it is now full of bliss (not just plain water), Hence devotess never get satisfied after drinking this water they always long for more. Just as fish is restless without water and always long for the shelter of water, so are these devotees always longing for Charan-Kamal washed water.

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The Eleventh symbol - " Sudarshan Chakra" (Rotating Disc)

In the temple of Shreenathji Sudershan Chakra is there near the Dhwajaji the flag. That very same 'Chakara'¹ is there in the Charan-Kanal (Lotus) of Shri Vallabh. Hence the supreme Lord is directly and constantly related here. Thus godly spirit is achieved by concentrating and meditating on 'Sudershan'. The disc symbolises armlet of Shri Swaminiji hence it is always held in the hand by Shri Govardhannath (The Lord). The Disc is a powerful weapon (always held by Lord Vishnu) always held in hand in ready form to protect the 'religion'. Because of this all the "Devas" are freightend and carry out their duties perfectly as spelled out by

the Lord. In the same way Shri Vallabh as he holds the 'Disc' in his Charan-Kamal keeps under his 'Control' Shriji, Shri Swaminiji and all the Lila player group. No activity is ever possible without having Shri Vallabh related into. Even Shri Thakurji

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The Twelfth symbol - " Aashtadal" Eight corners sign of petals

There is no need to look for any other places for procurment of eight fold of opulence in Pushtipath. All one needs to do is to meditate on 'Ashtadal' eight cornered sign of petals as appears on the Charan-Kamal of Shri Vallabhdhish and sing the glory of Shri Vallabh. Put it in another words. Shri Vallabh along with eight fold grandeur subordinates to the devotee. The divine form of the 'Eight Petals' appearing on the Charan-Kamal of Shri Vallabh is the blissful eight fold supremacy. This is the one that is gifted to Shri Yamunaji by her father Vallabhbhanu- the Sun. Said eight face opulence is in the blissful form. This is being described in Yamunashtak the hymn of eight verses singing the glory of Shri Yamuna by Shri Mahaprabhuji as (1) The gift of body useful for rendering the services to Lord (2) The gift of

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sight for enjoying the divine sportive plays of the blissful abode (3) The gift to experience its bliss (4) To experience the feeling of brotherhood (this is not a gift to be given, it is the climax of blissful sportive play (5) The gift of a such a pure love capable of subjugating the Lord Purna Purshottam (6) To endear ones self to the supreme Lord and the gift such an omniscience which can understand the supreme Lords desire which manifests itself every minute to experience hidden bliss. (7) The gift of capability to devotee Bhakti / devotion to a participant of Lila - sportive play of the Lord. (8) The gift of capability that can nourish the desire of the Lord for the sportive play. These eight kinds of gifts are recieved only by meditating on the eight petals sign appearing in the Charan-Kamal of Shri Vallabh. Shri Vallabh is capable of showering kindness immediately on those who are his personally

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accepted devotees. The symbol of eight fold petals is suggestive of eight times 'Seva' style of Lord, ie. 24 hours. While rendering this type of 'Sewa' the devotee experiences the sentiments of the seperation and of union. The devotee is engaged in visible sewa (service) to the lord for half of the time, experience the union, remaining half of the time when there is no visible sewa. He remembers the Lord and his Lilla, ie. in seperation. In two way a devotee who meditates on these eight blissful sentiments of sportive play and sings the Lilla, all eight grandeur get settled in his heart and the holy dust purifies his head.

The Thirteenth symbol - " LOTUS"

The Lotus sign is expressive of the sentiments of Shri Swaminiji (Priya) hence Lotus is the base for all. Swaminiji in her abstract form is the base for all hence she is all

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pervading in the entire Lila-Sportive play. Holding such sign, Shri Vallabh informs all Pushti-devotees that 'Wherever there is a "Damla" (Shri Damodardas Harsani, the first receipt of "Brahmsambandh dixi" at the hand of Shri Vallabh) There is always Shri Mahaprabhuji (in the form of his progeny) As said earlier sign of Lotus is symbolic of Shri Swaminiji and it is the all pervading soul just like the Lord. Hence, she adorns all the Lilla

group by her spiritual form. The devotee who loves the Charan-Kamal of Shri Vallabh, he gets the taste of nectar from the lower lip of the Lord. Shri Krishna to others Shri Thakorji himself explains the purpose of holding the sign of 'Lotus' "The Supreme Lover (Krishna) does not like anything other than the nectar of the lower lip of shri Radha". The Lord (Shri Thakorji) does not gift the bliss of his form without having a devotee taking shelter of his Lotus navel. The Lord of Shri Vallabh is realised only thru love.

