

Saṅkalpaṁ

What could be the possible need for this journal? When there is a shower of HIS *Charanāṁruth*, 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 Charanāṁruth 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.

The Inner Essence

In Chapter 14 of Charithāmrutha, 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.

ATRI :

‘Datta’ literally means the ‘One’ Who gets adopted. ‘One’ Who allows Himself to be adopted – Datta gives Himself to the one who devotedly remembers or calls Him (Masmarthugami).

‘Athreya’ means ‘the son of Atri’, Who takes root as wisdom in their hearts and transfers them into Atri. The name ‘Atri’ denotes the exalted state of an aspirant, the one who has walked past the ‘three’ and not affected by the ‘three’.

The ‘three’ being, the three Gunas (Rajo, Tama and Satva), the three states of human consciousness (dream, wakefulness and sleep); the miseries arising from the three conditions (vasana, agnyana and karma); the blockages in the three energy centres (the Brahma Grandhi, Vishnu Grandhi and Rudra Grandhi). The one who has surpassed the above three is Atri.

When the Rudra Grandhi (the third of the Grandhi starting from down) is unlocked, one is said to have attained the state of Atri. Rudra Grandhi is the third grandhi at the Ajna Chakra. When that is cleared, it enables the ‘soma’ or ‘amruthavarsha’ to drench down the energy body. This means, as the Rudra Grandhi is unlocked, the active mind comes to rest. There are no thoughts on the forefront and that state is experienced as superior bliss.

In this superior state of existence, there is neither fear, nor any sorrow or doubt or apprehension. When the active mind is at rest, the density seems decreased. There is a



lightness which the being experiences and the ‘ananda’ is undoubtedly realised.

The transgressing of the three grandhis, could thus raise the consciousness of man from being limited to that of a mere mortal to realising the Universal oneness; and unleashing his inherent potentials.

The One who is not influenced by the ‘three’ and rises above the three is ‘Atri’. To reach the state of ‘Atri’, one has to attain the state of ‘Anasuya’ which means the state of mind without envy, but filled with compassion. ‘Compassion’ is the chief quality that makes a man, a real human being. Envy is the outcome of dissatisfaction, leading to hatred. In the absence of hatred, one can love others unconditionally. When there is no room for envy, the mind is able to get to the state of compassion. The more we grow in compassion, the less is the danger of succumbing to the six vices. The three miseries will be nullified; the mind becomes calm, which eventually leads to the liberation from bondage – the state of ‘jeevanmukthi’.

As the ‘sadhaka’ experiences bliss with his Rudra grandhi unlocked, his baser instincts, (Rajas and tamas) dissolve into the higher virtue (satva). The strength of the Supreme Being, Datta in the form of pure bliss, descends to the aspirant only in the state of ‘Shuddha Satva’.

This is the inner essence behind the grosser meaning of Durvasa and Chandra depositing their attributes (Rajo and Tamo guna) in Datta Who is sattvic in nature. Datta gives Himself, descends upon the devotee as an inner energy, or power. Datta then makes the devotee a powerful centre of guiding energy for the welfare and prosperity of the whole universe.

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

And thus, the devotee is transformed into a vessel, where he or she is able to hold the abundant grace, in the form of abundant light or goodness, and the light is invariably shared with all of creation.

This is the inner essence as expounded in several ancient Scriptures.

Thus, a devotee can birth Dattatreya within himself, as he or she grows in compassion (enhancing the satvic qualities, totally dissolving the other attributes) and with the constant practise of ‘dhyān’ or other methods, unlock the blockages in their energy centres.

Datta is indeed the Light, Who glows in the inner consciousness. He is that Light in the energy body, glowing steadily. As one rises in consciousness or ascends on the energetic pathway, unlocking each energy centre, the Light is realised bright and brighter. Brightest at the Sahasrara!

