

Sreepada Raajam Saranam Prapadyae

Sreepada Sreevallabha Charitaamrutam

(Divine Biography of Sreepada Sreevallabha . an Ecstatic Elixir)



Original Sanskrit Script by

Sriman Shankar Bhatt, (Contemporary of Sree Sreepad)

KARNATAKA

-: Translated from Telugu by :-

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Sripada Srivallabha Charitamrutam

(Divine Biography of Sripada Srivallabha – an Ecstatic Elixir)

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INTRODUCTION

The information available in Sri Guru Charitra about Sri Sripada Srivallabha is very little. The very first Datta incarnation in Kaliyuga is Sri Sripada Srivallabha. The details of His life known to outside world are very meager.

In 1320 A.D. Sripada Srivallabha was born as the third child to Brahmasri Ghandikota Appalaraju Sharma and Akhanda Lakshmi Sowbhagyavati Sumati Maharani. Ghandikota family belongs to the lineage of Sage Bharadwaja. They are of 'Aapstamba Sootra' tradition. After Sri Sripada, three sisters namely Sri Vidyadhari, Radha and Surekha also were born to them.

The maternal grandfather of Sri Sripada was Brahmasri Malladi Baapannavadhanulu. His 'dharma patni' was Akhanda Lakshmi Sowbhagyavati Rajamamba.

A Brahmin by name Shankar Bhatt wrote the divine biography of Sri Sripada in Sanskrit. It's Telugu translation is with me belonging to the 33rd generation of Sri Bapannavadhanulu. In Sripada Srivallabha Charitamrutam it was stated that it would come into light during the 33rd generation of Sri Bapannavadhani but, it was not explained at what time and in which way it would take place

I was having a doubt whether this Charitamrutam can be made known to the outside world or not. One day when I was in the area of Maavullamma Temple in Bhimavaram, an old beggar asked money for meals. I gave him 11 rupees. Within two or three days, 'prasad' from the ashram of Sri Nrusimha Saraswati Ganugapur, came through post. A receipt was also enclosed in that showing the day of receipt which tallied with the day on which I gave 11 rupees to the old beggar. In reality I did not send any money to Ganugapur. I realized that Sripada in the form of Sri Nrusimha Saraswati wished that, 'the time to reveal Charitamrutam to the world has arrived'. Having realized it, I carefully copied the old book which was brittle and was tearing by mere touch. As mentioned in the 'Charitamrutam, I went to Vijayawada and immersed the old copy in Krishna River. The new book which I copied was handed over after performing 'parayana' to Sripada Srivallabha Maha Samsthan as directed in the Charitamrutam.

This year from Vijaya Dasimi (year 2001) to Aswayuja Bahula Ekadasi the 'parayana' was done for the first time in the presence of Sripada in Sri Sripada Srivallabha Maha Samsthan and the book was handed over to Samsthanam.

We have affectionate devotion towards Sri Sripada. Ours is a delicate nature and we will be pained if anyone speaks jeeringly about this most sacred book. Our family is one that never craves for name, fame or money.

However, we deemed it our duty to hand over this divine biography which is very precious to the Datta devotees to the Samsthanam. So this was brought to light.

This book is one in which every letter is true. Every letter written in this book is powerful and true. In this book there are no hyperboles or meaningless descriptions. This was written by Shankar Bhatt who did not have much of

scholarship. He was a Kannadiga. Sri Sripada granted him grace because he was worthy.

This book should be made into a book of daily 'parayana'. When faced with any sort of troubles, losses or difficult situations, if a devoted reading of this book is made and money sufficient for food for 11 people is donated, result will definitely be obtained at once. This kind of assurance was received actually from Sri Sripada Srivallabha and the book was written during His life time. Therefore, let Datta devotees make a devoted reading of this book and derive experience in their lives. You will understand through experience that this book is an 'Akshara Satya Grandham'.

In Service of Datta,
Malladi Govinda Deekshitulu,
Bhimavaram
12.11.2001

Sri Gurubhyo Namaha:

Sri Gurudeva Datta

Sri Rama Samardha

Sri Datta Saranam Mama Sripada Rajam Saranam Prapadye

PREFACE

In this world many troubles and losses will be experienced by human beings through sorrow and infatuation. Who is the protector against them? Who will rescue him from worries and miseries? Paramatma is the only saviour. Only through the grace of God all sorrows are destroyed and happiness and peace will be obtained. To obtain that grace a person should practice 'stotram', prayer, japam, meditation etc., of God and read devotional and sacred books explaining their significance. Paramatma is in the form of Trinity Brahma, Vishnu and Maheswara. The Trinity protects, punishes, or teaches all creatures in the Universe. All things happen on account of Them. In Kruta Yugam, the Trinity who were pleased with the devotion of Atri and Anasuya, incarnated in their house as Sri Dattatreya Swamy – an embodiment of the Trinity. His incarnation is that of a Guru. The aim of this incarnation is to remove ignorance and grant liberation through the attainment of wisdom (Jnana). The path of 'avadhootas' is founded by him. Devotion towards Dattatreya has been going on from Krutayugam from Sethu in the South to Himalayas in the North. Countless devotees from that day till today worshipped Dattatreya and were successful in fulfilling their wishes. When Datta is worshipped an equivalent result is achieved as obtained by worshipping Brahma, Vishnu and Maheswara at the same time. Datta is 'Smartrugami'. It means that when remembered with devotion, he will be satisfied and supports and protects devotees in all ways. He grants sustenance and salvation.

In 1320 A.D. in Sri Kshetra Peethikapuram in East Godavari District of Andhra Pradesh Sri Dattatreya Swamy was born as the first Datta incarnation with the divine name of Sripada Srivallabha to the couple Appalaraju Sharma and Sumati. They were Datta devotees and belonged to Aapasthamba sect. Afterwards he incarnated again in Karanjapura in Maharashtra with the name Sri Nrusimha Saraswati. In Guru Charitra the importance of Sripada Srivallabha was explained merely in five chapters but, in this book Sripada Srivallabha Charitamrutam in every chapter (53 chapters) it was vividly described about Sri Sripada Srivallabha. This great book is really a divine elixir. In this book, all about Sripada's life, His Leelas (sportive plays), His greatness, His highly elevated preachings and His incredible miracles are abundantly presented. This book makes the reader forget this world and brings about a feeling of being in the very presence of Sri Sripada. The sportive plays of Sripada are like the childhood sportive plays of Sri Krishna. These 'Leelas' give indescribable joy. With this joy a blissful state is attained. Sri Sripada made this biography to be written in His own life time by Sri Shankar Bhatt, a resident of Karnataka Province who was His dear disciple and a great devotee.

When people read and recollect this sacred biography, they will get rid of all worries of worldly existence and be rewarded with the grace of Sri Sripada Srivallabha. As a consequence of that, they will get happiness, peace and

equanimity. Let us encourage all relatives, kith and kin and friends to read this book and earn the grace of Sripada Srivallabha.

Camp:

Sripada Srivallabha Maha Samsthan
Samartha Sadguru
Pithapuram

Jaya Jaya Raghuvira

Sri Sajjanagada Ramaswamy

Sri Sajjanagada Ramaswamy

Peethadhipati, Sripada Srivallabha Mahasamasthanam, Pithapuram

Sri Gurudeva Datta
Sri Datta Saranam Mama

Sripada Srivallabha Charitamrutam

It is strange that though Dattatreya incarnated in kaliyugam for the first time as Sri Sripada Srivallabha as the son of the pious couple Sumati and Appalaraju Sharma in Pithapuram, Datta devotion did not spread in Telugu Desam as much as it spread in Maharashtra and Karnataka. Only on account of the Guru Charitra written by Gangadhara Saraswati in Marathi language, the fact that Sri Sripada Srivalabha was born in Pithapuram came to light and the glory of Pithapuram spread much more brilliance. It is a great sacred service done by Sri Gangadhara Saraswati and Telugu people should be always grateful to him.

Even in Guru Charitra the history of Sri Sripada was briefly narrated merely in 5 chapters. At the beginning of 20th century Sri Vasudevananda Saraswati who was well known as 'Tembay Swamy' – an incarnation of Datta, came to Pithapuram during his travel in the country. Till the time he declared 'this is the birth place of Sri Sripada Srivallabha' the fact was unknown not only to the residents of Pithapuram but also to all Telugu people. Afterwards the famous Dattopaasaka Sri Sri Sri Satchidanandendra Saraswati Swamy and his dear disciple 'Brahmana Kavi' Sri Devarao Kulakarni came to Pithapuram. They visited Sri Swamy, adored Him and carried out extensive propaganda. After that when translations came in Telugu the greatness of Sri Sripada began to gain propaganda. The details about Sri Sripada were being known to Telugu people little by little. Later a disciple of Sri Sridhara Swami – who is an incarnation of Sri Datta, Sri Sri Sajjanagada Ramaswamy came to Pithapuram under the instructions and encouragement of his 'guru'. Immediately he undertook 'deeksha' for the awakening of 'dharma' and the public consciousness was aroused to take up the construction of a temple and other activities in the birth place of Sri Sripada. However, a feeling of want for a comprehensive history of Sri Sripada remained as a want only, not only for us but for all Datta devotees in Telugu land. That urge turned into a 'tapas'. The nectar of compassion of Sri Sripada flowed.

At the commencement of the new century, in the year 2001 on Vijaya Dasami day a pious person named Sri Malladi Govinda Deekshitulu came like a flash of lightning from Bhimavaram. He informed us that a Telugu copy of 'Sripada Srivallabha Charitamrutam' written by Shankar Bhatt (a contemporary of Sri Sripada) in Sanskrit was in their house. He added that he belonged to the family of the maternal grand father of Sri Sripada and that the Telugu book was in their house from the last 32 generations. He stated that he immersed the old copy in Krishna River as instructed by Sri Shankar Bhatt in the Sanskrit book and came to give the new copy to our Samsthan. He conducted 'parayana' of the book for 7 days and left after giving it to us.

We received joy along with amazement at this divine 'leela' of Sripada. This hagiography has a total of 53 Chapters. It is mentioned how this book is to be read as a 'saptaha paarayana' (7 days of devoted reading) and what results will be obtained by reading it.

We were astonished when we heard very many wonderful incidents, excellent story structure, several scientific subjects which were not known to us and which every individual should know. The divine sportive plays of Sri Sripada resembled the divine leelas of Sri Krishna. There was no stoppage of tears of joy flowing down from the eyes of Sri Ramaswamy garu. This extraordinary divine event fulfilled our desire to have the complete divine biography of Sripada. What more proof do we require for the grace of Sri Sripada Srivallabha who is like a 'Kalpa Vruksha' (celestial wish granting tree). This satisfaction that Sri Swamy granted us fulfillment of our wish is sufficient. We were overjoyed as Sripada Srivallabha granted us the great fortune of handing this "Charitamrutam" to the world. This ambrosia called 'Sri Vari Charitra' which was kept safely all this time with Sri Malladi Govinda Deekshitulu belonging to the family of the maternal grandfather of Sripada was granted to us through him. Our Samsthanam is always grateful to Sri Malladi Govinda Deekshitulu.

With a view to hand over the book received by us to all, we are publishing Sripada Srivallabha Charitamrutam. We hope that all people will understand philosophical secrets, forms and nature of Sri Datta, the importance of his incarnation and other matters in this book, worship Sripada, and attain salvation.

Sripada Srivallabha Maha Samsthanam
Pithapuram

FOREWORD

In the world Asian Continent is very holy. Among the countries of Asia, Bharata Varsham is much more sacred. This is often the home of incarnations and great preceptors. Generally all incarnations took place in North India and all 'Acharyas' took birth in South India and brought esteem to Bharata Desam. Our land shining with Ganga and other holy 'rivers' is indeed very fortunate. Scriptures declare, ("Tulasi Janga Mastaru") that great persons are indeed actively moving 'teerthas' and that they are sanctifying all the three worlds by their nectarine preachings. Sri Sripada Srivallabha is considered as a paragon of excellence among incarnations. He is really an incarnation of universally famous Sri Dattatreya. His incarnation was very much necessary for those whose hearts were polluted by Kali, for those whose actions were conditioned by destiny, for those who live by sinful money and for the human beings in Kaliyuga. He is a great treasure of compassion, a personification of 'Punya', a person of very holy history, only one who is adored by the world and a form of spirituality. There is no one equal to such Sri Sripada Srivallabha in removing all kinds of impurities of devotees and imparting them peace when they visit, remember, worship or meditate upon Him.

This affluent treasure incarnated in Sri Kshetra Pithapuram in 14th Century. In 17th Century in Maharashtra, Sadguru Sri Samartha Ramadas occupied the position of a preceptor to Shivaji Maharaj and uplifted dharma. Afterwards in 20th Century a sage named Sridhara Swamy by the dint of his devotion, diligence and the efficacy of penance, got the 'darshan' of Sri Samartha Ramadas twice. He was initiated into the ascetic order by Sri Samartha Ramadas who called him 'Bhagawan'. He became famous as an incarnation of Datta. Sri Sajjanagada Rama Swamy is the disciple of that Sridhara Datta. This noble Sri Rama Swamy by the inspiration of his 'guru' came to Pithapuram, the birth Kshetra of Sri Sripada Vallabha. He persuaded all the devotees and turned them towards divinity and established the Sri Sripada Srivallabha Maha Samsthanam. He made an auspicious beginning to extensively propagate the greatness and the supremacy of Sri Sripada Srivallabha. This is a great, marvelous divine programme among the programmes under taken by him. By this he became a great one who provided good opportunity for Datta devotees of present and future times. Sri Rama Swamy garu is the source of inspiration, a guide, a gurudev, and a pontiff of the 'Maha Samsthanam'. It is praise worthy that he successfully undertook many developmental activities to provide accommodation facilities to the devotees coming from various places for darshan of Sri Sripada Srivallabha Charitamrutam came to light during the regime and supervision of Sri Rama Swamy which provided people like us immense pleasure

Those who drink this 'Charitamrutam' which is an encyclopedia of spiritual knowledge, attain immortal state. In this particular book there are many scientific subjects required by seekers of salvation and many mantras revealing the 'Tattvam' of Sri Sripada in several ways. This is a fit book to remove all doubts likely to be confronted by devotees and to show the way to Datta devotees. As Bhagavan said "**Mamatma Sarva Bhootaatma**" – Sri Sripada Srivallabha dwells as the soul in all living beings. Sri Sripada Srivallabha is the soul of this book. The 'parayana' of this book is really 'Veda Parayana' itself. Therefore, let this book which is worthy of reading and devoted 'parayana' flourish as celestial 'Kalpa Vruksha' to Datta Devotees! Life is life only if it is spent in remembering Sri Sripada Srivallabha. Mind is mind only if His name is

chanted. Therefore, let all people make their lives fruitful by remembering, thinking and praying the most pious one!

“Lokaa samastaa sukhinobhavantu”

Swamy Venvanandagiri
Peetaadhipati, Srinivasa Ashram
Agaram Post – 563 138
(Karnataka)

Camp: Pithapuram

Sripada Srivallabha Mahaa Samsthanam,
Sri Kshetra Pithapuram.

PUBLISHERS' NOTE

Bharata Desam flourished as a holy land and a land of religious activities. Rivers and religious centres in this land are famous from ancient times. Among these Pithapuram is well-known. It is a divine holy "Kshetram" of historical significance. This is situated on the river bank of Yela in the Bhima region forming part of "Trilingadesam". Pithapuram is the place of origin for all important Datta Kshetras like Karanja, Kurupuram, Narsobawadi, Ganugapur and Udumbara and is the birth place of Sripada Srivallabha who is verily Datta Himself.

It has become a regular practice for many devotees of Datta from all the four corners of the country to visit the birth place of Sripada relying on the information in sacred books like 'Guru Charitra'. They are uttering aloud 'Sri Datta Srivallabha'. They worship the Lord at this Kshetram and get salvation. During one of such occasions on 11.11.1963, Monday Brahmajna Kavi Sri Deva Rao Kulakarni, his Guru Sri Sri Paramahansa Satchidanandendra Saraswati Swamy visited 'Swayambhoo Datta' (self-manifested Datta) near Sri Kukkuteswara Swamy temple in Sri Kshetra Pithapuram. They carried on an extensive propaganda about the Lord. By their encouragement and the command of Sadguru Sridhara Swamy - a resident of Sajjanagadh, "Jaya Jaya Raghu Veera Samardha Sadguru" Sri Ramaswamy visited Sri Kshetra, Pithapuram. He is a dear disciple of Bhagavan Sadguru Sridhara Swamy who belongs to the parampara of Samardha Ramadas. Sri Ramaswamy is an upasak of Datta and a strict observer of celibacy. He made up his mind that revealing the existence of the Lord at Pithapuram and informing the world about the greatness of this incarnation - are prominent parts of the service to Lord Datta. He got the temple of Dattatreya renovated and arranged daily worship there. He celebrated the worship of the Lord on a grand scale and undertook propaganda of Sripada Srivallabha in the home town of the Lord.

Afterwards, he established 'Sri Dattatreya Bhakta Samaj' enlisting all devotees who were blessed by the Lord. The existence of Sri Datta and the significance of the incarnation of Sripada Vallabha were widely propagated. From then many devotees from Maharashtra, Karnataka state and from different areas of Andhra Pradesh are visiting Swamy's Kshetram. They are worshipping the Lord and are getting their lives fulfilled. Gradually as the number of visiting devotees increased it was felt by Sri Rama Swamy that providing accommodation to those devotees is an important duty and an essential part of the service to Datta. So he decided to construct a residential complex and encouraged the devotees towards that goal. To manage these facilities an association with the name 'Sripada Srivallabha Maha Samsthan' was formed.

This association purchased a house with the contributions from devotees. The house was remodeled for better residential accommodation. At first they got planted an Audumbara tree by Vedic Pandits strictly according to scriptures, in the northern part. Next a beautiful temple was constructed nearer to it and 'Paadukas' of the lord were installed. In this 'Paduka Mandir' very beautiful marble idols of Sripada Srivallabha, Sri Dattatreya and Sri Nrusimha Saraswati were installed.

On account of the firm resolve of Sri Ramaswamy, the efforts of the association and the help and cooperation of the devotees a big beautiful Mandapam was constructed in front of the 'Paduka Mandir'. This hall is useful for 'Japa', 'parayana', 'pradikshana' and other spiritual activities. This hall is also used for religious discourses by great people. A meditation hall was constructed behind the 'Paduka Mandir' with rooms for the religious austerities of Saints, Gurus and hermits.

On the southern side of the 'Paduka Mandir' a residential complex comprising of 10 rooms and 2 big halls was built in the Samsthan premises. It is a two-storied building with all amenities. On the eastern side of the residential block another two-storied building was built. It has a meditation hall on the first floor and a kitchen in the ground floor.

Sripada Srivallabha Seva Sangh has also constructed a big dining hall named 'Annapoorna Mandir'. It caters to the boarding facilities of the pilgrims who come from various places for worshipping Sripada Vallabha.

They also purchased another two-stories building located on the Eastern side of 'Annapoorna Mandir'. Second floor was constructed on Annapurna Mandir and over the dhyana Mandir

In 2014 an ultra modern 4 storied building was constructed and inaugurated for accommodation to devotees coming from far off places. It was named 'Sri Sajjanagada Sadguru Sadana'. It can accommodate about 450 devotees at a time. There will be daily 'annadaan' for devotees in the afternoon and night. The accommodation is given free of cost for all devotees.