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Lotus is so cool, removes the heat of separation from the Lord. The nectar of love inspired by the eternal love of lover and the beloved is all there in this sign of Lotus appearing in the Charan-Kamal of Shri Mahaprabhuji. Therefore any one who meditates on this sign obtains unfailingly the bliss, taste of the nectar of love of Krishna by the grace of Shri Vallabh. The sign is also full of bliss created out of 'Seperation' the devotee also obtains the stage of seperation by meditating on this sign. The fear of all pushti-devotees is removed by this sign. The Lotus sign appearing on the right Charan of Shri Mahaprabhuji causes the inference of the bliss of the union while the Lotus sign appearing on the Left Charan gives the gift of seperation bliss. These two jointly gives the perfection of the amorous sentiment and by removing three fold hurdles of the devotees, fulfills all his desires.

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The Fourteenth symbol - " KUMBH"-Pot

This is a pot, filled with nectar-Ras or the bliss (As per the Indian philosophy and Iconology, 'Kumbh' - Pot an earthen pot is a symbol of completeness, There is this very well known. Story appearing in Purana (Shahstras) wherein Devas and Demons churning the ocean to find Amrut. Nectar and to drink for immorteness. Pot filled with nectar is a sign of auspiciousness in Indian thinking). This pot of nectar is meant for only connoisseurs not just any one. In Indian theology 'Kumbh¹ itself is auspicious hence any one who meditates on this sign things happening to him are always auspicious . When Shri Vallabh is kind enough to gift the sentiment symbolised by his Charan Kamal (Lotus) as well as the sign of Kumbh, the

nectar from the 'Pot' is so easily available to the devotee. Shri Vallabh was

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kind enough to manifest himself bodily in this world for only those devotees who are connoisseurs and are suffering from the pangs of separation (from the Lord). Therefore the nectar of the 'Pot' is not available for others.

Vallabh's devotees are gifted with his divine words however those whom he wants them to taste the nectar of his lower lip are his special favourite. They only could comprehend the hidden meaning of his words, others although they do listen Shri Vallabh they can't make out and get benefited of the meaning. Like the story quoted earlier, Shri Vallabh churned the holy Shrimad Bhagvat and the 'Pot' of nectar that came out is this one and that can only be had by concentrating on this sign. Those devotees who have experienced the pain-burning effect of separation (from the Lord) and who have

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also enjoyed the soothing effect of union with him can alone reach to the root of the Charan-Kamal of Shri Vallabh. Shri Vallabh who is an ocean of mercy ocean of grace, help these devotees to go further up from the union of sportive play to the experience of his unbreaking bliss of his own form. Thus Shri Vallabh who accorded shelter to those special devotees gave them his Charan-Kamal for 'Sewa' gifted them nine types of Bhakti devotion as listed in Shrimad Bhagvat anchored by Premlakshana Bhakti highest of all devotion the love, Shri Vallabh has showered his devotees with his grace by making them to drink the nectar of the 'Pot'¹ and by according them firm shelter of 'Pot'¹ suaked them in the 'Pushti' sentiments of devotion.

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The Fifteenth symbol - "Yava" pronounced as "Java" in Gujarati or "Barley" a cereal used in food making and malt making

In Indian context, Rice - a food grain and Java- a cereal are considered auspicious offered to deity during the course of puja Shri Vallabh

has held this sign of 'Yava' in his Charan-Kamal thereby declaring his glory. During the nine days of Nav-ratri (Nine auspicious days nights falling in the month of Ashwin October) devotees prepare nine kinds of means-varities and offer the same to the Lord On 10th day called - Dasherā they offer 10 "Jawaras" tender plants of cereals and grains grown on alter before deity, are offered to the Lord on his auspicious head. It means that this offering is made with the sentiment attached to the sign of 'Yava' in the Charan-Kamal (Lotus-feet) of Shri Swaminiji and Shri Vallabh. The ten fold devotion (mentioned earlier) has borne out of the Charan-Kamal (Lotus-feet) of Shri