This is the essence behind the name “Datta Athreya”



Raja Yoga of Sri Guru :: From ŚrīPāda Charithrāmṛutham

A Consolidations from editions of Charanāmṛtam

- The Online Journal, exclusively for the devotees of Sri Guru,

From ŚrīPāda ŚrīVallabha Bhakṭha Samājam

Adi Guru Dattatreya – Yoga Natha – The Lord of Yoga

While His manifestation continues to happen on subtle realms, as stated in Sripada Charithamrutham itself, His manifestation on the earth plane, or on the physical plane is of undeniable significance, bringing about a change in the aeon – in the overall consciousness itself. As He Himself says, it shall usher in the golden age (the Satya yuga).

That said, Adi Guru's First and foremost manifestation as Sri Dattatreya is regarded as a 'Guru Avathar' and hence, it is endless.

He is also said to be the Primordial Guru of 'Yoga'.

The Science of Yoga was originally founded or formulated by Adi Guru Dattatreya and several branches, one for disciple, one for focus on and control of breath, one for right postures, for self-restraint, for concentration (dharana) and finally for meditation (dhyana) and realization (Samadhi).

As a matter of fact, Dattatreya, our Adi Guru revealed to the world, thousands of years ago, the 'Science of Yoga'. In the later centuries, Patanjali, merely 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.

According to Lord Datta,

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 has a deeper implication. 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.

The basic codes of conduct are stressed and repeatedly stressed in all our Scriptures.



Learned or not, a practitioner of yoga or not, it is vital, one is morally clean, free from vices such as lust, anger, hatred or jealousy. This itself is the first step to Samadhi.

There is a small mention in Sri Datta Purana, when a group of ascetics approach Adi Guru Dattatreya and request Him to explain as to why are some noble, good and seeking Truth; while some are following wrong ways and adharmic traditions.

Dattatreya says with a smile -

Ishvaranugrahad eva pumsam advaita-vasana

This is also the opening line of Avadhoota Gita. It means –

Only with the Lord's grace or blessings, one will be blessed with the tendency to walk the path of Advaita (Non duality, which is also regarded as the Truth or pathway to wisdom).

Fortunately, we all have received His blessings and that binds us in our journeys unto Him.

Yoga Nidhra

In the previous edition, it has been briefed on Adi Guru Dattatreya being the Lord of Yoga, the foremost Guru – revealing to the world, the several yogic methods to realise union or oneness with Him.

An excerpt from ŚrīPāda Charitrāmṛutham :

“We had the darshan of Sree Sreepada Sreevallabha Guru Saarbhowma. He opened His eyes from ‘yoga nidra’ and remarked, “Oh! What sort of discussions! What discussions!”

Adi Shankaracharya in his work, ‘Yogataravali’ describes ‘yoga nidra’ as a means of highest yogic technique which is not merely a relaxing technique, nor a mere unwinding practise to gain tranquil. It is to rest in a state of Nirvikalpa Samadhi, beyond all movements of the mind. It is an inner state of rest, to simply ‘be’ in perpetual or unbroken union with the Atman.

Yoga Nidra is not merely a yogic practise that concerns a posture or external mechanism; it has a cosmic implication as well.

Shankara relates Yoga Nidra to Nirvikalpa Samadhi, the highest Samadhi beyond all the movements of the mind. This is a Raja Yoga or Jnana Yoga definition, which he directs us towards when examining yogic teachings.

According to Shankaracharya, every yogic practise done physically (with the physical vehicle) is intrinsically related and has its subsequent effect on the ‘pranic’ level. He also says that 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 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. And to lead us to this state, several methods have been devised.