An area of 45 cents near the temple is in the process of procurement, which will be utilized for constructing accommodation facilities for the ever increasing number of devotees. The Samsthan can be contacted on Ph: 08869 250300

Sripada Srivallabha Maha Samsthan
Pithapuram

PH: 08869 – 250300

A BRIEF LIFE-SKETCH OF
SADGURU SRI RAMASWAMY

PONTIFF OF SRIPADA SRIVALLABHA MAHA SAMSTHAN
SRI KSHETRA PITHAPURAM

Sri Sadguru Ramaswamy was born in 1925 in Karnataka state at Shimoga – a religious centre associated with the name of Sage Durvasa. The names of his pious parents are Mallarappa and Padmavati. He recited Bhagavadgita and Ramayana regularly. Devotion developed in his heart day by day. Detachment increased and he started in his 20th year in the quest of a Sadguru. He approached Sri Sridhara Swamy in Sajangadh in Satara district of Maharashtra. He became his disciple and stayed with him and was carrying out **Upasana** of Sri Rama. With the already acquired spiritual awakening he relinquished completely all worldly affairs after visiting Sridhara Swamy. He commenced penance with strict discipline of celibacy seeking liberation according to the orders of Sridhara Swamy. He served Swamy Samardha in nine fold ways of devotion. He is following the path of Sri Samardha Ramadas and is leading life-long celibacy very strictly. He is following the "**Varna Ashrama Dharmas**" carefully. Following the order of his Guru he carried on intense chanting and meditation of the "Datta Mantram" in the famous Datta pilgrimage centres Narsobawadi and Udumbara. He undertook a tour of the country for propagating the Dattatreya devotion as per the instructions of his Guru. He was attracted by Sripada Srivallabha Dattatreya Swamy. He visited Sri Kshetra Pithapuram, the birth place of Sripada Srivallabha. He is serving the Lord at that place for the last 40 years and has enhanced the glory of the Swamy. He served Shankaracharya Sri Satchidanandendra Saraswati Mahaswamy of Holy Narsapur in Karnataka State. Having obtained his grace he obtained perfect knowledge in the commentaries on "**Prasthanatraya**" of Sri Adi Shankaracharya. He mastered the spiritual exercises provided there. He is endowed with rich knowledge of self and is filled with devotion for the Supreme. He became a guide to spiritual aspirants and is a real treasure-house for all the sterling qualities required for the upliftment of humanity. He is the real embodiment of "**Jnana**" (knowledge). With the encouragement of Mother Kamamma, he undertook pilgrimages from Himalayas to Rameswaram. He devotedly visited many Datta Kshetras.

**The procedure for 'Saptaha Parayana' [Devoted reading in 7 days]
of Sripada Srivallabha Charitamrutam**

1. Sripada Srivallabha Charitamrutam must be read with devotion and diligence. It was decided and blessed by Sri Sripada that every letter of this book was tune. Therefore, this book is a standard by itself like Veda. This book is read not only by humans but also by celestials. The parayana of Sripada Srivallabha Charitamrutam can be carried out in the same way as mentioned in Guru Charitra about the parayana of Guru Charitra. The same method and the same regulations can be observed here also. It must be prayed and remembered that this book is verily Sripada Srivallabha Himself. It must be prayed that **"Sripada Srivallabha Charitamrutakaarena Guru Dattatreya Sripada Srivallabha Parabrahmane Namaha"**

If the book is read with care after relinquishing doubtful outlook, all wishes will be fulfilled. If anyone views with doubtful outlook he will be subjected to many difficulties, and losses. It was mentioned in Charitamrutam that this matter was personally told by Sri Sripada.

2. PARAYANA

On the days of Parayana the prescribed Chapter should be read on that particular day. In addition to that, for the fulfillment of any special wish or solution of any special problem with the mercy and kindness of Sripada Srivallabha, that particular chapter prescribed in the 'Phala Sruti' should be read. Thereby, devotees will have very good results.

After the conclusion of 'saptaha deeksha', annadaanam should be made for 11 people or an amount equivalent should be donated to the Devasthanam of Sripada Srivallabha or Sri Dattatreya or any other Devasthanam.

**Particulars of Poojas of Sri Sripada Srivallabha,
Sri Sri Dattatreya and Sri Sri Nrusimha Saraswati
presiding in Sripada Srivallabha Mahaa Samsthan**

DAILY POOJAS

Every day all traditional worship services are conducted in all the three times (morning, midday and evening).

On the request of devotees on any day 'Abhisheka' to Sri Swami or 'Panchaamruta Abhisheka poorva maha pooja', Ekaadasa Rudrabhisheka (by three priests) or 'Sapthaha Parayana' of Guru Charitra or Sripada Srivallabha Charitamruta Parayana will be conducted.

PERMANENT POOJAS

a) SASWATA TRIKAALA POOJA

If devotees pay Rs.1,116/- they will be enrolled as subscribers to Saswata Trikaala pooja. Pooja will be performed to Swami varu in the morning, afternoon and night with their Name and Gotram; on any one day desired by them in a year; for a period of 15 years. After performing the Trikaala Pooja to Sri Swami, 'prasad' will be sent by post.

b) SAASWATA POOJA

If devotees pay Rs.500/- they will be enrolled as subscribers to Saaswata Pooja. Pooja will be performed to Swami varu in the morning with their name and gotram, on any one day desired by them in a year for a period of 15 years. After performing pooja to Sri Swami, 'prasad' will be sent by post.

c) SAASWATA AKHANDA DEEPARAADHANA

If devotees pay Rs.500/- they will be enrolled as subscribers to Saaswata Akhanda Deeparadhana. Deeparadhana will be performed to swami varu with their name and gotram, on any one day desired by them in a year for a period of 15 years. After performing Deeparadhana to Sri Swami, 'prasad' will be sent by post.

d) SAASWATA PALLAKISEVA

If devotees pay Rs.1,500/- they are enrolled as subscribers to Saaswata Pallaki Seva. Pooja will be performed to Swami varu with their name and gotram and Pallaki Seva to Sri Swami will be conducted, on any one Thursday in a year desired by them for a period of 15 years. After performing Pallaki Seva to Sri Swami, 'prasad' will be sent by post.

e) PALLAKI SEVA WITH SILVER PALANQUIN

If devotees pay Rs.500/- Pooja will be performed to Swami varu in the night with their name and gotram and Pallaki Seva to Sri Swami will be conducted with Silver Palanquin, on any Thursday desired by them. After performing Pallaki Seva to Sri Swami, 'prasad' will be sent by post.

f) PALLAKI SEVA

If devotees pay Rs.200/- Pooja will be performed to Swami varu in the night with their name and gotram and Pallaki Seva to Sri Swami will be

conducted with Sooden Palanquin, on any Thursday desired by them. After performing Pallaki Seva to Sri Swami, 'prasad' will be sent by post.

SPECIAL POOJAS

In the following Festival Days of a year
'Special Programmes of Worship and Abhisheka' are conducted

01	Chaitra Suddha Paadyami (Telugu New Year Day) Special Pooja (Panchanga Sravana) reading of New Panchaanga (Almanac), Vasantha Navaraatri celebrations)	
02	Chaitra Suddha Navami	Sree Rama navami
03	Aashada Suddha Poornima	Guru Poornima
04	Sraavana Month	Special Poojas
05	Sraavana Bahula Panchami	Birthday of Sri Vasudevananda Saraswati
06	Sraavana Bahula Ashtami	Krishnaashtami
07	Bhaadrapada Suddha Chavithi	Birthday of Sripada Srivallabha Sripada Srivallabha Jayanthi Celebrations for 7 days are conducted from Sraavana Bahula Trayodasi to Bhaadrapada Suddha Chavithi
08	Aaswayuja Bahula Dwaadasi	Guru Dwaadasi (The Day of disappearance of Sripada - the end of His incarnation)
09	Maargasira Suddha Ashtami to Poornima	Datta Jayanti celebrations for 7 days
10	Maagha Bahula Paadyami	(Guru Prati Pada) The day of ending of the incarnation of Sri Nrusimha Saraswati
11	Pushya Suddha Vidiya	Birthday of Sri Nrusimha Saraswati

For complete details devotees may contact
Sripada Srivallabha Maha Samsthanam, Pithapuram

Route to Sri Sri Kshetra, Pithapuram

Pithapuram is located in South Central Railway Zone, between Vijayawada and Visakhapatnam at a distance of 10 kms. From Samalkot Junction. Sripada Srivallabha Samsthanam is in the Gopala Swamy Temple Street, ½ km. from Pithapuram Railway Station. Godavari express and East Coast express coming from Hyderabad stop at Pithapuram. Konark express coming from Mumbai, Nizamuddin Link express, Dwaraka-Puri-Okha express, Navajeevan express, Phalkanama express and Prasanthi express will stop at Samalkot Junction. There are lot of bus facilities between Samalkot and Pithapuram.

Books and other Publications available for sale at Sripada Srivallabha Maha Samsthanam

01	Sripada Srivallabha Charitamrutam (English)	Saptaha Parayana Grandham
02	Sripada Srivallabha Charitamrutam	Saptaha Parayana

	(Telugu)	Grandham
03	Sripada Srivallabha Charitamrutam (Marati)	Saptaha Parayana Grandham
04	Sri Guru Charitra (English)	Saptaha Parayana Grandham
05	Sri Guru Charitra (Telugu)	Saptaha Parayana Grandham
06	Mini Sri Guru Charitra (Telugu)	
07	Sri Datta Purana (Telugu)	
08	Datta Upaasana (Telugu)	Sloka and Songs of Sri Datta
09	Guru Gita (Telugu)	
10	Sri Dattatreya Sahasra Nama Stotram (Telugu)	
11	Sri Datta Karunaarnava Stotra of Sridhara (with telugu meaning)	

Three valuable books written by Sri Vasudevananda Saraswati in Sanskrit and translated by Brahmasri Pannala Venkataadribhattu Sarma in to telugu and by P.Sreerama Murty into English.

*	Sri Guru Charitra (Telugu)	A big volume of nearly 700 pages with 56 colour photos and calico binding	Cost f Rs.150/-
*	Sri Guru Charitra (English)	Bold letters with about 350 pages	Cost Rs.100/-
*	Sri Datta Puranam (Telugu)	Bold letters 425 pages	Cost Rs.100/-
*	Sripada Srivallabha Chritamrutam (Telugu)	Bold letters, Sapthaha Parayan book containing the greatness of Sripada Srivallabha and his preachings	Cost Rs.120/-
*	Sripada Srivallabha Charitamrutam (English)	Bold letters, Sapthaha Parayan book containing the greatness of Sripada Srivallabha and his preachings with calico binding	Cost Rs.100/-

Those who require the books may send the cost of the each book with an additional amount of Rs.25/-There is no V.P.P. system.

Sri Sripada Srivallabha Maha Samsthanam,
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The Fruitful Results
From "Paaraayana of Sripada Srivallabha Charitamrutam"

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02	Shankar Bhatt had darshan of Sri Siddhendra Yogi; the story of Vichitrapura	'parayana' of this chapter removes mental diseases and mental trouble which cannot be disclosed to others
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Devotees who want to derive the results indicated above, should make a solemn vow of their desire, observe 'Saptaaha Deeksha' and perform 'parayana' of Sripada Srivallabha Charitamrutam with devotion and diligence; Or at least read every day after bath, those particular chapters for 40 days (48 days in case of ladies) recollecting and chanting with devotion and care the name of Sripada alone in a spirit of ecstasy, recite the hymns about Sripada Srivallabha and Sri Datta and worship him. They will achieve success in their endeavours.

SREE MAHA GANADHIPATHAYE NAMAHA:

SRIPADA RAJAM SHARANAM PRAPADYE

Srirastu

Shubhamastu

Avighnamastu

SAMPURNA SRIPADA SRIVALLABHA CHARITHAMRUTHAM

CHAPTER 1

The Stories of Shankar Bhatt, the writer of 'Charitamrutham'

and Vyaghreswara Sharma

Rendering my salutations to Sri Maha Ganadhipathi, Sri Maha Saraswathi, the lineage of my Gurus, Sri Krishna Bhagawan and all Gods and Goddesses, I have now decided to describe the glory of Sripada Srivallabha who is the latest manifestation of Sri Lord Datta, who is the Lord of Crores of Universes.

Sri Dattatreya is the oldest and the eternal one. **In this 'Kaliyuga', he is born with the name of Sripada Srivallabha in the village Sri Peethikapuram, which is in the Godavari region of Andhra Pradesh.** It is impossible even for great scholars to describe His divine history and the glory of His divine plays. Not having any scholarship and with limited knowledge, I have taken the task of describing His history. I humbly submit to all, that it is all due to His decision, His direction and His divine blessings.

I am Shankar Bhatt and I belong to Karnataka region. I am a 'Smarta' and worship both Lord Vishnu & Lord Shiva. I belong to Bharadwaja Gothra (lineage). I went to Udipi to have darshan of Sri Krishna Bhagawan. There, Balakrishna gave me darshan as a pretty boy with a tuft of peacock feathers on his head and ordered me to go to Kanyakumari to have darshan of Sri Kanyakaparameswari.

I had darshan of Sri Kanyakaparameswari in Kanyakumari. I took bath in the holy confluence of three seas there. On one Tuesday, I entered the temple for darshan of Sri Devi. The priest was doing worship to Devi with rapt attention. He took red coloured flowers from me and did worship. The Mother looked at me with graceful looks and said 'Shankara! I am pleased with the innocent devotion present in your heart. You go to 'Kuruvapuram' and have darshan of Sripada Srivallabha and get your life fulfilled. With mere darshan of Sripada Srivallabha, you will have indefinable experiences in your mind, soul and all your senses.

Having got the blessings of 'Mother', I started from that holy place and reached a village named 'Maruthwa Malai', which was nearby. I learnt that while Sri Hanumantha was taking the 'Sanjeevini Hill' back to Himalayas, a piece fell from it at that place and so it was named 'Maruthwa Malai'.

That hill present in the Maruthwa Malai village was good looking. It had some caves in it. I learnt that it was the place where "Siddha Purusha's" (illuminated souls) did penance incognito. I was looking into the caves to find some Siddha Purusha if I was fortunate enough. I found a big tiger at the entrance of a cave. All my body parts started trembling and I was palpitating. Frightened, I once shouted loudly 'Sripada! Srivallabha! Datta Prabhu!' That tiger remained calm and immobile like a domestic animal. One old monk came out of that cave. Suddenly that place of Maruthwa Malai reverberated the name 'Sripada Srivallabha'.

That old monk said, "My dear! You are blessed. Only great siddha purushas, great yogis, Jnanis and Paramahamsas who remain in '*Nirvikalpa Samadhi*' only know that Sri Datta Prabhu has manifested Himself as Sripada Srivallabha in this 'Kali' yugam. You could come here because of your luck. This is the place of penance (tapo bhumi) and also siddha bhumi. Your desire will be fulfilled. You will certainly have the fortune of having Srivallabha's darshan. The tiger present at the entrance of the cave is a 'Jnani'. You salute to this 'Jnani'."

I gave my salutations to that Jnani in the form of tiger. Immediately that tiger uttered 'Aum'. The whole of Maruthwa Malai reverberated to that sound. It also sang pleasingly '**Sripada rajam Sharanam Prapadye**'. I was looking at this strange sight. Then atoms in that form of tiger burst and a man with a divine glowing body appeared. After paying obeisance to that old monk, the divine person left into the sky with a glowing body. The old monk smiled. He invited me into the cave. I silently entered the cave.

Grace was flowing from the eyes of the old monk. By mere wish, he created fire. He also materialized some items required to be offered into that divine fire, some sweet preparations and fruits. Chanting Vedic mantras, he offered all those materials into the fire.

He said, **In this world, the good deeds like Yajnas and Yagas are becoming scarce. The man who is benefited by the five elements (*Pancha Bhutas*), air, water, sky, fire and earth, is ignoring God who is the source of these elements. One has to perform sacrifices (*yajnas*) to please Gods. With that, Gods will be satisfied and by their grace, the nature (*prakruthi*) becomes favorable to man. Man cannot withstand, if any power of nature becomes violent. If these powers of nature are not pacified, calamities occur. If man deviates from the righteous path problems come from the powers of nature.** I did this sacrifice for the welfare of the world. The meaning of '*Yaajan*' is 'Union'. You could see this yajna because of your good fortune. As the fruit of this yajna, you will have the darshan of Sripada Srivallabha, who is the embodiment of Lord Datta. This is a rare achievement. Such achievements occur when the merit acquired in many previous births start giving results at a time."

I saluted to that great person and requested him, 'Oh! Greatest among Siddhas! I am not a scholar, not a 'Yogi', not even a 'Sadhaka' (practitioner of spiritual discipline). I know very little. Please keep complete grace on me and dispel my doubts'. The old monk agreed.

Then I prayed, 'Oh! Greatest among Siddhas! When I had darshan of Mother Kanyaka Parameswari, she told me to go to Kuruvapuram for the darshan of Sripada Srivallabha. Here I had your darshan and the darshan of the mahatma in the form of tiger. Who is that mahatma in the tiger form? Who is Sripada Srivallabha?'

That old monk started telling like this, 'My Dear! In Godavari area in Andhra Desam, there is a village named Atreyapuram which is famous as the 'Tapo Bhumi' of Atri Maharshi. There, one Brahmin was born in Kasyapa gotra (known for Vedic pundits). He was named Vyaghreswara Sharma by his parents. Though the father was a great pundit, the son became dull headed. Though he had education, he could not even do 'sandhya vandanam'. He used to say only "Vyaghreswara Sharma Aham Bho Abhivadaye". He was disturbed by the ridicule of his colleagues. Parents also neglected him. He heard that there would be great 'tapasvis' in Himalayas and one could get 'Atma Jnana' by their grace. He was called only to take donation of gingilli seeds and in ceremonies of departed souls, when others were not available. So he developed an inferiority complex.

One early morning in Brahmi Muhurtham, he had a dream. In that dream he saw a divine baby having divine light around him. That baby was coming from the sky above on to the earth. When His Sri Charanas (feet) touched earth, the 'Bhumandalam' was filled with divine light. That baby came to Vyaghreswara Sharma with slow steps and said "why do you fear when I am with you? I owe much to this village. Without debt, even a dog cannot come to us. You go to Badarikaranyam in Himalayas. It will be auspicious to you." Then the baby disappeared.

Vyaghreswara Sharma reached Badarikaranyam. On the way he was getting food without any effort. From the time he started, one dog accompanied him. He was roaming in Badarikaranyam along with the dog. In his journey, he took sacred bath in *Urvasi Kundam*. Along with him, the dog also took sacred bath. At the same time, one mahatma came to that area along with his disciples to take sacred bath in *Urvasi Kundam*. Vyaghreswara paid obeisance to that mahatma's lotus feet and prayed him to take him as his disciple. That mahatma kindly agreed. Immediately after he was accepted as a disciple of that mahatma, the dog disappeared. The mahatma said, 'Vyaghreswara! The dog which came along with you is the merit acquired in your previous births. You could come here directed by 'kaala' (time) and take bath in *Urvasi Kundam*. You are attracted to the 'tapo bhoomi' of Nara and Narayana. All this is indeed Sripada Srivallabha's grace!'

Vyaghreswara Sharma humbly questioned, "Gurudev! Who is Sripada Srivallabha? How did he develop affection on me?" The mahatma said, 'My Dear! **Sripada Srivallabha is none other than 'Sri Datta Prabhu'. In Tretha Yuga, Maharshi Bharadwaj conducted a great 'yajna'**

called '**Savitrukathaka Chayanam**' in Sri Peetikapuram. For that, he invited Lord Shiva and Parvathi. According to the boon granted to Bharadwaja, many Mahatmas, Sidda Purushas, Jnanis and Yogis took birth in Bharadwaja Gothra. This fact as well as the fact that Savitrukathaka Chayanam was performed in Sri Peetikapuram was mentioned in '*Pyngya Brahmanam*'. Though they are not seen in other parts of the country, the '*Pyngya Brahmanam*' and '*Sandra Sindhu Vedam*' are carefully protected in the village '*Shambala*' which will be the place of birth of 'Kalki' Avatar. **When Kali Yugam ends and the Satya Yugam enters, Sripada Srivallabha who is the avathar of Lord Datta, will come to Sri Peethikapuram in physical form. One develops devotion on Lord Datta, only when the sins committed in many previous births are annihilated and the merit starts giving the fruits. When the devotion becomes wholesome, Sripada Srivallabha gives the person the fortune of His darshan, touch and talk.** The merit in your previous births is strong now. For that reason, Sripada Srivallabha's grace had fallen on you. I am going for darshan of my Gurudev, Mahavatar Babaji. I will come back after one year. You all go to your respective caves and practice 'Kriya Yoga' and try to acquire 'Atma Jnana' (self realization). Thus he instructed his disciples and went to Drona Giri which was in the area of 'Sanjeevini' Hill.