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Mahaprabhuji. There are ten fingers Charan-Kamal (Lotus-feet) of Shri Mahaprabhuji in With this sentiment the offering is made on head of the Lord and Shri Thakorji is pleased to hold them on his head. 'Yava' is the divine form representing all cereals (explained earlier) as in this wordly affair, physical body is maltained by consuming grains and cereals in physical form similarly divine body in divine world is maintained by the seed of Love. The Love manifests from this sign 'Yava'-Thus all devotees experience Love in the abode of sportive-play and this love is the only force supporting them. Devotees with sentiment of universal brother-hood receive their life blood hope etc. all from the Atma - the Lord. Therefore, the body of the devotee becomes immortal and ever young after drinking the nectar of love. The fame of Shri Vallabh is shining even in the abode of sportive-play. Thus entire group of this abode sing the glory and greatness of Shri Vallabh. Only

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'Yava' is offered in sacrifice - the 'Yagna' which helps manifestation of 'Satva' quality - the best, excellent, making mind pure and highest form of devotion the 10th type. Prem Lakshana devotion of Love is achieved. This is highlighted by white 'dhoti' and white 'Uparna' (put on torso).

In this way the symbol 'Yava' appearing in Charan-Kamal (Lotus-feet) of Shri Vallabh is very famous and devotee who know this the lord enters into his heart along with entire group of sportive-play and- gifts him with devotion - Bhakti' all ten types Consequently the soul can reach the door of 'Nikunj' - the garden with narrow pathway where

Shri Thakorji plays always. The devotee now drinks the nectar of divine quality and never dacying in quantity. Thus there is no other means to please the Lord other than this 'Yava' in the Charan-Kamal (Lotus) of Shri Vallabh.

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The Secret of Pushti Marg

The Lord Vallabh after manifesting himself on this mother earth, took the souls to his shelter with a view to uplift them. Even after that, his worry was not over. It was as follows. A soul is forgetful by nature. Even after taking the new birth through the scared initiation (Brahma-Sambandh) he is to forget definatey that he is the servent (Sevak) of the Lord Vallabh. He should be careful in not committing mistakes hence forth. Instead of this, a soul committing thousands of mistakes in a minute. Once the Lord Vallabh was sitting in the Gomatighat with the venerable Damalaji was worried at that time on thefollowing account. Both the supreme Lord (Thakorji) and the venerable Swamini are used to note and consider the big and small mistakes of the souls. Hence, his worry was to find a way for uplifting such souls. The supreme Lord could not bear the worried face of the Lord Vallabh.

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Therefore, he manifested himself at that place and asked the Lord Vallabh why are you worried ? The Lord Vallabh gave him the following reply. " The souls are full of flows they have been committing thousands of mistakes very minute. They will do the same in future also. They will definatey continue such a conduct even after their upliftment. If you and the venerable Swaminiji will take into consideration their mistakes and accordingly will send them back on the mother earth there can not be any end to it". The supreme Lord gave the Lord Valiabh the following promise. "I will never desert that soul whom you accept on the initiation (Brahma Sambandh)". The Lord Vallabh was pleased on hearing that promise and he started the mission of uplifting the souls. He gave the first initiation to the venerable Damala and told him, " This path is brought into existance with a view to uplift the divine souls like you who entertain the noble sentiments. The

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Lord Vallabh took the souls to his shelter from that

moment. After that the venerable Gosaiji and those born in the dynasty of the Lord Vallabh and who belong to the fifteenth to sixteenth generation have the right to give such an initiation. Except these, none has the right to give this initiation. The Lord Vallabh has not given permission to a Bhagavat-Kathakarta, Shashtri, Mukhiyaji and other Vaishnavas to give such an initiation. The Lord Vallabh has given this right to only those who are born in his dynasty. Hence, any kind of claim made by the brahmins, potters or the learned is unable. The person initiated by an unqualified one, becomes a cheat. He cannot have any relation with the supreme Lord. On the contrary he becomes a man of evil conduct. Even the Supreme Lord can not prevent the down face of such a soul. Therefore, we request the entire Vaishnav world that those souls who aspire for the fruit of Pushti marg