In his Yogataravali 25.26, he sums it saying –

vicchinna samkalpa vikalpa mūle

(Uproot the source of thought and all imagination)

niḥśeṣa nirmūlita karmajāle

(Completely uproot the ties of karma)

nirantarābhyāsa nitāntabhadrā

(Permanent practise of the same, leads to the permanent state of auspiciousness)

sā jṛimbhate yogini yoganidrā

(As the yogi's awareness unfolds in the state of Yoga nidhra)

viśrantim āsādyā turīya talpe viśvādyavasthā tritīyoparisthe

(With the mind at rest, attaining that state of rest of turya – which is beyond the 3)

samvinmayīm kām api sarvakālam

(To be - perpetually in that supreme state of Consciousness)

nidrām sakhe nirviśa nirvikalpām

(Dear One, through yoga nidhra come to the abode of 'nirvikalpa' / samadhi).

An excerpt from ŚrīPāda Charitrāmṛutham :

“Those who wear directions as robe, those who are sky vested are famous as Digambaras. Datta was absorbed in Yoga in Sahyadri. He taught ‘kriya yoga’ to Gorakshanaath who was a follower of ‘Naatha’ tradition.”

“..After touching the Lotus Feet of Sreepada Sree Vallabha, I asked, ‘Lord! I hear that there are great siddha yogis named as Nava Naadhas and that they are partial incarnations of Lord Datta. I pray to Sree Charan to accept my prayer and tell me about them.’

I grasped that on hearing the name of Nava Naadhas, an ambrosial shower from the eyes of Sreevallabha was streaming out into the external Creation. I saw in His looks, the abundance of pure love shown by a mother cow on its young calf.”

From the teachings of great Goraknath, it is understood that there are three vital points to be considered.

1. The posture or ‘asanas’ as detailed in the Hatha yoga to be given careful consideration.
2. The ‘prana’ or breath is the fundamental principle of yoga. That ‘prana’ is to be, with care, attended to – observed and used as the primary tool for further progression. (Quoting Shankaracharya, ‘every yogic practise done physically is intrinsically related and has its subsequent effect on the ‘pranic’ level’.)
3. The realization of non-duality or oneness, as the ultimate! This realization leading to Advaita is often addressed as ‘Raaja 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. As he concludes, saying that the ultimate and final state of rest is only achieved through ‘viveka’ or ‘gnyana’ (wisdom).

Gorakhnath has stated that to achieve the highest state, one necessary requires



‘dhyana’ as 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 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. 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.

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 traverses forward.

Raja Yoga of Sri Guru

In the previous edition, it has been briefed on the Raja Yoga of Sri Guru.

In general, 'yoga' is the Science of union of the individual Self (Jivatman) with the transcendent Self (Paramatman). In other words, it is the mergence into unlimited consciousness. Yoga can be defined as the science of meditative movement proceeding through the states of consciousness, until one attains the Supreme state of Samadhi or highest awareness; which essentially means to realise the underlying oneness that pervades through all of Creation. In this state, there is neither fear nor despair; neither hope nor disappointment; neither happiness nor sorrow. But it is the state of Supreme contentment, resting in lasting peace.

Yoga is the means to realize the highest consciousness within oneself. When one properly understands the terminology of yoga, one will certainly be conscious of the daily movement of one's thoughts and continue to remain aware of the flow of consciousness.

To be aware of one's thoughts is the most fundamental aspect of Yoga. It is the constant awareness through the three states and eventually the fourth, transcendental state.

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. Suṣṭi-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.



In the previous editions, a brief overview had been presented on certain aspects of Raja Yoga of Sri Guru, a mention of Gorakshanath; and the Guru's purpose being to lead His devotees, disciples and seekers unto the Truth of 'Advaita' or non-duality.

This Advaita can be understood in different means. However it is for a Guru to impart the Supreme lesson unto the seeker, where the seeker is made to walk the path of Truth, shed the layers of ignorance veiling his vision and eventually realize the oneness that pervades throughout Creation.

Sripada Srivallabha represents the eternal and live cosmic power, inherent within human consciousness. To merely consider Him as an incarnation, reflects our limited perception.

And to describe Him Who is beyond the reach of mind, is just impossible.