Vyaghreswara Sharma sat in the cave marked for him. He did not understand the ways of practicing Kriya Yoga or the words spoken by Gurudev teaching '*Atma Jnana*'. He thought like this; "Gurudev used to call me lovingly 'Oh! Vyaghrama (Tiger)!' All my co-disciples are doing dhyana sitting on tiger skins. If the skin of a tiger is so sacred and is very much beneficial to a yogi, then the tiger itself must be very great. Moreover, Guruji told us to try for '*Atma Jnana*'. Atma means self. What have I to do with others? My name is Vyaghreswara. So my 'atma' must be 'Vyaghram' (tiger). I have to do dhyana on tiger only. My atma is that only. If I get the form of a tiger, it would be getting '*Atma Jnana*' only".

One year passed quickly. Gurudev came to each cave and observed the progress made by his disciples. In the cave of Vyaghreswara, the person was not there. Instead, he saw a tiger there. Gurudev observed with his 'yogic' vision that Vyaghreswara got the tiger form because he did 'dhyana' intensely on tiger form. He was pleased for his unblemished heart and for the purity of his 'atma'. He blessed him and taught him how to pronounce 'Aum'. He also gave him the mantra 'Sripada rajam Sharanam Prapadye' and asked him to repeat it.

Vyaghreswara reached near Kuruvapuram in the tiger form only. To reach Kuruvapuram, he had to go across the waters of Krishna River. Sripada Srivallabha, who was with His devotees in Kuruvapuram told them, 'My devotee is calling me. I will come back soon'. Saying so, He walked on water with his glowing body. While walking on water, whenever His foot touched water, a lotus was appearing under it. He reached the other bank of river and saw Vyaghreswara who was relentlessly chanting 'Sripada rajam Sharanam Prapadye'. Vyaghreswara paid obeisance to the divine feet of

Sripada Srivallabha. Srivallabha sat on the tiger and reached Kuruvapuram moving on water. Everybody was looking surprised.

According to Datta Purana, Sri Dattatreya himself manifested as 'Dharma Sasta', who was the son of Hari and Hara. Dharma Sasta manifested as Ayyappa Swamy later. At that time Devendra took the form of a tiger and Ayyappa Swamy came to the capital town riding on that tiger. So, some thought that Srivallabha was Dharma Sasta Himself. The Mother 'Amba' had lion as well as tiger as Her carriers. So, some thought that Sripada Srivallabha and universal Mother were not different.

When Srivallabha reached Kuruvapuram and got down from the tiger, the tiger died. From that tiger one great person with a divine glow came out. He prayed to Srivallabha to use the skin of the tiger as 'aasana' (seat). Sri Charana agreed for that. With affection flowing, Srivallabha said 'My Dear! Vyaghreswara! In one of your births, you were a hefty strong wrestler. Then you used to fight with tigers and torture them cruelly. You used to tie them and keep them hungry and give 'shows' to people for your beastly enjoyment. Because you cruelly tortured tigers, inspite of being born as a human being, you should have taken many births as animal according to the principle of action, cause and effect. But because of my grace, I cancelled your cruel deed by giving you the tiger form in one birth only. I am giving a boon to you that you can have the tiger form whenever you want it. You will receive the 'darshan' and blessings of many 'siddha purushas' who are doing tapas for me for some hundreds of years in Himalayas. You will shine reaching the highest state in the yogic path.'" He thus blessed him.

It was the same Vyaghreswara whom you saw. He stays in Himalayas. The great yogis do not like to meet general public. Vyaghreswara would guard them in tiger form so that they were not inconvenienced by the common people. The great yogis can communicate with each other by merely transmitting the thought by their yogic powers and they do not need any messengers. But they would send messages to each other through Vyaghreswara for fun. This was all the play of Sri Lord Datta.

My Dear Shankar Bhatt! Before the creation, there was the first couple (first wife and husband). When wife becomes pregnant, she will have some desires. It is the duty of the husband to fulfill her desires. When Sharvani became pregnant Parameswara told Her to ask if She had any desire. Then Sharvani said 'Lord! I experienced all pleasures having the body of a female; I do not know how the experience would be when having a male body. Hence, please oblige me'. Shankara said 'let it be so'. Immediately Sharvani took the form of a male. That was the form of Maha Vishnu. There was no way for the baby inside Her to come out. Then, a lotus sprouted from the umbilicus of Maha Vishnu. From that lotus, Brahma Deva was born and started creation. Sri Maha Vishnu created the form of Sharvani again from His body. The secrets of Gods and Their plays are unthinkable. In this way, Sri Maha Vishnu and Parvathi Devi became brother and sister.

On the full moon day in the month of Sravan, Parvathi Devi tied rakhee (*raksha bandhan*) to Sri Mahavishnu and said 'Brother! Sri Bhola Shankar gives boons to everyone without thinking about propriety and feasibility. Every such time, you are manifesting in 'avathars' with your Vishnu maya to kill demons thus saving my 'mangalyam'. Brother! Let this practice of tying rakhee remain forever as a symbol of love between brother and sister. Sri Maha Vishnu said 'thathasthu' (let it be so). In accordance with this pledge only, when there was a trouble from Bhasmasura, Sri Vishnu took the form of 'Mohini' and annihilated him. Vishnu Maya is unthinkable. It is difficult to guess that it would be like this or that. Dharma Sasta was born to Mohini and Shankara. After Dharma Sasta was born, Mohini disappeared. He only took the 'avatar' of Ayyappa Swamy in 'Kali Yugam'. There is a divine secret in this. Dharma Sasta is none other than Sri Maha Vishnu. In that form, Brahma and Rudra also merged and so we can say that it is the Dattatreyam with those three forms merging. When Parameswari manifested as the daughter of Pandya Bhoopala with the name of 'Meenakshi', Parameswar manifested Himself as Sundareswar. Sri Maha Vishnu performed the marriage of Meenakshi and Sundareswar. But when Parameswari manifested Herself as Sri Kanyaka Parameswari, marriage did not take place. But Sripada Srivallabha manifestation was beyond place and time. Srivallabha manifested Himself in Peethikapuram in Kali Yugam. But that same form of Srivallabha was there from the very beginning of creation in divine luminous worlds. **The divine plays (leelas) of Sripada for 30 years from 1320 AD when He was born in Peethikapuram till 1350 AD when He disappeared in Kuruvapuram, can not be comprehended even by the 7 rishis. How can we understand?"** I questioned, "Swamy! Now 1336 AD is running. That means Srivallabha will remain on earth for the next fourteen years only? Will He end His avatar so early?" Sadguru Dev said 'My Dear! If Srivallabha is born, then there will be retreat. His play has no birth or death. He is not affected by time and place.

SRI KANYAKA PURANAM

King Agrasena, who was contemporary of Sri Krishna Paramatma, was ruling a kingdom in the 'Aryavartam (north India). He was a vysya. Some of the descendents of that king used to do business in the south. Some were staying with the families of king's relatives in Brihat Sila Nagaram (Penugonda) in Andhra region. One relative of Agrasena Maharaj by name Kusuma Shresthi was ruling that region in accordance with dharma with Brihat Sila Nagaram as his capital. The Kusuma Shresthi couple were righteous people with good conduct. They were doing many good deeds like yajnas and yagas. Bhaskaracharya was the Guru of the king and very close to Kusuma Shresthi.

Jaganmatha was born in their house as Sri Kanyaka Parameswari. Sripada Srivallabha took out one part of Him and made it to be born in their house. He was named Virupaksha. Ravana pleased Kailasavasa (Sri Shankara) to obtain 'Atma Lingam'. He then asked for a mean boon. Jaganmatha accompanied him in Bhadrakali form. In Gokarna Kshetra the atma lingam fell on the

ground and got established there. My Dear! The glory of Gokarna Kshetram is great. There is a divine secret relationship among vysya caste, Gokarnas (the ears of cows) and Gokarna Kshetram. Even though Ravana was killed, one part of him took birth in Kali Yugam as a king who was blinded by lust. Amba expressed Her Bhadrakali form in another way in Kali Yugam. Along with Her, some relatives of the king's family jumped into the 'agni' (fire) and expressed their self respect according to the tradition of Aryavarta Bhoomi.

Sri Kanyaka Parameswari reached her Lord Nagareswar. Before 'Amba' was born, Kusuma Shresthi couple did many sacrifices (yajnas). Kusuma Shresthi used to take milk and gold from only one family in their relatives. They had the house name 'Pynda'. When you go to Peethikapuram, you will meet a mahatma, a descendent from that family. Now you go to Kuruvapuram and have darshan of Srivallabha." He blessed and disappeared with a luminous body.

*******Victory to Sripada Srivallabha *******

End of 1st Chapter



CHAPTER 2

Shankara Bhatt had Darshan of Sri Sidda Yogindra

I (Shankar Bhatt) continued my journey recollecting in the mind the strange experiences I had in Marutwa Malai and chanting the divine name of Sripada Srivallabha. I visited many sacred places on the way. I used to get food without asking anybody. It was an unprecedented experience. When I reached the Kadambavanam in Pandya Kingdom, I felt that my weight was becoming more and more lighter. There was a 'Sivalinga' in that area which had tremendous power. After I had 'darshan' of Lord Esvar, my legs started becoming weighty. I stayed in that Siva temple for some time and again started walking. I saw an ashramam nearby. In that, there was a Mahatma by name Siddhendra yogi. After I paid obeisance to his feet, my body became lighter than a cotton seed. I had the knowledge that I was in the body, but my body weight was felt almost zero. That Maha Guru, with a graceful heart put his hand on my head and blessed saying "May you have darshan of Sripada Srivallabha!"

The greatest among yogis told me "My Dear Shankar Bhatt! The Siva Lingam you saw was most powerful. Once Devendra defeated many demons (Rakshas). But one demon escaped, ran away and started doing penance! But Indra killed that demon who was in tapas mercilessly. As the effect of that bad deed, Devendra became lusterless. To wash off his sin, he visited many sacred places. When he came near the Kadambavanam in Pandya Kingdom, he noticed that the sins suddenly left him. He was surprised. He thought that there must be some greatness in that place, started searching and found the Siva Lingam. Indra worshipped it with devotion and built a temple for that self-manifested (swayambhoo) Siva Lingam. Hence, it is Indra installed Siva Lingam. That Siva Lingam removes all sins and is very auspicious. Only people with special merit will be able to see it. But **the devotees of Lord Sri Datta, will have the opportunity of meeting sacred people and visiting sacred places without any effort.**"

I again paid obeisance to the lotus feet of Sri Siddha Yogindra. He told me to go and have darshan of Siva Lingam again. When I went to that place again, I saw an extremely beautiful Siva temple. But it was not the temple I visited earlier. When I enquired there, I learnt that it was the temple of Meenakshi Sundareswar and that it was the city of Madhura.

I had darshan of the deities and went to the ashramam of Sri Siddha Yogindra. But I saw that the whole area was a town inhabited by a large number of people. I could not find the ashramam of Sri Siddha Yogindra even after a long search. I started going in one direction chanting the name of Sripada Srivallabha. It became dusk and was becoming dark. I noticed that a ray of light was coming from behind me. When I looked back, I saw a three headed snake coming behind me. There

were three gems on its three heads; the light was coming from those gems. I became nervous. If I stopped, that divine serpent was also stopping.

The divine name of Sripada Srivallabha was coming from the depths of my heart without effort. Similarly Sripada's divine name was being chanted from my mouth involuntarily. Atlast, I reached the ashramam of Sri Siddha Yogindra. Immediately, that divine serpent and the light also disappeared.

Sri Siddha Yogindra received me with extreme grace. He gave me hot fried 'chana' (Bengal gram seeds) on a banana leaf as '*prasad*'. I ate them to my full satisfaction. Even while I was eating, the palpitation of my heart did not come down. Sri Siddha Yogindra stroked the right side of my chest lovingly. Later he did the same on the left side. Then he touched my head with his divine hand. I noticed that the palpitation was coming down. I felt that some evil air was going out from my lungs. I felt that bad thoughts and evil tendencies were leaving my body through the breath. My body felt hot and sedated.

Sripada's Mahima (greatness) and the qualifications required to earn the grace of Sripada

The Sri Siddha Yogindra said 'Shankar Bhatt! The Siva lingam you saw before and Sundaeswar you saw later, are not different. According to the wishes of Sri Dattatreya you were granted this type of experience. That means, the time was put back and the Siva lingam installed by Devendra and its surroundings at that time were shown to you. To think this creation you see, as a 'creation' is Maya. Everything is of dynamic nature (chaitanyam). **By mere wish of Sri Datta Prabhu, the 'future' can become 'present' and the 'present' can become 'past'. The 'past' may appear as 'present'. The chaitanyam of Sri Datta Prabhu is perpetual 'present'. The thing that happened before, that is happening now, the things that are going to happen in future, all happen according to His wish. Only the wish of Sri Datta Prabhu is important for a thing to happen, not to happen or to happen in a different new way. The Maha Sankalpam (the wish of the supreme being) in which the creation, protection and annihilation are happening is the nature of Sri Dattatreya. The same Lord Dattatreya manifested himself with a human body as Sripada Srivallabha on this earth.** The people of Sri Peethikapuram did not recognize Him properly. They failed in comprehending the 'Guru Tatwam'. In Kuruvapuram illiterate people like the fishermen got the knowledge of Brahman. **To get the grace of Sripada Srivallabha, the ego in us should die. All types of egos must become weak. Then only we will be able to understand His power, His grace and His real nature.**

One businessman by name Dhananjaya noticed the Siva lingam installed by Devendra and informed Kulasekhar Pandya, who was the ruler of the Kingdom. On the orders of Lord Siva, Kulasekhar Pandya developed it, built a city there and named it 'Madhura Nagaram'. His son Malaya Dwaja Pandya did 'putra kameshti' yajnam for having children. A three year old female baby

emerged out of yajna kundam. She was Meenakshi Devi. She married Sundareswar. The river 'Vegavathi' which originates from Siva's Jatajutam (hair) is making the Madhura Nagaram more sacred. Sri Maha Vishnu Himself did 'kanyadanam' and performed the divine marriage of Meenakshi and Sundareswar with splendor."

Sri Sidda Yogindra said again 'My Dear Shankar Bhatt! From each article in this creation vibrations develop. There are wide varieties of these vibrations and under their influence, attractions and repulsions keep happening with other articles. In the gross, subtle and causal bodies, sacred vibrations emanate due to sacred acts and sinful vibrations emanate due to sinful acts. Because of the speciality of sacred acts, meetings with sacred people, visits to sacred places and interest in doing sacred acts happen. Thus, merit keeps developing. Only if such a merit grows to heights and the sin gets destroyed, one gets stable devotion towards Sri Datta Prabhu. As a consequence of time, fate and the wish of the Lord, different types of incidents keep happening.'

Dhananjaya, the business man who gave information to Kulasekhara Pandya about the Devendra installed Siva lingam, acquired great merit. As a consequence of that merit, he was born as Kusuma Shreshti, the King of Brihat Sila Nagaram (Penugonda) and got Jaganmatha as his daughter. Virupaksha with the 'amsa' of Nandiswar was born to Kusuma Shreshti couple as the brother of Ambika. Sri Datta Prabhu kept one 'amsa' (part) of Him in Virupaksha. According to the word given by Her, Ambika, who was born in Brihat Sila Nagaram got the name 'Vasavi'. Only Jnanis know that Sri Vasavi Kanyakaparameswari was Ambika Herself and Sripada Srivallabha the embodied Dattatreya was Srimannarayana Himself.

On the full moon day in the month of Sravana, Ambika will tie Raksha Bandhan to Sripada Srivallabha. This is a divine secret. It is not to be revealed to ordinary people. Even then, I revealed it to you on the order of Srivallabha. On that day, if anyone has darshan of the deities in the temples of Ambika or in Datta kshetras, he will get the fruit of special merit. Siva and Kesava are not different. If any one sees them differently they will get the fruit of sin. On the day of Ekadasi, all sins will be tagged on to 'annam' (rice food). If one fasts on that day and gives food to a good Brahmin on the next day (Dwadasi) one gets high merit. He gets the highest merit if he fasts on Dwadasi day also and then gives food. Along with getting merit, his sins also get destroyed. If one 'fasts' on Ekadasi, gives food to a suitable Brahmin and also takes food himself, he will get average fruit. He will get merit but his sins will not be destroyed. If one fasts on Ekadasi day, and takes food himself on Dwadasi without giving food to a suitable Brahmin, he will get the lowest fruit. He will have minimum merit only. Sin will not be destroyed."

In what way can I describe the speciality of the fruit of my merit? I questioned Sri Siddhendra Yogi like this. "Maha Prabhu! What was the reason for Ambika to take the name 'Vasavi'?"

Whom did she give this promise and became Vasavi Kanyakaparameswari like this? Please show grace on me and reveal to me." Sri Siddha Yogindra smiled to my prayer. He said, 'My Dear! I realize that you have a great interest in listening to words related to Jnana. There is a restriction that divine secrets should be revealed only to those who are inquisitive, qualified and suitable. We should not reveal these to unsuitable people, argumentative people and atheists. Blaming divine secrets and divine plays becomes the reason for acquiring sin.

"Srimannarayana has another name 'Upendra'. Once Indra asked Srimannarayana, 'Swamy! Because you have the name 'Upendra', you have become my brother. In that case, Ambika also should become my sister. She should also have a name which reminds my name also." Srimannarayana smiled and said, "Yes! Your argument has a good reason. You put this question to Ambika Herself." Time was running. Gods killed demons and became arrogant. The time had come to destroy their pride. Ambika took the form of 'yaksha'. When Vayu deva reached there, the 'yaksha' put a small grass blade there and asked him to move it. Vayu deva could not move it. Similarly Agni (the fire God) could not burn it. In this way, the Gods became humiliated. But Devendra could recognize that it was not 'yaksha' but the 'Para tatwam' Itself. Because Devendra could recognize the 'Para tatwam', he became great. So he got the name of Indra. That 'Para tatwam' took the form of Ambika. Indra praised Her with many stotras. Pleased with that, Ambika gave a boon to Indra, that she would manifest Herself in Kaliyugam in Brihat Sila Nagaram and take the name of 'Vasavee' which would remind his name 'Vasava'. In accordance with that boon She manifested as Vasavee Kanyakaparameswari. My Dear! **Every small incident happens in accordance with time, effect of karma and a reason.** Divine plays cannot be predicted. They cannot be comprehended. Before Srimannarayana took birth as Sri Krishna to Devaki and Vasudeva, Ambika manifested as Yoga Maya. When Kamsa tried to kill her, she took a divine shape in the sky. In Sri Krishna Avatar, the Prabhu could not get the affection of maternal uncles. But he will get that affection in the avatar of Sripada Srivallabha. **If anybody worships Srivallabha thinking that He is his child, Sripada Srivallabha will be moving in his house as a small child incognito. If somebody worships Vasavee Kanyaka Parameswari thinking that she is their child and show affectionate devotion, she will be moving as divine child in their house incognito. Sadhakas having pure hearts will hear the sound of Her anklets melodiously.** This is the absolute truth in Kaliyugam. There should not be any doubt. Now you take rest. Always remember the name of Sripada Srivallabha. The sins acquired in many births will be burnt out. You could come here because of the endless grace of Sripada Srivallabha on you." He blessed me. Because I was tired, I slept deeply.

