



svāgatam

aum maha ganapathaye namaha

Greetings on Chithra Nakshathra.

The day of the month governed by the Planet Mars; and perfectly in synchronization with it! Any spiritual endeavour on this special day is said to have heightened effects, as it causes auspicious vibrations from Planet Mars.

*So as to encourage us to perform more noble rites (rituals) on this day, or the least to remember Him, Sripada Vallabha, the **embodiment of Compassion and endless Love**, chose this special star – to incarnate on.*

So that HE could enhance the simple steps or positive approaches taken by His devotees, to multiple the positive vibrations to manifold, to bless His devotees and negate their evil tendencies, the personification of Love – Sripada Vallabha, incarnated on earth with a human frame.

Let us remind ourselves, HE is not in need of rituals or worship. But it is for our sake, that HE receives them. So as to negate the evil effects and shower the devotee with auspiciousness.

In return, let us take a simple step. Let us remind ourselves of HIS teaching from Charithamrtham One at a time... let us recall, let us live by them.

Let us remember Him with fondness, gratitude and do one good task today.

Humility is indeed beautiful. We are here to share love; not hate.

Digambara Digambara Sripada Vallabha Digambara





From the Dwarakamai

Anyone may call you names in a hundred ways, never retort with bitterness. Tolerate it with patience. You will gain tremendous happiness. Even if the world turns topsy-turvy, you should remain still. Be steadfast and observe passively.

- Sainath Maharaj,

Verse:144-145, Chap 19.

Sri Sai Sat Charitha





Reminder from Sripada Vallabha Charithamrutham

In My presence no action takes place without a cause.

The ways of creation are indeed very strange. It is strange that I who is formless should come before you in human form. It is a wonder that an attribute-less one like Me should be considered by you as having attributes. I am the ancient phenomenon Who teaches you what is gnyaana (wisdom) and what is agnyana.

- ŚrīPāda ŚrīVallabha





The Mandukya Upanishad in particular details the states of consciousness.

1. Jāgrt-avasthā: The Wakeful State of Consciousness
2. Svapna-avasthā: The Dream State of Consciousness
3. Suṣupti-avasthā: The Deep-Sleep State of Consciousness
4. Turiya – the state beyond or transcending the three,

Yogic awareness implies being conscious of the mind from the standpoint of the witnessing consciousness – it is observing one’s thoughts, emotions and sensations rather than simply getting caught in their reactions.

The awareness of the highest degree, which is selfless by nature and simply witnesses the flow, from an external point of view, is a means to ascend through and attain the highest state of Samadhi. Dhyana indeed facilitates the mind by relieving it from its conditioning and elevating it to such awareness.

The ‘dhyana’ of Sripada Vallabha is indeed Supreme! His words were for the devotee to contemplate and rest on... leading them to highest states of Consciousness, uniting with Sri Charana’s.

To lead us on the path of realization towards ‘Advaita’ or non-duality, Adi Guru Dattatreya incarnated on this earth, in different timelines, in different names and forms. In adoring His each and every form, the soul inculcates bhakthi as an intrinsic component within its being and thus moves forward.





Raja Yoga of Sripada Sri Vallabha

Dattatreya – Yoga Natha, Adi Guru, revealed to the world, thousands of years ago, the 'Science of Yoga'. In the later centuries, Patanjali, recoded the ancient knowledge and re-gifted to the world what it had forgotten, in a format called as 'Yoga sootras' from which 'ashtanga yoga' came to be popularly accepted. This has been stated by Gorakshanath.

Yama and Niyama are inclusively categorized as Dharmic standards for a way of living (which Patanjali has categorized as morality and cleanliness).

Asana is to be stable in our awareness of our physical body, while sustaining our awareness in a realm beyond it. In other words, right postures could facilitate the energy flow as one practises the forthcoming methods of breathing or dhyana.

Asana is not merely restricted to the physical postures, but attuning our field of consciousness to rest in Higher state of awareness. It suggests perfect synchronisation with the inner balance to attune with the Universal Consciousness.

Pranayama is becoming conscious of the breath, tuning it into a steady-flow enabling the being to be better aware of the underlying consciousness.