An encounter with Sripada Vallabha could mean to shake us up, awaken us to reality, to contemplate, retrospect, stir our inner energies to constructive transformation; and eventually rise beyond all doubts, conflicts of the mind, illusionary presumptions. Understanding our Guru to a mere human manifestation, is merely our limitation in perceiving His cosmic presence and supremacy. Lord Datta or He in any other complete manifestation of His' is the Supreme cosmic reality, not our individual or collective imaginations and fantasies at a physical human level. He 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, our selves 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.

To lead us unto this realization, our Guru manifests on this physical world, with a physical frame, and a Name, time and again. This is the essence of Sanathana Dharma – the Truth of Adwaitha; which Dattatreya, Adi Guru, leads His seekers to.

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.



We usually dwell on the gross level of consciousness; most often seeing things from the angle visible to us.

Though Charithamrutham too, presents itself in a very simple manner, making it easy for the reader to scale it down to suit his or her own awareness or stage of consciousness, the underlying cosmic current reverberates through the Text.

Sripada Srivallabha Himself has stated, ‘One can merely comprehend HIM according to the level of his or her consciousness.’

“Time and place are play balls in My hand. I can change events which are to happen somewhere, or which are happening or which will happen, into past or present or future times. I can order space and time to appear as endless journeys. However, much you may try, you can comprehend Me only according to the level of your consciousness. When you renounce all dharmas and take refuge in Me, Who exists as your inner-self and you perform actions in accordance with My instruction, I will shoulder all your loads and take you to the shore.” – Chapter 29.

‘Hrdaya chakra’ or ‘anahata chakra’ often referred to as the ‘akasha’ is not something merely connected with the biological organ called the heart. Going a step deeper, it is referred to as the ‘Seat of Consciousness’. Though its presence in our energetic body corresponds to the physical positioning of the heart in our biological body, this ‘seat’ transcends all limitations or confines relating to the physical body. To unlock the knots in this energy centre, is the ‘opening of the heart’.

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.

How can this significant step or the unlocking ever come to manifest?

Once the soul becomes aware of the True nature of the Self beyond external identification, then it will surely let go of all the burdens of thought and emotion because it realizes its nature as the 'unreal entity' - the ego or identification with the body and materials. One transcends from that state of limited false identification to realizing and experiencing the real identity as one with Pure Consciousness. To arrive here, one necessarily has to focus on the heart or in other words, the centre of all functioning. In simpler words, the seat of Consciousness.

To put the matter in gross terms, in our daily lives, when a thought crosses our mind, trace it back to its source. Usually, thoughts are a result of fear or worry from the past; or a plan for the future. It is always related to something that has happened or something that is to happen. In neither way, it is related to the Present reality. Hence, when you trace the thought to its source, you will realise its identification with the Consciousness. When the thought arises from pure consciousness, (devoid of interference from ego mind), it is always pure. In yogic terms, it is also addressed as 'hrdaya chit yoga'.

Likewise, when one traces the words one utters back to its source, when they arise from a state of pure consciousness (Devoid of ego), they are charged with energy. Such words uttered at once see its manifestation in reality.

That is why Sripada Swami addresses directly in Chapter 50, to always speak words

of a noble nature.

“In kali yugam there is no greater cure to remove sins in speech than remembering the Name of God. By this all the vaayu mandala (airy region) will be purified. I am making a beginning in this regard by starting a grand yagnam called ‘Naama smaranam’ (remembering and chanting the name of God with devotion). I am going to control in yogic level ‘paraa, pasyanti, madhyama and vaikhari’ groups of words.”

To enable one to trace his or her words to the source, ‘nama japa’ is advised. This clears the many negativities in the different centres of the vocal flow. That way, it becomes possible for man to always be conscious of the words he utters. This is also referred to as ‘hrdaya mantra yoga’.

SreeSreepada said, “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.”

Finally, it is the action. As one traces back his every action to its source, it springs from the Seat of Pure Consciousness. The actions thereby are noble and yields great merit. It is possible to negate negative karma through performance of such noble and highly meritorious deeds. The action when performed, devoid of ego, is a result of pure noble thoughts. It is also addressed as ‘hrdaya karma yoga’.