Surprised for my good fortune, I decided not to leave the auspicious feet of Srivallabha. I was very much eager in my mind to reach Kuruvapuram quickly.

The next day when I woke up, I was surprised because, I was lying on a high hillock under an Aswatha Tree (Fig Tree). There was no movement of people nearby. I had a doubt in my mind whether it was an illusion what all I saw in Sri Siddha Yogindra ashramam in the night. I also had a doubt whether Sri Siddha Yogindra was a trickster, a daksha or a sorcerer. The words spoken by Sri Siddha Yogindra about Sri Datta Prabhu were reverberating in my ears. I also wondered what would Sripada Srivallabha gain by putting me in this troublesome state? Many different ideas and doubts were moving in my mind. I took my belongings and continued my journey.

My journey continued from morning till afternoon. There I saw a village having small houses. I became hungry. I am a Brahmin. I cannot eat anywhere except in the house of a Brahmin. I thought that if somebody gave groceries for preparing food, I would cook them and eat. I asked the village people whether there were any Brahmins in their village. One of them said 'Sir!, we are tribal people. I am the head for this hamlet. There is no Brahmin in our village. If you do not have any objection, you can take fruits and honey from us.' I thought that it was not wrong to accept any food offered in the middle of journey. They brought fruits and honey available in hilly areas and put them in front of me. When I was about to eat, one crow came from somewhere and started poking my head. I tried to drive it away but failed. Meanwhile, some more crows came and started poking on my body everywhere. Frightened, I started running. They were following me. There was none among the village people to help me. The village head who talked to me before, said "Oh! What a strange thing? The crows in our area will not harm anybody. We are very much surprised to see them in their frightful form and harming you. You might have blamed or insulted any '*siddha purusha*'. You are getting this punishment due to his curse. If we stop them, we may also have to face that Rishi's ire. So we don't try to change the course of divine play. Don't think otherwise". And he kept quiet.

I could not take the fruits or the honey offered to me. My whole body was smeared with blood. Even when I was running, the crows chased and tortured me. I felt extreme sorrow for my ill-fate. "Did Sri Siddha Yogindra curse me because I doubted him? But he blessed me that I would have the fortune of having darshan of Sripada Srivallabha. I may not get the darshan of Datta Prabhu until all the sins in my previous births are destroyed. How much more sinful karma am I carrying? How many punishments should I undergo to annihilate all of them? Oh! So many troubles and calamities are embedded in the blessing that I will have darshan of Srivallabha. Oh! God! How many more punishments will you give me? Who will save me now? Sripada Srivallabha! I surrender at your feet." Thinking so, I walked slowly and reached the shade of a '*Medi Tree*' (Ficus Glomarata) (Oudumber Tree). I thought that the tree, being the place of residence of Datta Prabhu, would save me. But the Datta's leela was quite contrary. Some odour started emanating from my body. Attracted by this odour or by the adversity of fate, big poisonous snakes started coming to me one after the other and were going after biting me. Previously I was tortured by crows. Now my body

was all becoming poisonous due to the snake bites. Froth was coming from my mouth. My heart became weak. I thought that it was certain that I would die at any moment.

It was evening. Some washermen were going by that way. After washing clothes and drying, they made bundles and put them on donkeys and were going. They noticed my miserable situation and hesitated initially for sometime noticing that I was a Brahmin and doubting whether they could touch me. But because I would die if delayed, they thought that it was more important to save my life. They put me on a donkey and took me to their village. On that day all adverse incidents were happening throughout. The washermen took me to the place where leather makers lived. One of those leather makers knew the art of curing 'snake poisoning' cases. They put me on a cot in that place filled with bad odour. The leather worker physician took the extract of some forest plants and made me drink it. He tied leaves on places where the snakes bit me. He plucked some leaves from a fig tree. White juice, like milk, was pouring from those leaves. The stems of those leaves were inserted into my both ears. I felt extreme pain. I tried to get up and run away. Two hefty people held me firmly. I was helpless. The physician told his assistants, "The poison will enter the fig leaves. After that, the poison filled leaves should be burnt. The more poison enters the fig leaves, the more loudly will he cry. Hold him firmly."

After some time, the poison was broken. I stayed in the leather worker's house throughout the night. The leather worker was chanting 'Datta Digambara! Datta Digambara! Sripada Vallabha! Datta Digambara!' throughout the night. I was lying on a cot. My heart bloomed on hearing that most melodious name. As this leather man was a Guru-relative because of soul relation, I developed love towards him. The next moment I felt sorrow because I was born in a higher Brahmin family and he was a leather man.

Leather man's teaching to Shankar Bhatt

After finishing the melodious chanting, the leather man came to me. Nectar of grace was overflowing from his eyes. His eyes looked as if he had realized 'Self'. I guessed in my mind that he could be a yogi. He looked at me and said 'Sir, my name is Vallabha Das. I am a leather man and I belong to the fifth caste. There is no doubt. But I want to tell you certain things. I know that you are Shankar Bhatt and you are going for darshan of Sripada Srivallabha. I also know why you were tortured by crows and snakes.

I was stunned. I thought that he might have acquired some scholarship in astrology also. Immediately Vallabha Das said, 'Sir! I am not even an astrologer. **Sri Peethikapuram is the birth place for scholars. It is the sacred place where Malladi Bapannavadhanulu who was famous as 'Saanga Vedartha Samrat', lived. The 'Para tatwam' (the Supreme Brahman), whom the Vedas got tired describing, was born as Sripada Srivallabha in that sacred place. Dry Vedanta and meaningless arguments will not give us the grace of Sripada**

Srivallabha. One need not be a scholar to get the grace of Sripada Srivallabha. Moreover, the ego of scholarship will throw us far away from Him.

The crows which attacked you were great pundits, who lived in Peethikapuram in their previous births. They wasted their lives not able to recognize the divinity of Srivallabha and could not perceive him as Datta Prabhu. They could chant Vedas from bottom to top in reverse direction. But what is the use? They used to express their ego using words like '*Kramam, Ghana, Jata and Swadhyaya*'. After dying, they went to heaven. Indra praised them immensely. "Oh! You are Kramantha, you are Ghanapati, and you are Jati. Oh! You are an expert in '*Tarka*', what a great fortune? How many hundreds of thousands of times had you chanted Vedas? A great merit! Great merit! With the effect of that great merit, you could come to Indraloka. Thus he immersed them in praises. All others in Indraloka also praised them a lot. But they suffered from hunger. They had heard previously that one could get '*Amrit*' in heaven and if one drank it, there would not be any hunger or thirst. Nobody bothered about their plight. So they directly asked Devendra. Devendra gave answer like this. '*Vedas are the form of inhalation and exhalation of '**Prabhu**'. Prabhu is endless, and has no death. So Vedas are also endless. Vedas are the basis for all dharmas. By doing Veda pathanam (chanting), you praised '**Prabhu**'. As the reward for it, we the Gods are praising you so much. Otherwise how is it possible for you to be praised by me? **If someone wants food, he should have given food to others before. If someone donates one grain to somebody, we the Gods make it into thousand grains and give to the donor as the fruit of that act.** When you had not given any donation, what can we give you? Because you have chanted the Vedas, you achieved endless merit. So you can stay here freely as long as Indraloka exists. Later you can go to another loka (world). You can be free like this endlessly."*

After hearing Indra, they were perturbed. They thought that it was an unbearable punishment living here endlessly with hunger and without food. Indra again said, "Though you lived in the sacred '*Pada Gaya*' kshetram, you did the funeral rites to your departed ancestors without concentration and devotion. You were always thinking of how much money was spent on the ceremonies and how much tasty were the eatables you were eating, but did not do them with devotion and concentration. So your ancestors did not get higher states. Your descendents are also doing the same thing. "Our parents lived long. Oh! How much food was wasted unnecessary? How much money was wasted for their medical treatment?" You had children thinking in those lines. When Srimannarayana Himself manifested among you in the form of Sripada Srivallabha and was showing the way out, you shouted at him. You did unnecessary arguments. Even though the auspicious qualities of Bhagawan like '*Omniscience, Omnipresence and Omnipotence* were clearly seen in Sripada Srivallabha, you could not recognize Him and became blind. After you drink the blood of a person sanctified by chanting the sacred name of Sripada Srivallabha, you will get higher states. It was decided for you to be in the form of crows, the symbol of ancestor Gods till then."

Shankar Bhatt! for that reason, they were born as crows and drank your blood as a consequence of their previous merit and got salvation.

Then I recognized that Vallabha Das standing in front of me was not an ordinary man and the grace of Sripada Srivallabha was there on him fully. Sri Vallabha Das said "Sir, attracted by the smell coming from your body, the serpents bit you and then got salvation".

I said, "Sir, Vallabha Das Mahasay! Why did that incident has to happen? It will be very troublesome to me if my body is used as food by crows and serpents like this. I am afraid when and which animal attacks me?"

Vallabha Das said, 'Sir, all this is Srivallabha's fun filled play. You need not worry. From now, you will not be troubled like this.

Only the one who gives life has the authority to take life. So such authority is vested with Bhagawan and none else.

But some of your ancestors did 'Kalika sadhana' in graves and killed many people whom they disliked with the effect of the power of their mantras. Thus they acquired great sin by being the cause of untimely death of some people. As a consequence of that sin, they were born as serpents. Because you were born in their descendents' family, your blood is related to them also to some extent. Because you received the grace of Sripada, they also got a little merit and as a result of that, this incident happened and they got salvation.

'Sir, A brahmin has to be a seeker of Truth. Kshatriya should be bound to Kshatriya dharma. Vysya should do agriculture, protection of cows and things like buying and selling. So he has to be a peaceful person. A Sudra should be a loving person and do service. **But to acquire the grace of Bhagawan, there is no difference like race, caste, rich and poor.** A brahmin can follow Kshatriya 'dharma' and become a king. A Kshatriya while seeking 'Brahma Jnanam' may follow Brahmin dharma. Kusuma Shreshti, a Vysya followed Kshatriya dharma and ruled a kingdom. To kill an enemy is an offence according to brahmin dharma. But according to Kshatriya dharma, it is a must. You are a brahmin, a seeker of truth. So 'ahimsa' (not to kill) is your 'parama dharma' (supreme righteousness), but not for a 'kasai' (a killer of animals).

So, to have the right fruit for the actions of a man, one should perform actions in accordance with the 'dharma' he is following, in whatever caste one is born. Because you were ill, it was better to be with the physician. That was why you were brought here.

You should know that Sripada Srivallabha will be watching us every moment. In childhood, while reading the 'dhyana slokam' of Sri Vishnu Murthi, you used to make fun of it while explaining its meaning to other boys. '**Shuklambara dharam Vishnum Sashi Varnam, Chaturbhujam, Prasanna Vadanam, Dhyayet, Sarva Vighnopa Shantaye**'. You used to tell the

wrong meaning for that sloka to others for fun. "Shuklambara dharam' - means wearing white clothes, Vishnum means - present everywhere, 'Shashi Varnam' means - having ash colour, 'Chaturbhujam' means - having four legs, 'Prasanna Vadanam' means - when it cries, it has a graceful face, and to remove all obstacles I am meditating on such 'donkey'." Sir! Shankar Bhatt! Sri Datta Prabhu is very clever. He will correct all the misdeeds done by you for fun in His presence. The washermen brought you to me on a donkey. Then you were in 'ash' colour with dust all over your body. Not able to walk properly, sometimes you came walking with both hands touching the ground like a four legged animal. You came to the 'Medi' tree to escape attack by serpents. Still you could not escape. When you were trembling with suffering, you had a graceful face. Lastly you were brought to the place of leather people. By putting you in such troubles Sripada Srivallabha, along with having fun, taught you a lesson, and your ancestors were saved from mean births. You used to tell the meaning of Vishnu dhyana slokam to other boys for fun. So, at the end you came to a state of being taught by a person like me who belonged to the fifth caste. Now you are here. Tomorrow you may be in the house of your own caste people. If you tell this incidence to them even by mistake, they will outcast you from your caste."

With that friendly teaching by Sri Vallabha Das, my brahmin ego had come down. The feeling that Vallabha Das belonged to fifth caste vanished and I developed a brotherly affection towards him like a blood relation. After taking Vallabha Das' hospitality for three days, I started from that village.

How can I describe the specialty of Srivallabha's grace? Before reaching Chidambaram, I got entangled in a town named 'Vichitrapuram' (literally meaning strange town) in strange circumstances and got out of it strangely.

While I was going along Vichitrapuram walking, King's servants respectfully reached me and questioned. "Sir, are you a Vaishnava or a Saiva?" I said "we are 'smartas' who do not see any difference between Siva and Kesava, but still we lean a little towards 'Saivam'. Sree Shankaracharya of Shringeri Peetham, the southern peetham of Adi Shankara, is our Guru." They respectfully asked me to come to their King. I followed them for Raja darshan. On the way while talking to them I came to know certain strange things. In those days if any Brahmin was spotted, the king used to invite him and ask. "If this much is for that, how much will be for this?" No one was able to answer that question satisfactorily. Few years back, the king got a 'yajna' performed for the purpose of having children. Fortunately, he had a male child. But from then onwards troubles started for the brahmins. Unfortunately the son of the King became dumb. The king opined that only because the brahmins did yajna improperly, the child became dumb. So he got the Shaiva Brahmins tonsured and got Vaishnava marks applied on their face and got them move along the streets on donkeys. Similarly he got vaishnava brahmins tonsured and got vibudhi lines applied on face and moved them on donkeys in the streets. That situation was troublesome for both vaishnavas and Saivas. The King

started behaving strangely all of a sudden. He would call brahmins and donate Thotakura to them. He ordered that Thotakura (a green leafy vegetable-amaranthus) should be grown as the majority crop in the fields. He was collecting half of the tax in the form of 'Thotakura'. Cartloads of thotakura was being stored in the fort. He used to give Thotakura as 'danam' (donation) to Brahmins more than what they could eat. The Brahmins were prohibited to cook rice and other preparations for eating. They should eat cooked Thotakura only, and when they wanted to eat tiffin they were asked to eat Thotakura only either raw or cooked.

What could Brahmins do? They used to be arrogant declaring that they were pundits in 'tarkam' (argument), 'vedantam', puranas and itihās. Now they all left their ego and silently were praying God to remove their troubles. Among those Brahmins, there was a Datta devotee. He said that Sri Dattatreya would be pleased with mere 'smarana' (thinking in mind about Him) and He only would remove their troubles. So all the brahmins took forty day 'deeksha' (spiritual discipline) and started worshipping Sri Dattatreya.

The king thought that 'dumb speech' should be promoted because his son was dumb. He called the Raja Guru and told him to write a book on 'dumb language'. The Raja Guru was very proud previously. Now he was in a miserable condition and started elaborate research on dumb language.

The talk between Shankara Bhatt and the King

I was made to stand in front of the King. I was sweating. I wondered what test Sripada Srivallabha was putting me into. I was repeating the name of Sripada continuously in my mind. I suddenly became bold as never before. The King asked me what he asked all others. "If this much is for that, how much will be for this?" I replied seriously "Only this much will be for this." The king was stunned and said, "Mahatma! You are very great. I am blessed by the fortune of your darshan. Recently the knowledge of my previous birth dawned on me. In the previous birth, I was a poor brahmin. I used to grow Thotakura in my house. I would give that to people whenever asked without saying 'no'. The brahmins who took Thotakura from me were wealthier than me and were not having dearth of food and water. They took donation from me but never cooperated with me. They did not show mercy on me. When they sent me for performing ceremonies and marriages, good amount of money used to come in the form of dakshina and sambhavana (brahmin-money). They used to give me only one percent of it and keep the rest for themselves. I used to work and they used to take the fruit of it. Moreover, they would take Thotakura from my house freely. In spite of my utter poverty, I would donate Thotakura as usual. They used to tell me that the Thotakura was tasty and there was no harm if I ate it.

Time passed. Because I donated Thotakura in my previous birth, though I was in utter poverty, I am now born as a king in this birth. The brahmins who took the donation of Thotakura in

previous birth are now born again as brahmins in my kingdom. Because I became a king due to donation of a little Thotakura, What would be the highest result now that I am donating many cart loads of it? So I put this question. You only could answer it correctly." Then I said, "Oh! King! In the circumstances of your previous birth, the Thotakura you donated was very valuable. But in the present circumstances when you are the king, its value is negligible. You are now in a position to donate precious stones, diamonds and gold. If you donate any amount of Thotakura, you may get hundred times that amount and nothing else." The king was very much pleased with my words. My mind was consoled when the king told about his previous birth in response to my casual answer. I thought that I escaped riding a donkey by the special grace Sricharana showed on me. As a punishment to my childhood fun when I told the wrong meaning to the sacred slokam 'Shuklambara dharam Vishnum', I climbed a donkey before. I offered 'pranams' to Sripada in my mind for granting escape from climbing donkey again in an insulting situation.

Next, second test started. It was in the dumb language which was very dear to the king. The Raja Guru started questioning. Raja Guru showed his fingers and asked 'one? or two?' With signs I said that I came alone. Then he showed three fingers. The number 'three' reminded me of Sri Dattatreya. I thought he was asking whether I was a Datta devotee. I thought that 'devotion' should be a secret thing. I closed my fist indicating that it was a secret thing and a matter to be confined to the inner heart. Then the Raja Guru tried to give sweet eatables urging me with signs to accept it. I declined and took out some flattered rice tied in my cloth and offered some to them. My aim was that I liked flattered rice more than the sweet-meats and they could also taste them.

Then Raja Guru in a generous voice said "King! This man is a great pundit. It seems that he thoroughly studied Vedas and Vedaangas. He is also a great pundit in dumb language." Everything was confusing to me. Then Raja Guru told the king, 'King! I asked him, There are Siva and Kesava. Are they one or different?.' Showing one finger he indicated that they were one. I showed three fingers indicating that there were Brahma Vishnu and Maheswar. For that, he closed his fist indicating a question that 'Though there are five fingers in the hand, are they are not working together?' I tried to give sweets asking him to accept me as his disciple. He declined my offer and gave some flattered rice to me indicating that he did not want to take the trouble of having disciples and such problems, and he was a happy person living simply like 'Kuchela'." I was stunned. Oh! I was surprised to know how different were the minds in this world and their ways of thinking and the ways they understand the things.

Then started the third test. The Raja Guru read the stanzas in the Rudra chamakam and asked me to explain their meaning. Thinking of Srivallabha, I explained as I understood.

'Eka Chame' means 'one'. Tisra cha me' means adding one to three, we get four and its square root is 'two'. 'Pancha cha me' means adding five to four, we get nine and its root value is

'three'. 'Sapt cha me' means adding seven to nine, we get sixteen and its square root is 'four'. 'Nava cha ma' means adding nine to sixteen, we get twenty five and its square root is 'five'. 'Ekadasa cha me' means adding 11 to 25, we get 36 and its square root is 6. 'Thriyodasa cha me' means adding 13 to 36, we get 49 and its square root is 7. 'Pancha dasa cha me' means adding 15 to 49, we get 64 and its square root is 8. 'Sapta dasa cha me' means adding 17 to 64, we get 81 and its square root is 9. 'Nava dasa cha ma' means adding 19 to 81, we get 100 and its square root is 10. 'Ekavigum satih cha me' means adding 21 to 100, we get 121, and its square root is 11. 'Thriyovigum satih cha me' means adding 23 to 121, we get 144 and its square root is 12. 'Panchavigum satih cha me' means adding 25 to 144, we get 169 and its square root is 13. 'Saptavigum satih cha me' means adding 27 to 169, we get 196. Its square root is 14. 'Navavigum satih cha ma' means adding 29 to 196, we get 225 and square root is 15. 'Ekatrigrum satih cha me' means – adding 31 to 225, we get 256 and its square root is 16. 'Thiotrigrum satih cha me' means – adding 33 to 256, we get 289 and its square root is 17. 'Panchatrigrum satih cha me' means adding 35 to 289, we get 324 and its square root is 18. 'Sapta trigrum satis cha me' means – adding 37 to 324, we get 361 and its root value is 19. 'Navatrigrum satih cha me' means adding 39 to 361, we get 400 and its root value is 20." My explanation pleased the pundits in the darbar very much. I, myself was surprised at my explanation. Again I said, 'all this is the secret of the infinitesimal particles of matter in the creation. This is known to 'Kaanaada maharshi'. Depending on the number of the infinitesimal particles, different 'elements are formed'.