Pratyahara is not merely to abstain oneself from sensory objects; but to overcome the objects of the senses (external entities) with the inner power or awareness. It teaches how to channelize the energy (which is otherwise spent in pursuit of external objects) towards inner awareness.





Dharana, is to facilitate the faculty of 'focus' which energises the being. When the attention is diverted from external factors (indulgence with the external conditions), it facilitates the awakening of the inner eye.

Dhyana is to let the being rest in undivided awareness – leaving all mental and emotional residues behind. Finally, the state of Samadhi is the realization of oneness with Universal consciousness.

It is the state of rest, totally devoid of fear or anxiety. It is the supreme state of existence which is pure peace and joy.

It is absolute contentment. The experience of this state itself is the Truth, Wisdom and Bliss – Sat chit Ananda.

When we briefly look through the branches of ashtanga yoga, it suggests the importance of self restraint, discipline and morality being the foremost of virtues before a seeker can transform himself to a yogi.

According to Adi Shankara, every yogic practise done physically (with the physical vehicle) is intrinsically related and has its subsequent effect on the 'pranic' level.

it isn't yoga, if the subtle body of the individual, along with the mind and prana is unaffected.

In other words, it is yoga only when the individual consciousness is led to realizing its union with the Universal consciousness.





Shankaracharya also says - To view them only as physical or mental exercises is to miss their deeper meaning and higher application.

The realization of non-duality or oneness, as the ultimate! This realization leading to Advaita is often addressed as 'Raaja Yoga'.

To shift our awareness from its identification with body or mind to its natural state of pure consciousness is the ultimate goal of all forms of yoga.

In Adi Shankara's work titled, "Aparokshanubhuti", he defines 'aasana' as resting in Parabrahma.

Aasana is not merely a physical posture, but attuning our field of consciousness to rest in the Supreme – which simply means, in a higher state of awareness.

Thus, Adi Shankara combines Raja yoga and 'gnyana' yoga and says they are intrinsically connected and not different from each other. He states that the ultimate and final state of rest is only achieved through 'viveka' or 'gnyana' (wisdom).

'dhyana' is a means to achieve 'gnyana'. And he incorporates 'devotion' or 'bhakthi' as an important ingredient in one's progress. Thus 'bhakthi yoga' is also included in Raja yoga or self realization or realization of oneness. To detach the self from the body and mind is the work.

Purification of the physical body and the mind is essential.

The body needs to be 'satwic' so as to be able to hold the high energy that manifests itself, within the individual. Purification of thoughts and tendencies is also equally or more important.

And then comes the flow of 'breath' or 'prana', free from blockages, so as to be able to attract or balance the Universal consciousness.





And that is why Dharmic (righteous) values are stressed upon, right from our early days.

That said, Raja yoga, being the higher yoga can only be accessed by means of a pure body and mind. This means, the absence of 'rajo' and 'tamo' guna, leaving the being pure and satvic.

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Return to Golden Pithikapuram

The ego identification of the mind, (born of 'I', 'mine') is verily the wall blocking its receptivity or the flow of energy.

To remove this knot, is verily a significant milestone in the journey of a seeker. Without the Guru's grace, it is neigh impossible. While at the same time, when the Guru wills, and the time is ripe, the devotee after years of disciplined journeying, is able to attain that level, where his consciousness reaches a state which stops its identification as my or mine; and shifts closer to Universal consciousness. Thus, taking a step closer to the Guru.

Releasing these knots in our energy body, is in a way, liberating oneself from 'karma'. It is not merely to break free from emotional entanglements, but certainly it liberates one from lifetimes of conditioning and ignorance, from the very cycle of births and unconfines one from its ties to the world of materials.

Adi Guru Sri pada Vallabha pervades the universe on every side, in and out; overflowing to the brim. His presence is constant in every living being. To arrive at the state of realization or experiencing the oneness that is HE, we must let our ego to be surrendered at His Feet, ourselves to be stripped bare of our personal conditioning.

It also means unlearning, going down to the subconscious level, beyond the memories of the present birth and our ideas of the outer world.

