



*from darkness to Light*

*from angst to rest....*





# Charanāmṛth



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*Just an other vessel, as He ferries us towards the eternal shore of Light  
As we sail our way from the darkness of ignorance to Light...*

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**Episode 65.**

**Oct' 21, 2025**

Svaagatam

One auspicious Tuesday, Dwadashi of Krishna Aswayuja, dawn of 'Chitra nakshatra', November 2018, in the early hours preceding sunrise, Sripada Vallabha graced a devotee with His darshan and commanded to make it be known, the founding of Sripada Vallabha Bhaktha Samaj. The Name was coined by Sripada Himself.

This marks the anniversary of the same, of this samaja.

When a group of individuals collectively embody selflessness and compassion and pursue wisdom – then there is progress and eventually become the forerunners of Era of dawn.

At the heart of 'samaja' is the 'sama' which also symbolises equality. It is this equality which drives the guild towards harmony.

The root-sound अज् (aj) in Sanskrit means to move, to propel.

Thus, it takes an ideal guild of devotees to come together with fond and constant remembrance of the Guru-nath, embracing each other as we pursue towards higher states or realms.

All human beings are of the same divine origin, like sparks from the grand flame, with no distinction and are meant to manifest upon earth, the spark from the Divine Light we inherently embody.

In this samāja, liberation (moksha) is a reality. It is His Sripada Vallabha's great compassion, that has caused this samāja to come into manifestation. It is just like a boat... a typical vessel that ferries us from our shore of darkness (individual limitations and divisions) to His Golden shore of eternal joy, Light and Oneness.

**Digambara Digambara Sripada Vallabha Digambara**

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## Our Logo



The predominant feature is HIS Hand, which is symbolic of the fact that HE steers this platform. Yes! Sripada Vallabha Himself stirs the boat....

The boat, or the coracle made of straw from certain plant species, was ideally used in the ancient days and until recently in the waters of Krishna River, to ferry devotees towards the island Kuruvapur.

The coracle is visible too.

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There are two shades merging, a golden yellow and a mild blue.

Well, this suggests the concept of dualities in creation – which ideally Sripada Swami refers to – when He pronounces the numbers 2498.

The duality in creation are represented by fire/light and water. Well, the core of the Sun is often golden or a brightness beyond compare. And there is the Light of the Moon, often cooling and in a silvery brightness. The Ida and Pingala, nadis (channels which help energy ascend through... on either side of the body)

They correspond to the masculine and feminine traits within every being.

Surpassing them and unlocking the central channel called the Sushumna is the ultimate mission – for all us.

As one transcends the dualities / dual polarities, one is said to go beyond the individual consciousness or limitations and unite with the Cosmic Truth or Oneness or universal consciousness.

This journey is for all of us invariably. The length of the journey is determined by our karma from past and present lifetime(s). Of course, to ferry us across the turbulent waters, only Sripada Vallabha can.

**Digambara Digambara Sripada Vallabha Digambara.**





## Charanāmrth

This Episode is called **Charanāmrth**.

What does that mean? And the meaning is akin to what it actually is.

**Charanāmrth** ~ the sacred waters that pass through the Guru's Feet.

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

Charanāmrth is akin to the 'amrthvarsha' (the shower of nectar), leaving the being drenched in perpetual streams of undiluted joy, bliss, 'ananda'.

Charanāmrth has the potency to confer the 'devotee' with immortality.

(Immortality is that state of fearlessness, overcoming the fear of loss or death; breaking the confines of time; to be liberated from the cycles of birth.

It is the highest state of existence, the state of perpetual peace and joy, as one is awakened to 'realizing' the Truth (self-realization)).

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

Charanāmrth is verily the 'mahaprasād' to a true devotee.

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## Reminder from Charithamrtham

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## Golden Pithapuram

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

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

I am always easily accessible to them.

- ŚrīPāda ŚrīVallabha

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## Understanding Golden Pithikapuram

To traverse with the consciousness could mean to move from one dimension of existence to another. Foremost, it is to break the dependency of physical existence. To

overcome our limited belief patterns - to break free from the confines of physical matter.

### What consciousness is?

As we have seen briefly in episode 1, consciousness is Energy, aware of itself.

In the recent episode, it is mentioned, ‘To traverse with the consciousness could mean

to move from one dimension of existence to another.’

So, what is a dimension?

In Sanskrit, it is also addressed as ‘loka’ .

For a deeper understanding, not all dimensions or sheaths of existence or ‘loka’ are physical structures, perceived by the physical eyes or senses. In other words, these dimensions or ‘loka’ exist as a reality but cannot be accessed by means of our physical bodies.

In a multidimensional construct, the dimensions are most often differentiated by means of concentrated energy consciousness. It is not differentiated based on height or any other material means of their locations.

In order to explain this reality in a comprehensible manner: Let us consider a portable radio. This radio could be tuned to a certain frequency.

The electromagnetic fields render it capable of receiving the signals or radio waves. This radio could be present indoors or outdoors or even at other altitudes.

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Based on the location and the concentration of electro magnetic fields at that location, the radio receives its signals.

However, there is vast difference between the receptions of signals at different locations based on electromagnetic frequencies.

This difference could be understood as different dimensions.

Similar fields or frequencies exist, and each does not hinder another; but exist and attract and repulse energies, in their down dimensions. And they are not visible to physical eyes.

This is the closest example to understand the layers of multidimensionality.

That said, the human consciousness is the one among the least in its capability to receive the high frequencies. It is because of the material plane where we exist which is bound to illusions and ignorance.

However, human consciousness is Divine indeed and is very much capable of attuning itself to receive the highest frequency. To achieve which, one has to liberate oneself from the material dependencies.

This is what our Guru intends and sending us a direct call, mentioning about Golden Pithikapuram where is forever available and most easily accessible.

In simpler terms, it is tuning our consciousness to the highest frequency and receive Him there. 😊





## From the Dwarakamai

Break down the wall between you and me. Then the way to approach each other will be clear and there will be no fear. The sense of duality between you and me is the wall between the Guru and the disciple. Till this wall is not completely demolished, the state of oneness is impossible to achieve. You may ask where I am now and how I can meet you now. But I am within your heart and we can meet without any effort.

- Shirdi Sainath Maharaj

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## Immeasurable Glory of Śrīpāda Śrī Vallabha

He is the embodiment of 'para ananda' - 'undiluted bliss' of the highest order.

**'Paramanandam'** – is bliss born of the union of Shakthi and Shiva at the 'Sahasrara' (energy centre at the Crown of the energy system/body) - which is beyond the confines of human terms!

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

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

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

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

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

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





## From Sripada Vallabha Sahasranama

<b>Aum yuga kalpa karthre namaḥ</b>	<i>One Who creates the Yugas and kalpas</i>
<b>Aum yuga dharma vivarjithā ya namaḥ</b>	<i>One Who decides/enforces yuga dharma</i>

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## Punardarśanāya

‘punar’ - again

‘darśanā’ - to see

‘aya’ could also mean ‘arrival’.

punardarśanāya means Until we meet again’ .

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

Other episodes available @

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

punar darshanaaya punar harshanaaya

Sri Guru kripa varshanaaya

Until we meet again, in a peaceful manner (on a note of contentment)

Let us all be showered with Sri Guru’ s blessings!

**Jaya Guru Datta Digambara**

**Jai Sainatha Digambara**

**Digambara Digambara ŚrīPāda Vallabha Digambara**

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