Thus by the special grace of Sripada Srivallabha, I could get out of vichitrapuram (strange town) strangely.

End of Chapter 2

*****Victory to Sripada Srivallabha *****



CHAPTER 3

Shankara Bhatt meets Palaniswami, the Darshan of Kuruvapuram

The glory of remembering Sripada Srivallabha

By the grace of Sripada Srivallabha I started from Vichitrapuram. My mind is becoming eager to have darshan of Parameswar in Chidambaram. Journey went on well for three days. I used to get food without effort. On the fourth day I stood in front of the gate of a Brahmin's house in a village and begged for food. The Brahmin's wife came from inside the house with a fierce face and shouted 'no food'. I waited outside the house for some time. The owner of the house came out and said, "Sir! I do not have the fortune of serving guests. My wife is an arrogant woman. If she becomes angry she would break an earthen pot on my head. In this aspect, my wife and the wife of my Gurudev are similar. But my wife insists that I should pay the cost of the earthen pot. My Gurudev's wife will not insist on paying the cost of the pot. Just now, one pot was broken on my head. We have no dearth of food and water in our house. But I have to certainly pay the cost of broken pot immediately. This is troublesome to me. If I can get some 'sambhavana' by getting some work, there will not be any problem. Otherwise I have to borrow money from someone. Again when I get money through 'sambhavana', I will repay that borrowed money and give the rest to my wife. That went on for some time. Recently, she has been taking away all the money that I get by way of 'sambhavanas'. So there is no way of repaying the loan money. No one, who knows my situation, is willing to lend money to me. They ask 'how do you repay the money? You will not be able to pay even after getting 'sambhavana' money now.' Because I am a rich man no one is giving me money as donation also. More over they are ridiculing me. Now I have to pay the cost of the broken pot. My wife, after shouting at you, called me and said, 'there is a pilgrim outside. You go with him and bring money if someone donates. Then only you will get food in the house.' As a true follower of wife, I will come with you. I know the houses of Brahmins in this village. We may get money also along with food." I was stunned. I thought 'Sripada Srivallabha! What is this test?' Along with that Brahmin, I went to every household. Leave about money. No one was willing to give even a morsel of food. The Brahmin who came with me said, 'Sir! Till now, only I was unfortunate. Joining with me, your luck also abated and you also became unfortunate.' I said, '**the one who gives food to all is only Sri Datta Prabhu, who is omnipotent.** He, in this 'Kali Yugam' is in the form of Sripada Srivallabha and is now staying in Kuruvapuram. I am going for His darshan only. Let us chant his name sitting at the base of that fig tree. Then it is Datta Prabhu's Grace!'

The Brahmin agreed. Hunger is burning us. With a weak voice, we were chanting Sripada Srivallabha's name. While we were chanting, the soldiers of the king of Vichitrapuram came to us and said, 'Sir! King's son is now speaking. King ordered us to bring you immediately. So please come with us.' Without telling them our troublesome situation, I told 'I cannot come alone. This

Brahmin also will come with me'. The king's soldiers agreed for the proposal. The people in that 'agraharam' were surprised to see that we were being taken on horses with due respect.

The King said, 'Sir! Mahatma! Even after knowing that you were a great scholar, I sent you with empty hands and without honoring you. After you left Yuva Raja (my son) fell unconscious. After caring him for a long time, he opened his eyes and started saying, 'Sripada Srivallabha! Digambara! Sri Datta Deva! Digambara!'. He had a vision in which an extremely beautiful 16 year old tall 'yati' (saint) appeared and put some 'vibhuthi' in his mouth. Who is that 'yathi'? Where does he stay? In what way is he related to Sri Dattaprabhu? Please tell me.'

I said humbly, 'How can I describe the greatness of Sripaduka's of Sripada. He is truly the avathar of Datta Prabhu. Like Sri Krishna avathar, it is an extremely unique manifestation. Whatever I heard about him is also very little. I am going to Kuruvapuram to have his darshan only. On the way I have been meeting sacred people and visiting sacred places.'

The pundits in Vichitrapuram also were surprised over this strange happening. They praised Srivallabha Swami because the king developed a good heart and released them from their troubles. They were also happy because the Yuvaraja's dumbness also vanished because of their mandala (40 days) Datta 'deeksha'.

The King honoured me with gold. Raja Guru said, 'Sir! Atleast now, we got realization. We understood that by the abuse of Vishnu by Saivites and abuse of Siva by Vishnavites, nothing would be gained except gathering loads of sins. Due to abuse of God, we suffered. Knowingly or unknowingly, we were in Datta deeksha for forty days on the advice of Madhava Nambudri. We are very much indebted to you.'

While we were taking leave from them, Madhava Nambudri insisted that he would also come with us. We agreed. All three of us reached 'Agraharam'. I gave the gold given by the King to that agrahara Brahmin. His arrogant wife gave us food after receiving gold. Later she also became a devotee of Sripada Srivallabha. Her arrogance left her and she became docile.

I and Madhava Nambudri together continued our journey towards Chidambaram. The sage Agastya took Parabrahma Sastri a resident of Ryali village in Godavari Mandalam for the worship of Dharmasasta Ayyappa Swami. In course of time, the descendents of the kings of Malayala Kingdom invited the Veda scholars from the village Namburu in Gartapuri (Guntur) Mandalam. Thus many Brahmins left Namburu for Malayala Kingdom and spread Veda vidya (knowledge of Vedas). They are called Nambudri Brahmins. The ancestors of Sri Adi Shankara also belonged to Namburu Agraharam. The Nambudri Brahmins are famous for their traditions, austerity and mantra, tantra and yantra vidyas. But Madhava Nambudri was an illiterate. He was living by cooking in Brahmin houses. He lost his parents when he was very young. His relatives did not take care of him. He had

unwavering devotion towards Datta Prabhu. When he heard about the avatar of Sripada Srivallabha, he became very eager to have his darshan.

We heard that there was a siddha mahatma near Chidambaram. We went and met that old Tapasi Sri Palani Swami who lived alone in a cave in the interiors of hills. When we came to the entrance of the cave, Palani Swami saw us and said, "Oh! Madhav and Shankar have come together. What a good fortune!" We understood that he was a siddha purusha because he was calling us by our names even before we introduced ourselves. The compassionate Sri Swami said, "My Dear! On the orders of Sripada Srivallabha, the time has come for me to leave this body and enter a young body. The age of this body is 300 years. Sripada ordered me to leave this ruined body and stay in a new body for another three hundred years. **Even Jeevanmuktas and those who have gone beyond the cycles of birth and death in the creation, have to come back if Sripada orders them to take birth. The Maha Sankalpa which runs all this creation has manifested itself as Sripada Srivallabha. His manifestation keeps on happening relentlessly in the higher subtle worlds. His is a complete yogic avatar. His partial avatars keep manifesting always on this earth to protect His devotees.** My Dear Shankar! You said about Kaanaada Maharshi and his theory of atoms in Vichitrapuram. Explain to me a little.'

Kaanaada Maharshi-Therory of Atoms

I said, "Swami! Please forgive me. What I know about Kaanaada maharshi and his theory of atoms is very little. Swami knows very well that what I said was actually spoken from my mouth by some power".

Compassionate Sri Palaniswami said, "The whole creation is made up of smallest particles called atoms. The presence of more subtle particles than atoms will create electric sparks like lightening. Just like the planets move around the Sun in different orbits, these subtle particles also keep on moving at a high speed in their orbits. The vibration of the currents of thoughts of living beings will be more subtle than those subtle particles. In this vibratory world, nothing remains stable. Its nature is ever changing. It keeps changing every moment. Datta Prabhu's chaitanyam will be in a more subtle state than those vibrations. It is easy to get His grace and it is also that much difficult. If we divide each particle into endless number, each part becomes equal to 'nothing'. The union of these endless numbers of 'nothings' makes this movable and immovable creation. If a matter is created, there will be creation of antimatter having the opposite qualities. When these two meet, the antimatter will perish. Matter keeps changing its qualities. **When idols are installed by invoking the life force into it and are worshipped, the idols become dynamic and capable of fulfilling the desires in the minds of the devotees.** All mantras manifest in the '*kundalini*'. '*Gayatri*' also manifested in it.

Everybody thinks that there are three '*padas*' (stanzas) in Gayatri Mantra. But there is a fourth '*pada*' in Gayatri '*Parorajasi Saavadam*'. The fourth part of Gayatri indicates Brahman without qualities. The kundalini power creates the worlds in 24 '*tatwas*'. Gayatri also has 24 letters. The number 24 also has a name '*Gokulam*'. '*Go*' means 2, '*Kulam*' means 4. The Parabrahma is beyond changes. So it is indicated by 9. The number 8 is the form of Maha Maya. Sripada Srivallabha used to ask for bhiksha from people whom He liked, '*Do Chowpathi Dev Laxmi*'. Because Parabrahma is the husband of all jeevas, '*pathi dev*' indicates No.9. Laxmi indicates No.8, '*Do*' indicates No.2 and '*Chow*' indicates No.4. Instead of saying '*Do Chapathi Dev Laxmi*', He used to call in a distorted strange way as '*Do Chowpathi Dev Laxmi*'. Thus he indicates the number 2498 to '*Jeevas*'. The Parabrahman of Gokulam and Parashakti are both there in the '*form*' of Sripada SriVallabha. Know that Sri Krishna Paramatma Himself is Sripada Srivallabha. The Gayatri Mantra is His nirguna '*Padukas*'.

'My Dear Shankar! There are twelve differences in the gross human body. This gross body seen by everybody is under the influence of gross '*sun*'. By divine sadhana on '*kriya*' yoga the body changes into twelve different types having different subtle vibrations. These twelve different types of bodies come under the influence of the twelve '*adityas*'. **Because Sripada Srivallabha is beyond the influence of the twelve '*adityas*', His divine gross body will be having different strange divine vibrations.**

Before taking birth in human form in Sri Peethikapuram, i.e. 108 years before, Srivallabha came to this place and graced me. He came here in the same form that is now seen in Kuruvapuram. Where is the end for his divine leelas? After some time, when he came here, Mahayogis in Himalayas worshipped Lord Badrinarayana in Badrinath with Brahma lotuses (Brahma Kamalams). All those Brahma Kamalams came here and fell on the feet of Sricharana. He is beyond the time and space.'

I had unexplainable experience with Sri Palaniswami's words. I prayed '*Swami! What are Brahmakamalams? Where are they available? I gather from your words that Sripada Srivallabha would be pleased with worshipping with Brahmakamalams. Please remove my doubts.*'

Brahma Kamalams

Palaniswami told me, looking with graceful eyes. '*Sri Mahavishnu*' worshipped Sadasiva with '*Brahmakamalams*'. The Nabhi Kamalam of Sri Maha Vishnu also was Brahmakamalam. **Worshipping Sri Datta with kamalams (lotus flowers) will give worldly and spiritual wealth.** Similar to the Brahmakamalams of the divine worlds, we can see Brahmakamalams in Himalayas on this earth. It gives flowers only once in a year at about 12000 feet above sea level in Himalayas. Another strange aspect of this is, it blooms in the middle of the night. When it blooms a wonderful fragrance spreads the entire area. Mahatmas in Himalayas wait for this wonderful darshan

for days and months. It will be covered with snow from the month of Aaswayujam to Chaitram. In the beginning of the month of Chaitram it comes out of snow. The blooming season continues throughout the summer. On full moon day in the month of Shravan, the Amareswara Hima Lingam will give darshan in Amaranath. On that day in the middle of the night, the Brahmakamalams will bloom completely. My Dear Shankar! This wonderful 'leela' happens even now and also for ever only in Himalayas for the sake of sadhakas, great Tapaswis and Siddha Purushas. **By having darshan of Brahmakalam, all sins perish. All obstacles for yoga will come to an end. It is a wonderful 'leela' which gives immediate results. So yogis and Tapaswis will go to the highest levels in their respective paths. After blooming and giving darshan to the eligible people, the Brahmakamalams disappears.**

'My Dear Shankar!, I decided to stay in Tapao Samadhi for ten days deeksha. If anybody in distress comes here, you and Madhav see that they have my darshan without disturbing my Samadhi state. If they bring any person dead with a snake bite, you tell them that Swami is in yoga Samadhi and hence throw the body either in river water or bury in accordance with shastras. Tell them it is my order.'

Sri Palaniswamy sat on the 'asanam' (seat) and went into 'Tapao Samadhi'. Myself and Madhav were aiding devotees who come with problems, to have darshan of Swamy peacefully. Some of the devotees brought us some food materials. Madhav was preparing food. In that process he told me that he would go to the nearby coconut tree from which a big dry leaf fell. He wanted to use it for cooking food. I said 'yes'. Madhav and another person went there. Cruel fate! While Madhav was about to lift the coconut leaf, a cobra snake which was hiding underneath, bit Madhav. Three people went and brought him near the cave. He died. According to the orders of Sri Swami, I buried Madhav's body. The devotees who came there helped me. I wept inconsolably. Remembering Madhav's pure heart, his spotless devotion and his unwavering confidence in Sripada Srivallabha, my mind got disturbed badly. I consoled myself remembering that fate was the ultimate. After this bad incident, I saw another bad incident. One dead body of an 18 year old young man was brought by his relatives wailing and crying. He also died of snake bite. I told them that Sri Swami was in yoga Samadhi and according to his orders, the body had to be buried. The other devotees present there also told them that my friend also died similarly and he was also buried in accordance with the Swami's orders. With grief stricken faces, and having no other way, they blamed the fate in a number of ways and buried that young man's body.

Every day three or four people used to come for Swamiji's darshan. They would have Swamiji's darshan peacefully and go. Thus ten days passed. On the eleventh day, some movement started in Palaniswami. Early in the morning during Brahma Muhurtham (between 3 am. and 5 am.)

Sri Swami became fully conscious and called "Madhava!." Weeping inconsolably I told him everything that happened.

Swami consoled me and passed his yogic looks on me. With that some disturbance happened in my midback and a severe pain started. Sri Swami again looked at me with graceful looks. My suffering disappeared. Swami said, "My Dear! Madhava had no fortune of having Srivallabha's darshan with his gross body. His subtle body is with Sricharana in Kuruvapuram on all these ten days. Whatever it was, his wish was fulfilled. Srivallabhas 'leelas' are unpredictable. Nobody can comprehend the secrets of time, action and reason. Only Sripada knows. Sripada gave me the responsibility of bringing Madhava's subtle body into the gross body. We should immediately do it."

My sorrow suddenly disappeared in a moment. What more do I want than seeing Madhav being brought back to life? We came to the place where Madhava was buried. The dead body was brought out. Two more people were there for my help. Swami told us to go to the palm groove on the southern side and shout, "Oh! Naga Raja who bit Madhav! On the orders of Sripada Srivallabha, you are ordered to come to Sri Palani Swami." We did the same.

Sri Palani Swami took out four small shells from his 'koupeenam'. He kept them on the four sides of the dead body. After some time the shells went into air for some distance. After that, they went in all four directions making noise. After some more time we saw a snake coming hissing. That snake was very restless. Sri Palani Swami's four shells were found stuck on its hood as if pierced on it. Sri Palani Swami told that snake to take out the poison from the body of Madhav. So the poison was sucked out from where it was injected. Sri Palani Swami, chanting the name of Sripada Srivallabha, sprinkled sanctified water on the snake. That snake kissed the feet of Palani Swami and did circumambulation to him three times and peacefully left the place.

The fruit of giving food to Datta Devotees

Sri Palani Swami said like this, 'This snake was a woman in previous birth. She became old. She had some merit and some sin. Once she gave food to a Brahmin who was a devotee of Datta. Datta has the quality of getting pleased easily. After she died she went to 'yama loka'. Yama Dharma Raja questioned her 'you have some merit and some sin in your account. Because you gave food to a Datta devotee you got great merit. Sri Dattatreya is now on earth as Sripada Srivallabha. He ordered me to make some changes in your merit-sin table. He told me to give great merit and make the sin smaller. So Chitragupta made the necessary changes in your table. Do you want to experience the fruit of sin or merit first?' Because the sin was very small, she said, she would bear the sin effect first and the merit effect later. So she was born as a snake on earth. As her nature was to harm others, she used to bite who ever came on her way. So she was accumulating more sin. My Dear! There are four races among snakes. The first type of snakes do not harm anybody, take only air and live like yogis. The second type of snakes bite and kill anyone whose shadow falls on them.

Third type of snakes will try to avoid being noticed by humans. If they see a man, they will run with fear. The fourth type of snakes, even when no one harms them, bite people with vengeance whom they see without any reason. That snake being a 'Rajo Guna' type, bit Madhav who went near it. She bite Madhav because of her previous merit. Madhav, because of his sin in previous birth, died. By the grace of Sripada Srivallabha, that old woman will be relieved of her snake birth and get higher lokas. The jeevas will be in the shape of a snake in the fetus stage. Because of Naga dosham, dead fetuses will be born.'

The fruit of giving food to an eligible person

Sri Palaniswami said, **"Sri Datta will be pleased with small things. If anybody gives food to an eligible person in the name of Sri Datta, the donor of food will get special merit. A part of the essence of the food will become mind. The annadata's (donor of food) mind, attitude, concentration and ego get filled up with auspicious vibrations. With that, he develops a power of attracting things in the creation. Having plenty of things is the grace of Laxmi. This creation is run with subtle vibrations and subtle rules."**

The greatness of Sripada

Chanting the name of Sripada brings wealth. How can we describe the fortune of those who get His grace? By the special grace of Sricharana, the body of Madhava buried ten days ago was not spoiled a bit. How could we describe the mercy and divine play of Sripada who was going to give life to that body?

Madhava started moving. He asked for water to quench the thirst. Consoling him, Palani Swami made him drink ghee only. That ghee also was one hundred years old. Madhava was refusing to drink it. Sri Palani Swami lovingly said that he would give water after drinking ghee. After Madhav drank the whole ghee, he was given fruit juice and a little later water.

Description of Naga Loka

Madhav was brought to life. There was no limit for our happiness. Madhav started telling. **"With subtle body I reached Kuruvapuram. Sripada Vallabha was a tall person. He had wide eyes. From his eyes, grace, compassion and love would be flowing always.** Because I was not having a gross body, I was not visible to the people there, having gross bodies. Shrivallabha told me to go into the depths of that island of Kuruvapuram. Chanting the name of Sripada Srivallabha, I went into the depths from the middle of the island. In the depths of earth at its center point, I found there were many fortified structures. I learnt that it was Patala Lokam. People having the gross body will be able to see only the gross things there. People like me with a subtle body, will be able to see subtle worlds there. The serpent race living there was having the power to assume any form they like. But they would like to remain in serpent form only. There I had seen many great serpents.

Some serpents were having thousands of hoods each hood having gems. Light was emanating from them. Some serpents were in 'yoga mudra' with raised hoods and silent. Surprise! There was a great serpent. It also had thousands of hoods. On that, Sripada Srivallabha was lying as Mahavishnu. The great serpents there were chanting Vedas. Swami was listening to that chanting happily. A great serpent standing nearby told me like this.