It is a learning to realize the One Energy intrinsic in every being, be they from the past or present.





IT is a humbling lesson in itself, as we learn to retreat to the core of our own selves. Here, there is neither the ego, nor the need to self-portray or please or fear.

One may approach his or her Guru through more ways than one, be it through rituals, or meditation or chanting or any other. It could be a journey of several years; or lifetimes, who knows. The Guru leads us to that mysterious core of our being which is aware – untouched by thoughts.

And there we perceive that Supreme energy, constant and pulsating. The image of the Guru too is realized as an embodiment of that absolute Energy – the Supreme reality.

Sripada Srivallabha is indeed that Supreme reality, the Source Energy, sovereign. All other powers in this Universe stand in attendance to the Power that HE is. HIS reality transcends the human world and mind.

Realising this is itself yoga, our journey back home – to Golden Pithikapuram!

It is indeed time, we all learn to return to Golden Pithapuram where Sripada Vallabha is eternally accessible, where we can rest and dwell in HIS company constantly.

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Dhik Vijayam

The sacred term Dhik Vijaya, figures in Siddha Mangala Stotra. What is Dhik Vijayam?

As grossly it translates to Victory, does it mean only victory in all sides?

The establishment of Sripada Rajya or Datta Rajya – the reign of Lord Datta.
When Light reigns the land it is indeed Datta Rajya.

But when does Light reign the land? Only when collective individuals inhabiting the land, allow themselves to be governed by the Guru. It is the internal governance in terms of abiding by Dharma, wisdom or the statements/reminders from Guru's Charithram.

When wisdom governs the Self, it is indeed the establishment of Datta Rajya.

ERECTING THE DHIKVIHAYA Sthambha symbolizes raising the pedestal to let HIS Flag fly high. It is the Pillar reminding us of Sripada's Victory. As HE is Dattatreya Himself, the Lord of the manifest and unmanifest Creation, Victory is forever HIS'.

However, the point here to note is 'erecting the dhikvijaya sthambha' within oneself.

When one is not lured by the externals, When one allows oneself to not be governed by that which is transient, When one is not overcome by anger or bitterness/wildly nature which is of a lower vibration;

When one is untouched by falsehood or anything pertaining to Adharma When one is not overcome by fancies of worldly honors When one does not succumb to vanity or arrogance





Thus, when one is humble and with the flag of Faith flying high in the heart, stands surrendered to the Guru, the Guru establishes HIS 'dhikvijayam' right there.

'vijayam' also means the 'arrival'.

It also symbolizes the coming of Datta. His coming is most often in subtle realms. In the form of energy.

It is symbolic with the rising of energy via **sushumna nadi**

It is to simply remain in the state of 'sthitha pragnya'.

Let us strive to raise HIS pedestal of 'dhikvijayam' within and rejoice in watching HIS flag fly high.

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Jaya Vijayee bhava dhik vijayee bhava Srimatha khanda sree Vijayee bhava





From Sripada Vallabha Sahasranama

namah - I greet/praise HIM with my consciousness, negating the limited me

Aum ṇirmāna nirmalya parama tatvāya namaḥ

Meaning: to the pure Divine Phenomenon - untouched by worldly conditions

Aum prema-amrutha pradhā ya namaḥ

Meaning: to the One Who bestows Divine nectar of Love





Monthly Sadhana

Let us take a small challenge every month, in our journeys unto HIM.

From today, until the Chitra nakshathra of the next month,

Let us consciously take at least 15 minutes off, every day –

to sit in silence; to mentally chant the Maha Mantra

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And recall His glorious form, seated by the shade of the Tree, in

Kurungadda, as we chant....

Be it either in the morning, at the start of the day, or in the middle,

Or mid noon, or before you retire for the night, let this be a compulsory ritual, which ought not to be missed.

Are you ready to take up this?

To take one step closer towards Golden Pithikapuram ???





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://sripada-vallabha.org/journals/charanamrth.php>

Jai Guru Datta Digambara

Jai Sainatha Digambara

Digambara Digambara ŚrīPāda Vallabha Digambara