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take this initiation from those Acharyas belonging to the dynasty of the Lord Vallabh. Otherwise, it will be called "Bhrama-Sambandh" and not "Brahma-Sambandh. Our reports concerning this point, appear in the periodicals. The business periodicals do not purbush our statements concerning the protection the religion, But they collect the large funds from the Vaishnavas under various schemes. They do not have scruple in collecting such funds. They do not give account of such money used by them even on demand, we will take steps in future for the collective opposition of such acts. The Lord Vallabh himself searched the souls to uplift them through the Pushti method took them to his shelter and uplifted them. He has written small books to fulfill this purpose and to instruct and guide the souls. These books are known as "The Sixteen Books" (Shodas-Granth). He seperated from the Bhagvat the deep meanings

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contained in it and collected them in his commentary named "Subodhini" Moreover, he explained them to the souls in the periodical assemblies (Parayana). In receiving the three orders from the supreme Lord he (Lord Vallabh) took renunciation, fasted for forty days and performed "Asur Vyamoh Lila" . Before that, he explained to his illustrious sons- Shri Gopinathji and shri Gusaiji and his personal souls the order contained

in the 'Shiksha verses. He wrote it on the sand as he was observing Mauna-Vrata (i.e. a vow not to speak even a word for a stipulated period) To add to this, he composed the spiritual. Hymn known as the sarvottam, Hymn. It contains one hundred and eight mantras the sacred formulas in the form of the holy names of the supreme Lord. According to him, the remembering of the holy names is an easy way in this Iron-Age for the realisation of the supreme Lord. The hundred and eight "Mantras" (The Sacred formulas) of the Sarvottam

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hymn are extremely powerful for remembering the holy names. The Lord Vallabh made the venerable Gosaiji to realise these mantras and instructed him as follows. A soul who repeats these divine names with full faith and pure mind day and night will earn the necessary nectar of the lower lip and the nectar of the Charan-Kamal of the supreme Lord Shri Krishna for obtaining the divine body. Hence, the venerable Gosaiji composed the first six verses pointing out the greatness and the lost two verses pointing out the 'Fruit' of this hymn. Just as we put " The Swarup" with the full feeling of devotion in the Zariji, in the same way the venerable Gosaiji has filled this hymn with one hundred and eight names which reveal all the various divine aspects of the personality of the Lord Vailabh with a view to make them fruitful to the souls in enabling them to obtain the fruit of the Pushti-Devotion easily and to obtain the body useful for The

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Lila' the venerable gosaiji made this attempt to help the deserving souls after that he composed The Vallabhastaka¹ and 'The sphurat Krishna Premamrata¹ to (In Seven Verses) to describe the 'Rupas' and the qualities seperatly. The pushti souls should recite daily (01) The sarvottam hymn (02) The Vallabhastakam and (03) The Saptasloki because of the following cosideration the name, the rupe and the quality at heart are absolutely necessary to hold the perfect 'Swarupe' of the Lord Vallabh in the heart. The rupe and the quality of the Lord Vallabh should be combined. We have tried to print this booklet without the printer's devils, we crave your indulgence for the mistake inspite of our attempt.

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SHRI MAHAPRABHUJI'S DHYAN

Chand : Shardul Vikridit

Saundrya Nijradgam Praktitam, Strigudhbhavatmakm -
Purupanch PunStadantragatam Pravivishatsavpriye |
Sanshlistavubhyorbhau rasmay: Krushno hi Yatsakshikam-
Rupam Tatritiyatmakam Parambhidhyeyam Sada Vallabham 111||

SHRI SARVOTTAM STOTRA

Chand : Arya

Prakrutdharmanashrayamaprakrutinikhildharmarupmiti |
Nigampratipadhyam yattat Shudham Sakruti Staumi 111||

Chand-Anushtup

Kalikalatmashchanndrushtitvavidushampi
Sampratyavishaystasya mahatmyam sambhuddbhuvu ||2||
Daya Nijmahatmaym Karishyanpraktam Hari: |
Vanya Yada Tada Svasyam Pradurbhutam Chakar Hi ||3||
Taduktampi Durbodham Subodham Syadhyatha Tatha |
Tannamashtotrashtam Pravkshyamyakhilaghyahru ||4||
Rishiragnikumarastu Namnam Chando Jagtyasau |
Shrikrushnasyam Devta Cha Bijam Karunik : Prabhu : ||5||