Sri Dattatreya Maha Mahima

"Sri Datta prabhu was born as the son of Atri and Anasuya on the Anasuya Mountain in Chitrakutam in the kingdom of Nepal. He did not end his 'avathar' and would roam in subtle body in the peaks of Nilagiri, Srisailam, Sabarigiri and Sahyadri, having only the sides as his clothes. He became famous as 'Digambara'. In Sahyadri, he did yoga practice. He taught Kriya yogam to Goraksha Nath. A yogi named Jnaneswar had darshan of Him as Yogi having no form in Khechari Mudra. He is beyond place and time. We, living in the vicinity of Sriprabhu, do not see past, present and future separately. For us everything is 'present' only."

Darshan of Dattatreya with Anagha Devi

Another great serpent near me said, 'My Dear Madhav! we are called Kaalanaaga Rishiswaraas. After Sri Datta ruled us for thousands and thousands of years, He wanted to hide His form. He stayed under water for some years. Then He came to the surface. We, as his friends, waited there only in the hope that He would come with us. We knew that He was trying to hide Himself from us. Again He went into water and came out after a few years. But this time He had a liquor vessel in his hand. In another hand he held a 16 year old fascinating girl. We went away regretting that we misunderstood Him as God and he seemed to be a drunkard and womanizer. He then disappeared. After He disappeared, our eyes got opened. The liquor vessel in his hand was the 'amrit' which gave 'yogananda' and the fascinating woman was 'Anagha Devi' who was the embodiment of the three shaktis combined. To make him come to this earth, we did intense Tapas. By the grace of Sri Datta, He took the form of Sripada Srivallabha in Sri Peethikapuram.

Description of Kuruvapuram

'The place where he immersed Himself in water is now the Kuruvapuram, which is the most sacred place. As he was in the '*Jala samadhi*', we also were in '*Yoga samadhi*' in this subtle world with subtle vibrations. This is the place where Kuru Maharaj, who was the root person for kouravas and pandavas, was given '*upadesam of jnana*'. My Dear Madhav, it is very difficult even for the 'Adishesha' to describe the greatness of this Kuruvapuram.'

The previous history of Sadasiva Brahmendra

I paid obeisance to the Sricharana of Sripada Srivallabha. With full of grace in his heart, Sripada said, "My Dear Child! The divine auspicious 'darshan' of mine is very difficult to get. The great serpent who has talked to you will manifest itself as Jyothi Ramalinga Swami in the coming centuries and it disappears in the form of 'jyothi'. The other serpent which has talked to you will manifest itself on earth as Sadasiva Brahmendra in the coming centuries and show many 'leelas'. **Sri Peethikapuram is very dear to me. My Padukas will be installed in Peethikapuram. The padukas will be installed in the place where I was born in my maternal grandfather's house.** My works in this manifestation are divine secrets. You go to Sri Peethikapuram, where my Padukas will be installed; and go down into the paathaala and meet the 'kalanagus' which are immersed there in the austerities of 'Tapas'."

Sri Palani Swami said smiling, 'My Dear Madhav! You can tell about the Kala Nagus of Peethikapuram later. We should immediately finish our bath and do dhyana. This is the order of Sripada Srivallabha.'

End of Chapter 3

*****Victory to Sripada Srivallabha *****



CHAPTER 4

Darshan of Vasavambika to Palani Swami in Kuruvapuram

According to the orders of Palaniswami, all three of us decided to do 'dhyana'. Palaniswami said, "My Dear Madhav! My Dear Shankar! All three of us will go into 'dhyana'. Later we will discuss about the dhyana experiences. As this is the order of Srivallabha, we will definitely have the experience of some spiritual turning point in future. In future, the Christian calender will be in use. According to Christian calender, today is 25-5-1336, Friday. This is a great day with complete auspicious good fortune. This day is very important in our life. I will keep my gross body here and go to Kuruvapuram with subtle body. It is a childhood play for me to roam at four or five different places at the same time with my subtle body. Let us be all in 'dhyana' contemplating on Sripada Srivallabha. Once I receive His permission, I will go to Kuruvapuram with my subtle body."

The way of receiving Swami's Grace

After hearing Panaliswami's words, I felt strange and asked, 'Swami, Madhav had seen the divine auspicious form of Sripada Srivallabha. You always have contact with Him in subtle planes. But I know His name only but have not seen His form. How can I contemplate on Him?' Palaniswami replied, 'My Dear! If one has devotion in Sripada every thing will be accomplished. The tortoise will protect its offspring with the vibrations of its thoughts, however far it may be from it. The cat will shift its offspring from one house to the other holding in its mouth. It keeps them in a place which it thinks is the safest. Similarly Sripada will rule His devotees with the 'Tortoise-offspring' justice. After advancing to some extent, He will rule them with 'cat-offspring' justice. Later they will be ruled with 'monkey-offspring' justice initially. Here there is the necessity of the offspring to hold on to its mother with effort. After some more advancement, the devotees behave like the small fish which roam freely behind their mother wherever it goes. When you sit for 'dhyana', He Himself will give you the fortune of His darshan. Srivallabha decided on a very important matter related to the future on this great day and asked me to come to Kuruvapuram in subtle form. I will go to Kuruvapuram the moment when I get His order. Some great event is going to happen there. Sri Datta Prabhu gave me the great opportunity to witness that. Saying so, he got immersed in 'dhyana'. Then myself and Madhav also went into 'dhyana'.

The dhyana went on for ten hours. All of us strangely became conscious of external surroundings at the same time. After dhyana, Palani Swami looked very much happy. Myself and Madhav prayed him to tell us his 'dhyana experience'. Smiling, he said like this.

Siva Sharma's Story – The result of thinking of Sripada Srivallabha

"How much fortunate are the people in this kali yugam? The village Kuruvapuram is a small one. Even then, noticing the greatness of Sripada one pious Brahmin and Veda Pundit by name Siva Sarma was living with his wife Ambika in Kuruvapuram only. Theirs was the only Brahmin family in Kuruvapuram. Every day he used to cross the river from the island, earn money by doing things suitable for Brahmins and come back to Kuruvapuram. He was from the '*kasyapa*' lineage (gothra). He was a great scholar and an austere Brahmin and followed Yajurveda. Siva Sharma's children used to die immediately after birth. At last, one son survived. Unfortunately he became a dull headed person with poor intellect. Siva Sharma became emaciated thinking of that useless child. One day in the presence of Srivallabha he chanted Veda and stood there silently. Sri Swami noticing the cause for his sorrow, smiled and said, '**Siva Sharma! Forgetting other things, if anybody contemplates on me, I will become his servant.** Tell me if you have any desire. Siva Sharma said, 'Swami, My son became a dull headed person. Being omnipotent, it is not difficult for you to make him a pundit and a useful person. Then it is your wish.'

Sripada said, 'My Dear! **Nobody can escape the fruits of his past deeds. The whole creation is running in accordance with an insurmountable law. A woman will get a husband as the fruit of her worship. She gets children as a fruit of 'donation'. Always donation should be given to an eligible person.** By donating to unsuitable people one will get bad results. If a person with a good nature is given food, part of the merit coming from his good deeds will go to the person giving food. If a person with a bad nature is given food, a part of the sin coming from his bad deeds will go to the person giving food. **While donating, one should not have any ego. Then only it gives good results.** As a result of your deeds in the past birth, you had a dull headed son. You, wife and husband asked for a son having full life term and not one having a short span of life. To make him a suitable scholar by destroying his previous life sins, you will have to sacrifice your life according to the rule of karma. Then I will make him a worthy scholar.' Siva Sharma said, 'Swami, I have entered the old age. I am ready to sacrifice my life. What else do I want if my son becomes a pundit like Brihaspathi and an orator?' Then the omnipotent Sricharana told him. You will die soon. After death, you will go with subtle body to Dheesila Nagaram and stay in 'tapas' in the underground cave at the foot of Neem tree for some time. After that, you will be born in meritorious Maratha land. Do not let your wife know all this'.

Revealing of Sripada Srivallabha's future birth

Siva Sharma died soon. Ambika used to beg along with his son and live. There was no dearth of ridicule from the neighbours. That useless Brahmin boy could not tolerate the insults and started running towards the river to commit suicide. His helpless mother also ran behind him to commit suicide. As a fruit of their previous birth's merit, Sripada appeared to them on the way and saved them from committing suicide. By mere will, He made that foolish boy a great scholar. He told

Ambika to spend the rest of her life in 'Siva' worship. He told her the result of doing Siva worship in the pradasha time (at the time of sunset) on Saturdays. He gave her a boon that she would have a child equal to Him in her next birth. As there was no one who was equal to Him, He decided to take birth as their son. My Dear! This Sri Charana's wonderful leela happened in my presence on 25-5-1336 Friday.

Vasavi's manifestation and Her Story

Fortunately, I took to bath in Krishna River along with Sripada Prabhu. After bath, Sripada created 'yogagni' with his Atma shakthi. In that yogagni, Kanyakamba manifested with a wonderful Agni like complexion. For many days I tried to have darshan of Vasavi Kanyakamba, the sister of Sripada Srivallabha. But for some unknown reason, she was not giving me darshan. I prostrated myself at the feet of Amika. A smiling Srivallabha was looking very pleased. Sri Vasavi matha resembled exactly Srivallabha. Anyone who sees them will think that they both are twins.

'In that great 'kshetra' (a sacred place) of Kuruvapuram, Sripada, Vasavee matha and myself were there. Srivallabha's 'yoga leelas' are endless. I was wondering in my mind where the Dhee Sila Nagaram was and how it was possible for the dead Siva Sharma to do 'Tapas' with only subtle body. Srivallabha said, "There is no limit for 'Yoga Shakti'. The yogic paths of Datta Prabhu are very strange, ever new, unheard of before and unthinkable.'

After some time, a couple manifested with divine glow from that 'yogagni'. Sri Vallabha told me that they were the father and mother of Sri Vasavi matha named Kusuma Shreshti and Kousumbi. Sri Vasavi matha was in dhyana mudra for some time. From the yogagni generated by Sripada Srivallabha, Sri Nagareswara Swami manifested. After that, the brother of Sri Vasavi matha 'Viroopaksha' and the 'Gomathas' belonging to 102 Gothras, who did 'agni pravesham', emerged from yogagni. Srivallabha said pleasingly, 'Viroopaksha was born with the 'amsa' of Nandeewar and I put my 'amsa' also in him.

'My maternal grandfather Sri Bapannavadhanulu, who invoked the power from 'surya mandalam' into the Srisaila Mallikharjuna Lingam, lived in his previous birth in Brihat sila Nagaram as Raja guru with the name of 'Bhaskara'. He was born as 'amsa' of Brahmadeva. On the day of pournima (full moon day) in the month of Shravan, I will definitely come to Brihat sila Nagaram. My sister Sri Vasavi Kanyakamba will tie 'Rakhee' to my hand. My Dear Palani! My deeds, plays and great events cannot be done by anybody. Nobody can imitate them. Nobody can get My power. As the fruit of your intense penance, you could have the darshan of siddha vasyas, Vasavi matha and our parents Kusuma Shreshti and Kousumbi. Now this Kuruvapuram is going to become a big palace, Look!'

Wonderful! Surprising! A great King's palace was created by mere will. We were all seated in simhasanas studded with diamonds.

Sri Charana said, 'Gomathas belong to 714 gothras. The couple who entered 'agni' along with Ambika belonged to 102 gothras only, In the times of Swarochisha Manu, there were 18 towns devoted to Lord Eswar, the most important one being Brihit Sila Nagaram. If anyone of you who are devotees of Datta, has darshan of Ambika, Nagareswar and other Gods in Brihat Sila Nagaram, you will get special merit. Wherever Datta's name is chanted, Vasavee Matha will live there incognito. She will fulfill the desires. Wherever Vasavee Kanyakamba's name is remembered, there Datta will live incognito. With small effort great merit is granted. In Kruta Yugam, people were following truth and were siddhas. In Treta Yugam sacrifices like yajnas and yagas were in vogue. In Dwapara yugam, Mantra shastram was prevalent. In this Kali yugam, Tantra shastram is given special importance 'Tantram' means spreading the chaitanyam (dynamism). The root cause of this entire creation is My self. All the thirty three crore Gods, all the living beings, and endless crores of worlds are within Me and because of Myself they become dynamic and because of My presence, will have different kinds of powers. The ultimate refuge of all the rivers is the ocean. Whichever God is worshipped, the worship reaches Me. If I am worshipped, one will get the fruit of worshipping all Gods. The worlds which manifest coming out of My 'Parabrahma' tatwam, are My images only. The thing, coming out of My 'Parabrahma tatwam' as universe, is My image only. There is no difference between me and my image. The thing in the form of Adi Parashakti is Myself only. The 'Paratatwam' is beyond the male/female forms. When I am in the form of man, I am called Datta. When I am in the form of woman, I am called 'Adi Para Shakti'. That is why the Vedic scholars said, 'Srikrishna Syamala Devi and Sri Ramo Lalithambika'. The rays emanating from My gross form will make sacred the places where I move. My subtle body will be pervading the whole earth. My casual body will be pervading crores and crores of universes. My Maha casual body is in the form of 'Sat-Chit-Ananda'. It remains in rest immersed in 'Brahmananda'. In all these four states, My consciousness works at the same time. No one can get Me through any type of Japa and Tapa or Yogic practices or any other method. One can get Me only through My special grace. Those sacred people also, who had merged in me, will have to take birth with gross bodies on different occasions according to My will and perform My tasks.

The Nature of Parabrahma

Anagha Laxmi, who is the combined form of three Shakti's (Maha Kaali, Maha Lakshmi, and Maha Saraswathi) is My 'shakti' form. She is in the left half of My body. And in the right half of My body, My Trimurthi form is there, which is the combined form of the three 'gunas' (qualities). All this creation is present inside Me. Creation, protection, amalgamation, retreat and gracefulness all keep happening relentlessly. Every particle is the solidified form of letters. All the letters have vibrations

and they are all '*mantras*'. This form of 'sound', which has vibration, is the form of Maha Saraswathi. The power solidified is the form of Maha Lakshmi. The power embedded in that is the form of Maha Kali. If I am 'Shakti' (power) now, I will be the 'Shakta' (the bearer of Shakti) the next moment. Jagannatha is the symbol of endless compassion and Jagatpitha is the symbol of divine justice which is very hard. My fatherly form decides and strictly implements the inevitable consequences of 'karmas'. My motherly form will show compassion and pity on devotees who have surrendered to me. Even if the child does a great mistake, mother takes it as a small one. Even if a small good deed is done, mother will give great fruit in return. Learn that I am the father, mother and guru for all this creation. I decided to remove the doubt lingering in your mind. You are doubting, how Vasavi has become My sister. Previously when I was born to Atri and Anasuya, while Anasuya was swinging me in the swing, she thought, "all are male children only. Not even one girl child was born with the cute features of Datta." As she was a great '*pathi vratha*' (one who follows her husband by mind, word and deed) and her desire was very intense, it materialized immediately. When the swing moved to one side, the form of Datta was seen and when the swing returned, the form of Vasavi was seen by her. While she was wondering whether it was a dream or Vaishnava maya, Atri Maharshi came and said, "Anasuya! After doing hard '*Tapas*' to know the real form which was the source of Thri Murthis with the three qualities, we could have Datta as our child. I realized that this was the '*Guru*' form which was the source of the three Murthis. This indeed is the form of '*Srimannarayana*'. When the same form takes the female form, it becomes '*Kanyaka*' form which is Adiparashakti. They both had been brother and sister from the beginning of creation." Oh! What a wonder? Then he was immersed in dhyana and saw my form as the 'concentrated consciousness'. He also saw that was the form of Ambika also. He also understood that, it was decided by me that before manifesting as Sripada Srivallabha, I should come as '*yoga maya*' and take the form of Vasavi Kanyaka. On the request of Atri and Anasuya, our forms got separated and Ambika tied '*Rakhee*' to me. The form which was born as Datta to Atri and Anasuya is the same Sripada Srivallabha in Kali Yugam. This form, existing before the manifestation of all the other forms of Datta, will be hidden. The form of Adipara Shakti existing before all her other manifestations, is the same as Vasavi Kanyakamba form. So that form also is hidden in '*Agnitatwam*'. The dharma of man and the dharma of God are different. To see this auspicious form of Ambika, one should earn great (maha) merit. There is a reason to call all of you here today. My form, being endless supreme consciousness is not bound in any form or name. I decided to stay in a still form like the limitless dynamic ocean having no waves. There is no difference to me whether I am in a form or without form. So, I decided to hide this form today itself. Amma! Vasavee! Let me know your wish and opinion.' I felt unhappy to see Sripada's form being hidden so early. Vasavee Matha in the divine auspicious form looked at Srivallabha with praying looks and said, "My most revered brother! As there is no difference in being formless or with dynamic vibrant form, you remain in this Sripada Srivallabha form for some more time and then you

can hide it. Have mercy on real sadhakas so that they will be able to see this divine auspicious form. Without having differences between places and times, keep this form hidden from the gross looks. If you want to take avathar again you can take a new form and body. In that case, if you wish, you can show grace on your devotees from samadhi when that body rests in samadhi.' For that Sripada replied like this.

The decision to take birth as Nrisimha Saraswathi

"Oh! Vasavambica! The embodiment of all auspicious qualities! Let your desire become true. **I will remain in this Sripada Srivallabha form for 14 more years i.e. when this body comes to 30 years of age and then I will hide this form. Again, to uplift the 'Sanyasa dharma', I will take the name of Nrisimha Saraswathi and be in that avathar upto 80 years of age. Later I will be in 'Taponishta' in 'kadalivanam' for three hundred years and manifest in 'prajna puram' with the name of 'Swami Samardha' and end my avathar.** I will make people follow the righteous path by showing leelas and mahimas (great acts) in the form of Avadhootas and sidha purushas with my divine 'kalaas'."

Naming of a foreigner by Swami and His grace on him

After remaining in dhyana for some moments, He called Virupaksha and said "My Dear ! Virupaksha! One white man from Germany reached Kurungadda overcoming many difficulties for my darshan. This golden divine palace cannot be seen by others. So he is searching for me. You go and bring him here." I wondered how a white man could come to this difficult place. Virupaksha brought that white man. He became extremely happy with the darshan of Sripada Srivallabha. He held Sricharana's feet and cried heavily. Sripada lifted him up. The nectar of grace was showering from His eyes. Sricharana's form had in it the limitless power and limitless love. His heart had the love of one crore mothers. Srivallabha addressed him as 'John'. He looked into John's eyes with piercing looks. It appeared that He was giving him initiation through eyes. After sometime, He touched John's forehead between the eye brows. With that sacred touch, he had a divine ecstatic pleasure. Then Swami told all those present there to look into the sky. In the sky one big number appeared with divine glow in 'Dev Nagara' type. He said that it was the 'Jnana Number' of Sri Chitra Gupta. Sri Charana said that the number would become most important in the future centuries. The number is **170141183460469231731687303715884105727**. Sripada said 'This is the number of the universe. The meaning and the inner meaning of this number will be understood by people who try to understand the nature of 'padartha' (the matter) according to the levels of their intellectual state.'

Sripada was talking in Telugu. But John understood it. John was questioning in German language. Sripada was answering him in Telugu. What a wonderful thing! In the vicinity of Sripada, every moment was filled with His 'leelas' and 'mahimas'.

All the knowledge and scholarship are at the feet of Sricharana. Sricharana said "when I was speaking in 'Trilinga language' (telugu), John understood it in 'German language'. Each word I spoke was being translated into German and John was able to hear. There is nothing which I cannot do for the sake of my devotees. There is nothing, which I cannot lift or there is no problem which I cannot solve for them. People, who believe me by mind, action and speech, leaving all other *dharmas* behind, are really blessed people. **When my grace is flowing on you, all the other Shaktis in this nature give positive auspicious vibrations. You can take it as my promise.** There is nothing which I cannot get in all these fourteen 'Bhuvanas'. Even if you are following your own righteous path, if you remember My name, I will protect you like the eye lid to the eye. I am the embodiment of love. You will know Me through love only.