Individually it might seem like a big feat. But our Guru, has suggested it easily under the term ‘Tri kaarana Shuddhi’ (practise of purity of speech-action-thought).

Tri kaarana Shuddhi is an integral yoga of every devotee of the Guru. A vital step, to proceed towards higher states or in other terms, closer to the Guru’s abode.

Tri kaarana Shuddhi is a vital step, in the Raja Yoga of Sri Guru.



The Dhurbar of ŚrīPāda ŚrīVallabha

From the mere reference of Names mentioned above, it is clear that HIS ‘durbar’ continues to happen in the higher worlds, which can be accessed through consciousness.

So, what is this ‘durbar’ which swami often refers to? As stated in the Charithamrutham, it was on the auspicious occasion of Vasavambica Jayanthi, that the Durbar of the Lord commenced (on a physical state) at Panchadeva Parvatham, what is today known as Panchadeva Pahad. It could mean the royal court presided over by the Lordship, Who grants justice. This could be in the gross terms.

But when it comes to our Gurunath Sarabhauma, the Lord Sovereign, it is a gathering of HIS devotees and earnest seekers. They throng to HIM to be in His presence. There is the lesson, the deliverance of Divine Justice, and also the solace. And also surplus of food with sweets served in the days of yore, when the Lord moved about with a physical form perceivable to the physical sight.

Kurungadde:

Kuruvapur on the gross plane or the physical world, is merely a ditto, an auxiliary to what stands as the original. The ‘original’ or His place of eternal Durbar, can be accessed only by means of consciousness (which is also referred to as the Suvarna Pithikapuram in the Charithramrutham).

This Kuruvapur on the physical world, is a hollowed land, sanctified by the touch of the sacred Feet of Sripada. It is an island, tucked away from the hustle and bustle of everyday life. In an obscure corner, bordering the Southern states of Karnataka and Andhra Pradesh, far from the township of busy activities, nestled deep within Nature’s bosom, cradled gently with the cresses of fresh breeze with all its pleasantness and fragrance, is the ancient land visited by innumerable sages and seekers, visible and invisible to the mortal eye.



While it is a fact that the Omnipresent, as His' prime attribute speaks of His inevitable presence every where and at all times; it is also a fact that HE takes residence at where He chooses. It doesn't mean that He is not present at other places, simple because He declares some place as His residence. It is all like this – Sunlight – which spreads its rays all over, leaving not an iota of space untouched. But at the same time, there are varied methods with which one can harness or attract more of the Solar energy. Such energy stations transmit the same to receivers who go to receive.

With this simple principle, several temples are consecrated with His image. These temples are like energy stations, which have harnessed the Sun's energy to a certain degree and transmit the same to those who are ready to receive and being sensitive to it. While that remains thus, the Sun constitutes the central Solar system which is present near the Orion arm, in the Milky way. As there's a place for the Sun, despite its presence filling the entire planet – so is our Datta Maharaj, Sripada Srivallabha Who having chosen His place of residence at Kurungadda or Kuruvappur, continues to emit HIS light, which is as voluminous as the Solar system itself, spreading His radiance all over. There is not an iota of space where He is not present!

Like how the Solar system is not accessed by the limited human faculties, so is the real Kuruvapur, where He resides eternally. What our physical eyes grasp on the gross plane or the physical world, is merely a ditto, an auxiliary to what stands as the original. The 'original' can be accessed only by means of consciousness.

This is referred to as the 'Golden Land' or the Golden Pithikapuram, as HE states. His real Durbar is here! Which continues to happen... in higher dimensions. And those who secure a place for themselves in His golden durbar are indeed blessed. It is open across times, to all His devotees. He states time and again, that one needs to traverse it by means of consciousness.

It rests here, for us to contemplate on.

Aum Sai Ram.