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Viniyogo Bhaktiyogpratibandhvishne |
Krushnadharamrutaswadsiddhiratra Na Shanshay : ||6||
Ananda: Parmananda: Shrikrushnasyam Krupanidhi : |
Daivodharprayatnatma Smrutimatartarinashana : ||7||
Sribhagvatgudharth Prakashanparayana : |
Sakarbrahmvedaiksthapako Vedparag : ||8||
Mayavadnirakarta Sarvavadiniraskrut |
Bhaktimargabjmartand: Strishudradhuddhruksham : ||9||
Angikrutyaiv Gopishvallbhikrutmanav : |
Angikritau Samaryado Mahakarainiko Vibhu : 111 Oil
Adeyadanadkshcha Mahodarachritravan |
Prakrutanukrutivyajamohitasurmanush : ||11||
Vaishvanro Vallabhakhya : Sadrupe Hitkrutsatam |
Janshikshakrute Krushnabhaktikrunnikhileshtad : 111 211
Sarvalakshanasampanna : Shrikrushnagnanado Guru : |
Svanandtundil : Padmadalayativilochan : 111 311
Krupadugvrushtiyasamhryashtadasdasipriya : Pati : |
Roshadkpatamplushta Bhaktvdwit Bhaktsevit : ||14||
Sukhsevayo Duraradhyo Durbhagrisroruh : |
Ugrapratapo Vaksidhupuritasheshsevak : ||15||
Shribhagvatpiyushsamudramathanksham : |

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Tatsarbhutrasstribhavpuritvigras : ||16|| 1
Sannidhyamatradattshrikrushnaprema Vimuktid : |
Rasilekatparya Krupyaikatkatthaprad : 111 711
Virhanubhavaikartha Sarvtyagopdeshak : |
Bhaktiyacharopdeshta cha Karmamargpravartak : 111 811
Yagadau Bhaktimargaiksadhanatvopdeshak : |
Purnanand : Purnakamo Vakpatirvibudheshvar : ||19||

Krushnanamsahstrasya Vakta Bhaktaparayana :	I
Bhakyacharopdesharth Nanavakyanirupak :	II20II
Svarthojiztakhilpranpriyastadshveshtit :	I
Svadasarthkrutasheshsadhan: Sarvashaktidhruk	II21II
Bhuvi Bhaktipracharaikkrate Svanvaykrutpita	I
Svavanshesthapitasheshsvamahatmya : Smyapah :	II22II
Pativratapati : Parlaulikaihikdankrut	I
Nigudhhradayo Dannya Bhakteshugnapitashya:	II23II
Upasanadimargatimugdhamohnivarak :	I
Bhaktimarge Sarvmargvailakshnyanubhutikrut	II24II
Pruthksharanmargaupadeshta Shrikrishnahardvit	I
Pratiksahnikunjsthililarasupurit :	II25II
Tatkathakshiptachitstadvismrutanyo Vrajpriya :	I
Priyavrajsthiti: Pushtililakarta Rah; Priya :	II26II

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Svayshogansamhyastahradayambhojvishtar:	I
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Yagnabhokta Yagnakarta Chaturvargvisharad :	I
Satyapratignastrigunatito Nayvisharad :	II30II
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Mayavadakhyatulagnibrahmavadnirupak:	1131II
Aprakrutakhilakalpbhushit: Sahajsmit:	I
Trilokibhushanam Bhumibhagyam Sahajsundara :	II32II
Asheshbhaktsamprathryacharnabjarjodhan:	I
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Shraddhavishubdhabuddhirya : Pathtyanudinam Jan :	I
SaTadekamana: Siddhimuktam Prapnotyasanshaya:	II34II
Tadpraptau Vrutha Mokshastadaptau Tadgatarthta	I Ata:
Sarvottam Stotram Japyam Krushnarnasarthibhi:	II35II