The star Dhruva is important for the constellation of sapta rishis. Leant how Dhruva got Dhruva '*padam*' (position). He did '*Tapas*' for Srimannarayana with a wish to sit in his father's lap. After having darshan of Srimannarayana, he lost the desire to sit in the lap of his mortal father. Srimannarayana gave him the place of '*Dhruva Padam*'. He also made him sit in His lap. *Jagat Prabhu* (The Lord of Universe) graced him by giving His lap to sit when the child actually desired deeply to sit in his mortal father's lap.

In Kaliyugam, Dhruva is Yesu Prabhu

In Kaliyugam, Dhruva took birth as '*Yesu Prabhu*'. He believed that God was his father. I will grace you in the same thought in which you worship me. Sri Vasavi Kanyakamba gave Her power to '*Marie*' the '*sacred soul*' (pavitra atma). Dhruva was born as '*Yesu prabhu*' to '*Marie*' even when she was a virgin. Jesus Christ was not born by the union of father and mother. Learn that Jesus Christ called Srimannarayana only as his father repeatedly. Srimannarayana is none other than Sripada Srivallabha, who is present in front of you. Oh! Siddha Vysya Munis! Chant the Vedas in the presence of My sister Vasavambika. With the sound of your sacred chanting of Vedas, the result of bad deeds of people in the coming centuries can be destroyed. Sri Nagareswara, along with Vasavambika likes the chanting of Vedas very much. The white man, who is in our presence by chance, will be born in the next birth in the house of good Brahmins, who are Veda scholars in Himalaya region. He becomes a yogi and reach '*Shambala*' village. You drive away the evil powers present in the polluted air with the sound of sacred Vedas." Thus Sripada told them.

Siddha Vysya Munis' '*veda ghosha*' was completed. Sri Vasavi Kanyakambica, Sri Nagareswara, Virupaksha, the Kusuma Shreshti couple and Siddha Vysya Munis entered the '*agni*' and disappeared. Sripada Vallabha blessed John. John said, 'It is good to have a book on Sricharana's life history'. Swami said, "In the coming centuries in accordance with your wish, '*Sripada Srivallabha Charitamrutham*' will come in German language also." He assured John and sent

him. He ordered me to enter the gross body again. Saying so, He went to take bath in 'prayag' confluence of waters. He disappeared.

'My Dear! Today i.e. 25-5-1336 Friday, is a sacred day. Shankar! Tell me the experience you had in Dhyana'.

The speciality of Shiridi Saibaba's manifestation

I said, 'Oh! Most respected Swami! When I was meditating I saw a sanyasi (monk) in the attire of a Muslim. He was often uttering 'Allah Malik'. He was sitting under a neem tree. He must be of 16 years age. He told an old person who came for his darshan, 'I am a Nanak Pandhee Musalman'. To a different person, he said, 'I am a good Brahmin born in Bharadwaj Gothra.' He told another person, 'This is my 'Gurusthan' and people who worship here on Thursdays and Fridays will get good luck.' Swami! Throughout my meditation, I had the darshan of that young sanyasi only. I did not get the darshan of Sripada Srivallabha. Some people came and started digging at a place under the neem tree where that young sanyasi sat. There was a small cave inside. Inside that, four lamps were glowing intensely on the four sides. After some time, that young sanyasi came there, got the cave opening closed and said, 'This is my Gurusthan. Nobody should open it.' Swami! I did not understand the wish of Srivallabha in granting me this type of darshan in meditation.

The Story of Yavanas

Palani Swami said, 'My Dear disciples! The nature of Srivallabha cannot be imagined. One cannot say that his 'leelas' (plays) will be like this or like that. His wish is to coordinate all the dharmas and traditions in the world and merge them in sanatana dharma. He only will establish the sanathana dharma in the whole universe at the end of 'Kaliyugam'. Sricharana told John, 'Yahova' means 'I am'. That is the form of Parabrahma. All the consciousness reflecting in the universe is the consciousness of Jesus Christ who is popular as the son of 'God'. The consciousness purified is the same as sacred flowing grace which gives peace and happiness. All those three forms are mine. As a result of your pure love you could get my darshan which is very difficult to get otherwise.' Similarly the 'Yavana Dharma' also is an inherent part of Datta Tatwam. A mahatma by name 'Maha Mathi' was a devotee of formless Makkheswar. He used to call God as 'Allah'. He saw all the seven heavens. He wanted to see 'Allah'. But he saw only his reflection. The yavana sanyasi you saw was a Brahmin who was born in Bharadwaja gothra. He lost his parents in child hood. He was brought up by a Muslim phakir and learnt Muslim dharmas. He learnt Hindu dharmas by staying with a Hindu Mahatma. He learnt 'kriya yogam' from a great yogi in Varanasi. He met a Datta avadhoota and asked for silver coins. As his 'tin' was not filling, that Avadhuta put two 'khajur fruits' in it. Then he was satisfied. With that the chaitanyam of Datta flowed into him. Later, he came to Dhee Silanagaram. That was a small village present in a forest area. When it was a thick forest, Sripada Srivallabha sat on a stone there and meditated. If anyone does meditation sitting on it, he would get

wonderful results. In the underground house you saw under the neem tree, Sripada Srivallabha did 'tapas' for 12 years. During those twelve years, he got the power of tapas of 12,000 years. Srivallabha's body got transformed into a 12 thousand years old one. The whole cave was occupied by his *jatajutam* (hair). His eyebrows also became thick. To see his eyes, one should lift the eye brows with difficulty. Sri Charana gave that fruit of 'tapas' to that young sanyasi. When that young monk was about 4 years old, Sricharana started 'tapas' in that cave in his hidden form. When that sanyasi became 16 years old, He completed twelve years of Tapas. My Dear! These incidents which I am telling are going to happen in the coming centuries. They are not the present incidents. Sripada will manifest with the name of Narasimha Saraswathi and will be there for 80 years with that name and form. Later he will be in '*taponishta*' incognito in kadalivanam for 300 years. Later he will take the name of Swami Samardha in 'Prajna puram', and merge in the Mallikarjuna Lingam in Srisailam. But the 'yavana' (Muslim) sanyasi whom you saw will also be in an old aged form. He will put His chaitanyam in the sanyasi and make him equal to Him.

'My Dear Shankar! Sripada Vallabha did intense penance (tapas) for 12 years in the middle of those four '*Nanda deepams*'. He divided the whole universe into 16 parts and showed the four parts of Brahman like this. As symbols of the four parts of Brahman, he lighted those four Nanda deepams with His Yogagni, and he remained in 'tapas'. The sides East, West, South and North are the '*kalaas*' of the first part. People who worship them will get divine glow. The '*kalaas*' in the second part are Earth, Space, Sky, and Ocean. Those who worship them will become '*endless*' (ananta) and conquer the worlds. The '*kalaas*' in the third part of Brahman are Fire, Sun, Moon and Electricity. Those who workship them will become lustrous and conquer worlds. The kalaas in the fourth part are life, eye, ear and mind. Those who worship them will become established in them. Moreover, one gets '*jnana*' if the north side is conquered. If the south is conquered, he will not have problems from '*bhoota, preta and pisachams*'. If East is conquered, one gets wealth, and if West is conquered, the king becomes favourable. If one conquers all the four sides, he will get '*Digvijayam*'. Sripada Vallabha has the '*sides*' as clothes. He has spread to the endlessness of all the sides. So He is called '*Digambara*'. Sri Datta Digambara is the same as Sripada Srivallabha Digambara. From the gross, subtle and casual bodies of Sri Charana, thousands of rays and kalaas will be emanating. Some rays come as amsa avathars (partial manifestations). After completing the tasks given to them, they will be merging into the root chaitanyam (consciousness) of Sripada Srivallabha. He would do creation, protection, annihilation, retrogression and graceful acts simultaneously. The vibrations seen in the creation of worlds are called '*Srishti Tatwam*'. Their preservation and protection is called '*sthithi tatwam*'. Their annihilation is called '*Laya Tatwam*'. The reaching of those vibrations into the parent root '*tatwam*' is called '*tiro dhanam*' (retrogression). The vibrations related to compassion and pity on the '*jeevas*' are called '*anugraham*' (graceful act).

'As the 'yugas' change, the people become less and less powerful. So the 'Para tatwam' (Supreme Being) on the request of rishis come down to the lower levels. **The prabhu manifesting with a human body is indication of His complete grace.** As a result of the Prabhu Tatwam coming down to a lower level, people can get highest benefit out of small acts. So the people in 'Kaliyugam' are blessed. **By merely remembering Datta Prabhu, His grace will be obtained. There are many ways by which a man can degenerate, but there are double as many opportunities to get Sricharana's grace. This is the hard truth. By doing acts like 'smarana' (remembering) and 'archana' (worshipping), one gets close to Sripada Prabhu. With this, the sinful acts, the undesirable tendencies, and samskaras of the devotees will enter the 'chaitanyam' of Sripada Prabhu and from Him, auspicious beneficial vibrations will enter the devotees.**

'Sricharana will annihilate the collective sins and black glows reaching His 'Chaitanyam', with one dip in a holy river or he may burn them to ashes in His 'yogagni'. He Himself does penance and will transfer the fruit of penance to His devotees. In this way, He protects the devotees without transgressing the rule of 'karma'. If He thinks it necessary, he will over rule the 'karma tatwam' which is static (jadam) and grant liberation to his devotees. Every moment, he does the destruction of karma in a huge way for the sake of His devotees."

After Palani Swami said all this, I dared to ask this question revealing the doubt in my mind, 'Swami! I heard that when *Elinati Sani* (the influence of planet Saturn) was possessing, even Lord Shankar could not escape it. I pray you to reveal to me how 'Sri Guru Sarvabhousma' will drive away the difficulties related to planets.'

Palani Swami said, 'My Dear! The planets in the solar orbit will not have friendship or enmity against the 'jeevas'. Man takes birth in accordance with his 'prarabda karma' when the planets are in a particular position. He will get auspicious or inauspicious vibrations from the planets according to their movements. **When the subtle rays coming from the planets are inauspicious, one can resort to 'Mantra', 'Tantra' and 'Yantras' to ward off their evil effects. If they do not show any result, one should do 'japam, tapam and homam'. If they also do not give relief, only the 'Guru Padukas' are the refuge. Sricharana is omnipotent.** There are two types of powers good and bad. The vibrations from those powers would be auspicious and inauspicious respectively. Every planet has got authority on some special parts in the man's body. When planetary difficulties happen, the parts in the body on which they have authority will become ill. While receiving those subtle vibrations flowing from the 'viswa chaitanyam', untoward results occur. Differences will happen in attractions and repulsions caused by the vibrations. A person, who was having good friends so far, will go for bad company, live with dirty people, have baseless quarrels, lose relatives, quarrel with family members and lose the capacity of attracting people. The vibrations caused by the

universal powers will be continuously created. They work on the respective persons. This is 'Stithi' (the maintenance and protection of creation). Time is the form of power. After sometime, those vibrations leave that person and reach the body of another person who is supposed to be influenced in accordance with fate. It again gives results in accordance with 'kaala chakra'. If men have devotion towards God and do 'japam, tapam' their intensity will come down to a certain extent. **Maharshis do different types of yajnas (sacrifices) praying for the welfare of the universe. They transfer the fruit of those sacrifices. With this act, the undesirable vibrations originating in the universe, will go back to where they have originated instead of teasing one man after the other. That means they reach the root point of origin. This is called 'Tirodhanam' (retrogression). By doing a small good act, one may get a great good result. This is called 'Anugraham' i.e. grace.** My Dear! According to the philosophy of 'kriya yoga', I explained to you the Srishti, Stithi, Laya, Tirodhanam and Anugraham. In future, Sripada Srivallabha's power will be flowing specially in the Muslim sadhu you saw in meditation. You could see the four 'Nanda Deepams' present in the underground cave under the neem tree. This is not an ordinary thing. Sripada Srivallabha gave this experience to you keeping some great aim in mind. He only knows the inner meaning of it. His 'leelas' are great and have highly secretive purpose. Moreover they should not be revealed to others. They could be divine secrets. I can explain to you only as much as permitted. **All this creation behaves under the glances of Sripada Srivallabha. He is the authority for Himself He is the standard for Himself.** The forms, expressions and yoga siddhis of universal authority cannot be surpassed. They can not be understood by quantifications or limitations.'

My mind became extremely happy by Sri Palani Swami's explanations. From the time I started from Udipi for Kuruvapuram, many strange and unexplained incidents were happening. I decided in my mind that I should write a book narrating all these incidents and for that I had to take permission of 'Sri Guru Sarvabhowma'. I had decided that I would request Sripada Srivallabha in this context when I had His Darshan. Palani Swami easily understood the feelings in my mind and said 'I understand your feelings. You want to write His history for the sake of His devotees in future. Srivallabha will certainly bless your endeavour.' Then Sri Palaniswami asked Madhav to tell his dhyana experience.

Madhav said, 'Mahatma! I saw in my 'dhyana' one Brahmin sanyasi wearing a 'koupeenam'. He used to worship Agni and Sun. He was talking to a veda pundit. 'I want to send this coconut you gave me to the Muslim Phakir. That Muslim Phakir is in a higher state than me. He is like an elder brother to me. He is a knower of past, present and future (Trikaala vedi). I will take the treatise written on palm leaves named 'Sripada Srivallabha Charitamrutam' present with you. It will give it to the Muslim Phakir, whom I rever as my elder brother. I will take his blessings. Are the things

narrated in this true or fictitious? How much true they are? How much false they are? I will decide on that. After deciding about it, I will write a treatise analyzing them.'

Then the Veda pundit said, 'Sir, you cannot reach the coconut I gave you to that Muslim Phakir. Your effort will definitely be a waste. Charithamrutam had already been written. It happened by the will of Srivallabha. This treatise named 'Sripada Srivallabha Charitamrutham' is held in high esteem as a sacred book by all Gods, Rishis and Great people. This treatise was written on the command of Sripada. **NO ONE HAS THE FREEDOM TO CHANGE EVEN ONE LETTER IN THIS.** This is with us from many generations. Sripada's command is that the ruined copy of this must be immersed in 'Ganga'. We have been protecting it from many generations. Without Sripada's command we do not reveal, even to a great person, the fact that one treatise like this is existing. You seem to have a wish to change certain parts in this. We belong to the family who feel the touch of Sripada's feet when we put our hands on this treatise. If you are greater than Sripada, your order is binding on us. You are in the attire of a sanyasi. We are house holders. We cannot dare to oppose you. If you can reach this coconut to Dheesila Nagaram, I will give this '*palmyra leaf copy*' to you, discard my '*yajnopaveetam*' (the sacred thread worn by Brahmins) and declare myself as a '*chandaala*' (an untouchable). You say that the Muslim phakir knew about the 'Nanda deepams'. You also say that it is Dheesila Nagaram only and in due course, it acquires the name Seeladhi Nagaram. One '*avadhoota*' in our family told me recently that he found one partial manifestation of Sri Dattatreya in Aurangabad and that he took him to Dheesilanagarm. Even if you go to Peethikapuram, you cannot install Sripada's Padukas there. Peethikapuram is an anthill of quarrelling poisonous snakes. They spend time in vain arguments and counter arguments and unnecessary disputes, but have no spiritual aspirations. If you install Sripada's Padukas' in the house of our ancestors, it is a happy thing for us. But you should have to get the grace of Sripada completely. Without the will of Sripada, not even one leaf on a tree will move. Our family does not need the name and fame, titles or honours given by ordinary people. We believe that Sripada will be moving as a small boy incognito in our house.' Swami! This is what I saw in 'dhyana'.

Palani Swami said, 'My Dear Children! That Veda pundit belongs to the descendents of Sripada's maternal uncle. In their families, they feel Sripada as a small boy. If any one belonging to any caste, any race, any religion, any country, in any 'yuga' feels Sripada as a divine child and have '*vatsalya bhakti*' (devoted as their own child), Srivallabha will be living in their house as a boy incognito. This was revealed by Sripada Himself in Peethikapuram. Sricharana was born in His maternal grand father's house in Peethikapuram. The people in that family migrated to other different villages some years after Srivallabha left Peethikapuram. His family members also similarly migrated to other places. Sripada transferred his power completely into the Muslim Phakir of Dheesila Nagaram in later years. In Bengal, a great person by name Gadadhar was born. He would worship '*Kaalikaamba*'. When he prayed for '*liberation*', '*Jagajjanani*' did not agree. She asked him to

take birth again for the sake of his followers and to grace them considering their merit and sins. He did not agree to take birth again. Then Kalikamba asked the Muslim phakir of Dheesila Nagaram to come to her with his subtle body. That Muslim phakir remained dead for three days. He told his devotees, 'I will go to Allah and come back within three days'. Kalikamba is none other than Vasavee Kanyaka Parameswari present in Brihat Sila Nagaram. This Muslim phakir was given the task of looking into the sins and merits of the followers of Gadadhar. Jagajjanani (divine mother) deposited part of Herself in him. Srivallabha also deposited part of Himself in him. After three days when that Muslim phakir came back into his gross body, he became the most powerful. He served the Masjid, in which he lived, as mother. It was because of the 'amsa' of Divine mother entering into him. So he showed motherly affection towards his devotees.

My Dear! All these things I am narrating will be happening in the coming centuries.

The Veda pundit seen in dhyana (meditation) had a vysya as his dear friend. That vysya prayed to the Avadhuta who was wearing 'koupeenam', 'Swami! Please accept our hospitality; we are 'arya vysyas'. Jagajjanani (divine mother) Vasavi Kanyakambika was born in our caste. You please take the food materials and cook yourself.' The Veda pandit also prayed that Yathi to accept the great vysya's invitation. But that 'yati' who was a Brahmin formalist told him curtly that he would not accept his 'bhiksha'. This incident brought anger to Srivallabha and Sri Vasavee Matha as well. They wanted to punish him to remove his pride (ego) of Brahmin birth. The Avadhoota reached Peethikapuram. The Brahmin community of Peethikapuram, who gave importance to customs and practice of external worship, grandly welcomed that Avadhoota. Sripada Srivallabha's maternal grandfather's house went into the hands of outsiders. After consulting the house owner, it was decided to install the Sripadukas in the place where Sripada was born in that house. Silver 'Padukas' were installed in accordance with the shastras. In the midnight one thief entered that house. The house owner was also awake. The thief entered the room where the 'padukas' were installed. The house owner told the thief, 'I have no belief at all that Sripada Srivallabha was an 'avathar purusha'. I do not have any belief in this Avadhoota Swami. You take away these silver padukas and give me half of the amount you get when you sell them.' The thief said 'Alright'.

'On the next day, the Padukas were not seen. Avadhoota felt sorrow. Silver padukas were installed a second time. Worship was done grandly. In the mid night the Avadhoota stayed in the same room near Padukas. He was chanting sacred stotras on Datta. As he was looking, the 'padukas' rised into the air, hit hard on the head of Avadhoota and disappeared. The voice of Sricharana was heard, 'I can make my body disappear. Can I not make these padukas disappear? If the coconut had reached Dheesila Nagaram, my maternal uncle would have to fulfil his hard oath. That was not agreeable to me. The coconut you sent was eaten away on the way. So, there is no way you can be given the treatise 'Sripada Srivallabha Charithamrutham'. Who do you think I am? I

don't care whether you are a 'yogi' or 'bhogi'. I am a Madiga. My profession is to remove the skin and make chappals out of it. There is no sin even if I remove your skin and make chappals?' The voice roared. Avadhoota shivered. On the next day a great commotion occurred. Those who greatly honoured him blamed him as a cheating sanyasi who stole the silver padukas for want of money. They demanded to explain how the silver padukas disappeared when he himself was in the puja room. With the heaviness of insult, the 'yathi' left Peethikapuram.' Palani Swami told us that this was going to happen in future. He said, 'My Dear! There may be unbelievable 'leelas' in the history of Sripada. If anybody doubts or criticizes his history, he will become a Brahma Rakshasa. Srivallabha made the people of Peethikapuram doubt the sincerity of Avadhoota because he doubted the authenticity of Charithamrutham. This was His leela."