II Iti Shrimadagnikumarproktam Shri
Sarvottam Stotram Sampurna II

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II SHRI VALLABHASHTKAM II

Chand: Shagdhara

Shrimadvrundavanendupraktit Rasikanandsandohrup	
Sphurjdrasadililarnrutjaldhibharakrantsarvorpishashvat	
Tasyevatmanubhavpraktan Haradaysyagnya Pradurasid	
Bhumau Ya: Sanmanushyakrutiratirunastam Prapadhye Hutasam	111II
Navirbhuyadbhavashveddhidharnitalam Bhutanathoditasan	
Margdhvantandhtulya Nigampathgatau Devsargepijata :	I
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Na Hayanyo Vagdhishachchutiganvachsam Bhavmagnatumishte	
Yasmatsadhvi Svabhavam Prakatyati Vadhurgrat: Patyurev	il
Tasmachshrivallabhakhya Tvaduditvachnadnyatha Rupyanti	
Bhranta Ye te Nisarg Tridashriputya Kevlandhamtmoga :	II3II
Pradurbhuten Bhmau Vrajpaticharnambhojsevakyavtmar	

Praktyam Yatkrutam Te Tadut Nijkrute Shrihutasheti Manye I
Yasmadsmin Sthito Yatkimpikthampi Kvapyupahartmich Tyadva
Tadgopikesh : Svavadkamale Charuhase Karoti II4II
Ushnatvaiksvabhavopyatishishirvach: Punjpiyushvrushtir
Aarteshvatyugramohasurnrushu Yugpat Tapmpyatra Kurvan I

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Yasmanadanadam Shrivrajannichye nashakam chasuragre: II5II
Aamnayoktam Yadambhibhavnmanlatstacha Satyam Vibho Yat
Sargado Bhutrupadbhavdlat: Pushkaram Bhurutpam I
AnandaikasvarupatvaddhibhuYadbhutkrushnasevarasabdhi
Shvanandaikasvarupastadkhilmuchitam Hetusamyamhi Karye II6II
Svamin Shrivallabhagne Kshanmapi Bhavat: Sannidhane Krupat:
Pranpreshthvrajadhishvarvadandidakshartitapo Janeshu I
Yatpradurbhavamapnotyuchitatramidam Yattu Pacchadpitham
Drashtepyasminmukhendau Praachuratrmudetyev Tshchitrametat II7II
Agnanadhandhkar Prashmanpatuta Khyapnay Trilokyam I
Agnitvam Varnitam Te Kavibhirapi Sada Vastut: Krishna Ev I
Pradurbhuto Bhavanityanubhavnigmadhuktmanairvetya
Tvam Shri Shrivallabhemain Nikhilbudhjana: Gokulesham Bhajante 11811
II Iti Shrivitthaleshwar-Virchitam Shri Vallabhashtakam Sampurnam II

II SHRI SAPT SLOKI II

Chand : Shikhrini

Sphurtkrunapremamrutrasbharenatibharita
Viharankurvanavrajpativiharabdhishu Sada I Priya
Gopibhartu : Sphurtu Satatam Vallabh iti

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Prathavatyasmakam Hraaydi Subhagmurti: Sakaruna II1II

Chand : Arya

Shribhagvatpratipadamanivarbhavamshubhushita Murti:
ShriVallabhabhidhanstanotu Nijdas Saubhagyam II2II

Chand: Shardulvikridit

Mayavadtamonirsyamadhubhit Sevakyavtrmadbhumam
Shrimadgokulnathsangamsudha Samprapkam Tatkstn I

Dushprapam Praktichkar Karuna Ragatisammohan :
Sa : Shrivallabbhanurullasti Ya: Shrivallivishantar: II3II

Chand: Shikhrini

Kavchit Pandityam Chen Na Nigamgati: Sapi Yadi Na Kriya
Sa Sapi SyatYadi Na Harimarge Parichay : I
Yadi Syat Sopi Shrivrajpatirtirneti Nikhilair
Gunairnya: Ko Va Vilsati Vina Vallabhvaram II4II

Chand : Shardul Vikridit

Mayavadikrindrarpdalne Nasyendurajodgat:
Shrimadbhagvatakyadurlabhsudhavarshen Vedoktibhi: I
Radhavallabhsevyata Duchit Premnopadesherpi
Shrimadvallabnamdheyasdasho Bhavi Na Bhutostyapi II5II