Madhava asked, 'Swami! Shall I tell the event of my going to Peethikapuram with my subtle body and the incidents that happened there? Sri Palani Swami agreed. Madhav said, 'I reached a house in Peethikapuram with my subtle body. At one place I noticed that all my powers were being attracted by two divine padukas staying incognito.'

The padukas at Sripada Srivallabha Birth place

The installation of the deities of Sripada Srivallabha, Sri Dattatreya and Sri Nrusimha Saraswathi

Sri Palani Swami said, 'My Dear! Madhava! **The place which attracted all your powers is the house of Sripada Srivallabha's maternal grandfather i.e. the place where Sripada Srivallabha was born. In the 'paataala' (underground) under the padukas there are rishis who are doing penance for many hundreds of years. Sripada's padukas will be installed only in the birth place of Sripada Srivallabha which you have seen. Some years after the 'padukas' are installed Sripada Srivallabha Charithamrutham will come into light. In the place where you did dhyana the deities of Sripada Srivallabha, his previous incarnation Sri Dattatreya and his next incarnation Sri Nrusimha Saraswathi will be installed. After that many 'leelas' will happen liberally in that kshetram'.**

Sri Palani Swami kept silent for some time. He told us to dig out the dead body of the young man near our cave. After taking out the body, he started chanting 'pranavam' (Aum). Vyaghreswara Sharma came roaring 'Sripada Rajam Sharanam Prapadye'. Sri Palani Swami entered the body of that young man. Then Vyaghreswar Sharma in the form of tiger took away Panani Swami's old ruined body to throw into the nearby river.

Palani Swami who entered the new body ordered us. 'You leave this place immediately. My Dear Madhava! You go to your Vichitrapuram. You had the darshan of meritorious people in Peethikapuram with your subtle body. This is enough for you in this birth. My Dear Shankar! You go to Tirupathi Maha kshetram. Madhava! May Sripada Srivallabha bless you.'

Then Madhav went towards Vichitrapuram and I travelled towards Tirupathi. Where is the end for Sricharana's leelas?

End of Chapter 4

*****Victory to Sripada Srivallabha *****



Chapter 5

Shankar Bhatt reaches Tirupathi Meets Tirumala Das in Kanipakam

Removal of Sani effect on Shankar Bhatt by the grace of Sripada

During my journey I came to the most sacred Tirupathi kshetram. I experienced some unknown peace in my mind. I took bath in '*Pushkarini*' and had darshan of Sri Venkateswara. I was immersed in dhyana in the temple premises. In dhyana I found Sri Venkateswara was in a female form. That form looked like Bala Tripura Sundari and it changed into 'Parameswara' form in a few seconds. After some time it changed into the form of 'Maha Vishnu'. After doing dhyana for some time, that deity took the form of an extremely beautiful 16 years old 'child monk'. His looks were nectarine. From his two eyes affection of crores of mothers was emanating. Meanwhile one black ugly person came to that young monk and said, 'Sripada Srivallabha Prabhu! You are the controller of the universe. '*Elinati Sani*' (the effect of planet Saturn) has started from today for your devotee 'Shankar Bhatt'. I will make him suffer from all sorts of difficulties in this world. I am waiting for your orders.' Sripada Prabhu who is most graceful in heart said, 'Shaneeswar! You make people do karmas (actions). Making them experience the effect of karma, you are liberating them from 'karmas'. You proceed according to your dharma. My promise is to protect devotees who surrender to me. You will see how I will come to his rescue and liberate him from the troubles you create.' After they talked like this, both Sripada and Saneeswara disappeared from my 'dhyana'. After that, I could not concentrate on Bhagawan. I understood that my bad period had started and Sripada would sail me across those difficulties. From Tirumala, I came down to Tirupathi.

I was moving in Tirupathi streets as I liked. My mind was disturbed. One barber forcibly stopped me and said fiercely, 'Are you Subbaiah, who ran from the house twenty years ago? Your parents are worried. Your wife became mature. You live with her and be happy with children.' Then I said, 'Sir! I am Shankar Bhatt and a Brahmin belonging to Kannada region. I am a traveller. I have been going to sacred places. I am a devotee of Datta. Having heard that Datta Prabhu has manifested as Sripada Srivallabha, I am going to Kurungadda for His darshan. I am promising on the most sacred Gayathri. I am a 'Brahmachari'. I am not the barber Subbaiah as you think.'

He was not listening to me. Many people gathered there. Every one was blaming me in a different way. I was taken to Subbaiah's house. Subbaiah's parents thought that I was Subbaiah only and requested me in a number of ways and told me not to leave them and it was a great sin to leave wife who had become mature. One of them said, 'Subbaiah has become dirty with moustache and beard. If we shave him his old shining comes.' Even though I told them a number of times that I

was not Subbaiah, they forcibly tonsured me. They shaved my hair on the head neatly and removed my moustache and beard also. They removed my sacred thread (yajnopaveetham) also. They brought one sorcerer for my sake. He was dressed in a very strange and peculiar way. I was feeling as if there was a cut in my heart seeing his fierce looks. They tied me and made a cut on my head with knife. They poured lime juice and other juices on the cut wound. I was suffering with unbearable pain. They came to a conclusion that, after I left the house I was possessed by a Brahmin ghost and that was the reason why I was wearing the sacred thread and chanting mantras. The Brahmin community in Tirupathi also did not come to my rescue. They also thought that the traveler who came to the town was Subbaiah only and he was possessed by a Brahma Rakshasa. When I was taken to the Brahmin elders in the town, I told them that I was a smarta Brahmin from Kannada region, I belonged to Bharadwaja gothra, I also knew Namakam and Chamakam, and I did '*Sandhya Vandan*' daily. Those Brahmin elders did not believe what I said and told them that one Kannada Brahmin became a ghost and possessed him and so they should give him proper treatment and make him normal.

I became unconscious with pain due to the wounds. My wailing became a wailing in the jungle. When I became conscious, I saw a black ugly person resembling me exactly and sitting in front of me. Without speaking anything, he merged into me and became one with me. I realized in my mind that my fate was disturbed under the influence of '*Elinati Sani*', that the next 7-1/2 years would be very difficult and only Sripada Srivallabha would be able to save me.

Even with that great pain, I was chanting Sripada Srivallabha's name. As I was chanting, my pain was coming down. The sorcerer was continuing to sacrifice chicken and goats and was doing strange worships. I was being given a special restricted diet. The sorcerer decided that I should be given only vegetarian diet as Subbaiah was possessed by a Brahmin ghost. I was afraid that they might force me to eat meat. But by the grace of Sripada I was given only vegetarian diet, so I was consoled in my mind to some extent. I suffered intense pain for three days. As I did not forget to chant Sricharana's name even in that hell like pain, I was not feeling the experience of pain from fourth day onwards. Many different and strange experiments were being done on my body. The sorcerer was hitting me with a whip. I trembled and cried '*Srivallabha! Save me! Save me! How can one suffer the hell like pains when surrendered to Sri Datta Prabhu with stable devotion?*' At that moment, some wonderful thing happened. Even when the whip was beating me, I was not experiencing any pain. But the sorcerer trembled. He could not understand why he was feeling the pain of whip lashes when he was hitting me. He was looking at me with horror. I smiled noticing Sri Charana's divine '*leela*'. Even though I was eating restricted salt free diet, it was very tasty to me. I started eating to my full satisfaction. I was eating the food thinking that it was the graceful '*prasad*' of Sripada. But the sorcerer, though he was eating chicken and mutton, saw it as poisonous food. His health was deteriorating. Then he stopped hurting me and was spending time with '*mantras*' and

'worships'. On the fifth day of starting the treatment to me, his house got burnt. Though they did not start the fire, it got created on its own and within no time, the house was burnt to ashes. On the sixth day he came to Subbaiah's house with a pitiful face and said, 'The Brahmin ghost, which has possessed Subbaiah, is a sorcerer. Because I tried to treat him, he burnt my house by using mantras. So to propitiate 'Bhetala' and many kshudra shaktis, we have to do many rituals and for that we need a lot of money.' I knew that by doing treatment, there was no use and the sorcerer was suggesting many rituals with a desire for money. I thought 'If I bow to the fate and accept Subbaiah's wife as my wife, that will be most unfortunate and there is no worse deceit than that.' I was feeling as if my heart was being cut with a saw, not knowing why the fate was playing with my life in such a cruel way. I told the parents of Subbaiah, 'Father and Mother! Don't come under the illusive influence of that sorcerer selling away all your movable and immovable properties. My health is alright. I am thinking you as my parents only.' Then I was released from the torture of the sorcerer. Subbaiah's parents were extremely happy. Seeing the happiness in them, my eyes became wet. Because any woman is equal to mother, I prayed to Sripada in my mind pitifully to save me from falling from the path of dharma.

On the seventh day after my treatment started, I looked at the wife of Subbaiah who was serving me and said, 'what do you think about me? Do you believe that I am really Subbaiah?' She said, 'I was married to him when I was two years old. Now my age is 22. Only 'Parameswar' knows whether you are my husband or not. No man can be quiet seeing his wife in youth. Even though you suffered so much, you did not treat me as your wife. You did not even touch me. This is possible only for people with 'high' samskaara. I do not have any opinion about you. I want to live according to dharma in accordance with the tradition of our caste. If you are my husband, don't leave this servant of your feet. Otherwise, as 20 years elapsed after my husband left the house and as I was married at an age when I did not know anything, you can accept me as your wife. I will follow your foot-steps. Who is Sripada Vallabha whom you always remember? If he is a sadguru, I will also pray to him to show a righteous solution to this difficult problem.'

It appeared that her argument was genuine. I said 'Sripada Srivallabha is indeed Sri Dattatreya. He is born in this 'kali yugam'. At present he is staying at Kuruvapuram. He behaves according to our feelings. If we think He is a sadguru, He will give us the feeling of sadguru. If we think Him as 'Paramatma' he will prove Himself as Paramatma. It is better if you also chant the name of Sripada Srivallabha. Definitely a way will be shown and a solution will be found acceptable to all.'

On that day a 'Mala Jangama' had come there. He had treatises written on palm leaves. Within a short time, he became dear to all people in that locality. He was telling the past, present and future of all people coming to him wonderfully. He was telling them that the palm leaf treatises

he had were known as 'Nadee Grandhas' and it was also called Ramala Shastram and the things written in that would happen without fail. On the request of Subbaiah's parents he came to their house also. He gave me few shells and asked me to drop them on the floor. He did some calculations and took out one leaf from the palm leaf book and read. 'The person who put the question is a Kannada Brahmin called Shankar Bhatt. He will write 'charitra' of Sripada Srivallabha who is manifestation of Lord Datta. In his previous birth, he and another person were born in a village called Mogalicherla, near Kandukur town. They were interested very much in betting. There was a famous 'self manifested Datta' temple in that village. This man was born as the brother of the priest in that temple. He used to do the worship in temple when his elder brother was not in the village. In the premises of Datta temple, he used to play betting plays. This was a very bad thing. One day he played with his friend with a strange betting rule. If his friend won, he would give him the money promised. If he himself won, his friend should surrender his wife to him. Datta Prabhu was the witness for this. They took oath to that affect and played.

Datta Prabhu was watching those extremely objectionable things that were happening in His presence. Shankar Bhatt won the game. His friend refused to give his wife to him. The quarrel was brought to the elders in the village. The caste elders assembled and decided that it was an unpardonable act that was done in the presence of Datta Prabhu. They ruled 'As this man tried to possess his friend's wife in this way, hot oil should be poured on his head. As his friend put his wife as bet in this play, he should be made impotent by cutting of his genital organs. After giving punishment to them, both should be thrown out of that village.' Then they implemented their resolution. Shankar Bhatt will be reborn and become a devotee because he did Datta worship for some time in his previous birth. His friend will be born in Tirupathi in a barber's house with in the name Subbaiah and with a disturbed mind, he will become mad and after marriage he will run away. As Subbaiah's wife is innocent, her devotion towards her husband is strong and with that effect, Subbaiah's disturbed mind will cool down and he will come back one day after hearing this '*Ramala Sastram*'. On that day Shankar Bhatt will be released.

'By the grace of Sripada Srivallabha, the 'Elinati Sani' influencing Shankar Bhatt will be over in 7-1/2 days after suffering some physical pains. People who say untruth and resort to '*adharm*' taking oath in the name of God, will be severely punished by Datta Prabhu. To annul the mind disturbance of Subbaiah, some merit was debited from Shankar Bhatt's account by Chitra Gupta. Jeevas should understand the truth that the effect of karma will be working subtly and they should do only good acts and avoid doing bad acts. Sripada Srivallabha's horoscope will come to Peethikapuram by a Jain named Akshay Kumar from Tripura desam some centuries after His avathar ends.' Before that, a book named Sripada Srivallabha Charithamrutham which tells about the leelas of Srivallabha will come into light.

How can I describe the grace of Sripada Srivallabha? On the next day Subbaiah came to his house. His mind had become quiet and he became healthy. I treated Subbaiah's wife as my sister. I took leave from Subbaiah's parents and reached a village named 'Kanipakam' in Chittoor mandalam. The Kanipakam village is not far from Chittoor. There are Sri Varadaraja Swami temple, Sri Manikanteswar temple and Sri Varasiddhi Vinayaka temple in that village. I had darshan of Varasiddhi Vinayaka and came out. There was a tall dog standing there. I was afraid and went back into the temple. For sometime, I meditated on God and came out. There was one more dog of the same size with that first dog. I was afraid that it was certain that I would be bitten by those 'Kala Bhiravas' on that day. Again I went inside the Varasiddhi Vinayak temple. The temple priest saw my strange behavior and asked me, 'Sir! You are repeatedly going out and coming in. What's the matter?' I told him about my fear. Then the priest said, 'they will not harm anyone without reason. They are the dogs that stay with a washerman. That washerman is a Datta devotee. He says that Datta Prabhu has manifested on earth as Sripada Srivallabha. Though there is no restriction for entry of washermen into the temple, he will not come into the temple. He will send his dogs. I will tie swami's 'prasada' in a cloth and give it to them. They take it and give it to the washerman. You said you saw two dogs. Only when four dogs come, I will give 'prasada'. Let us see if the other two dogs also have come.' When we came out, there were four dogs. The priest gave the bundle of 'prasada' to them. Those four dogs surrounded me on my four sides. The priest said, 'In accordance with the wish of those dogs, you go to that washerman. You will have auspiciousness.'

I learnt that the incidents in my life were happening on the direction of Srivallabha. By the happenings at Subbaiah's house, I felt that one should not give much importance to the differences in caste and religion. A 'chandala' can be born as a Brahmin in the next birth. A Brahmin can be born as 'chandala'. I learnt that a 'jeeva' will be carrying his sins and merits along with him and will be falling in to the stream of karma for endless births.

The talk between Shankar Bhatt and Tirumala Das

As told by the priest I went to the place where that washerman lived. That washerman whose name was Tirumala Das was a seventy year old man. He came out of his hut and with due respect made me sit on a cot. Most of my ego of birth as a Brahmin, perished. All devotees of Sripada Srivallabha appeared to me as my own people. Tirumala Das gave me the 'prasada' of Varasiddhi Vinayaka. I took it as the 'Prasada' of Sripada Srivallabha and ate it. Tirumala Das started telling me like this.

Manifestation of Ayinavilli Ganapathi as Sripada Srivallabha

"Sir, Today is an auspicious day. I have the fortune of your darshan. I was very much eager when you would come here and when I would be telling you the special incidents that happened in Malyadripuram and Peethikapuram. My Dear! Shankar Bhatt! You ate the 'prasada' of Varasiddhi

Vinayaka. You start writing 'Sripada Srivallabha Charitamrutham'. You will get the blessings of Srivallabha in Kuruvapuram. I was a great Vedic pundit in my previous birth. I was a great miser also. At the time of death I saw one newly born calf of cow eating a small soiled cloth piece and told my sons to take it from the calf and keep it in safe. Because I kept my looks on a soiled cloth at the time of death, I got birth as a washerman. On whatever thing the mind gets concentrated at the time of death, one will get the next birth accordingly. Because of the merit in my previous birth I was born in a village called Malyadripuram of Palanadu area in Garthapuri (Guntur) Mandalam. The same Malyadripuram had become Malladi village in due course. There were two houses in that village whose surname was Malladi. One was a great pundit by name Malladi Bapannavadhanulu. He belonged to '*Harithasa*' gothram. The second one was another great pundit by name Malladi Sridhara Avadhanulu. He belonged to '*Kousikasa*' gothram.

Sridhara avadhani's sister Rajamamba was given in marriage to Bapannavadhanulu. Both of them were great pundits. Both came to Ayinavilli village in Godavari Mandalam to perform 'swarna ganapathi maha yajnam'. Some pundits argued that Ganapati should manifest with golden glow at the end and take the 'poorna ahuthi' (the last offering in yajna) with his trunk. Both the great pundits who were performing that Maha Yajna took oath that they would perform the yajna in accordance with Vedic guidelines and they would make Ganapathi manifest. At the end of the 'yajnam', Ganapathi manifested Himself with golden glow, took the poorna ahuthi with his trunk, and promised that he would be soon born as Sripada Srivallabha with all kalaas on the day of Ganesh Chaturdhi. Everybody who attended the 'yajnam', was stunned. There were three atheists in the crowd. They said that whatever appeared was only a great magic but it was not Ganapathi. If He was Ganapathi, He should give darshan again.

The greatness of Kanipakam Vinayaka

Then the homa bhasmam in the Homagundam took the form of a man. Then it changed into the form of Maha Ganapathi. That Mana Ganapathi form said, 'Fools! Siva before killing Tripurasura, Vishnu Murthi before conquering Bali Chakravarthi, Parvathi Devi before killing Mahisasura, Adi Sessa before bearing the weight of earth, Sidda Munis before getting all Siddhis, Manmadha for the purpose of conquering the whole world, and Gods to fulfill their desires, worshipped me. I am the one source of all powers. I am the most powerful. All the powers of Gods and demons are in me. I am the one who creates all obstacles. I am the one who removes all obstacles. Who do you think Dattatreya is? He is the Dharma Sasta, the son of Hari and Hara. That was the Datta form where Brahma and Rudra merged in Vishnu. Ganapathi and Shanmukha also merged in the Dharma Sasta form. Know that Datta is all the three murthis merged. As an indication that Mahaganapathi is there in Sripada Srivallabha, He will be born on the day of Ganesh Chaturdhi. Because of the Subrahmanya tatwam, know that His manifestation is 'Jnanaavatharam'. Because of Dharma Sasta

tatwam, know that it is the beginning and source of all righteous acts. His manifestation will not be the result of union of mother and father. Jyothi will take the form of a man.

Now I am giving you a curse. Even though you have seen the truth, you lied. So one of you will be born as a blind person. Instead of praising the truth with words, you ridiculed it. So another one of you will be born as a dumb fellow. Even though many truthful people were talking about 'truth', you did not hear it. So the third one will be born as a deaf person. All three of you will be born as brothers and after seeing my 'Swayambhu Murthi', you become sinless.'

'My Dear! Those three people were born in Kanipuram as brothers. Many misfortunes will come, if one scolds Trimurthis and Sri Datta who is embodiment of Thrimurthis. Those three brothers were tilling the soil bought with a 'kani' (a denomination of currency equal to 1/64th part of a rupee). In that field, there was a stepped well. They used to draw water from the well with the help of a lever and a bucket attached to it and wet the fields. One year there was a severe draught. The ground water receded. One day when the whole water was exhausted, they started digging the soil with a spade. The spade hit a stone under the water and blood spilled. When his hand touched the blood, the dumb fellow started talking. Water was filling the well as usual. With the touch of water the sin of the deaf person vanished and he started hearing. The third person who was blind touched the stone under the water and he gained his vision. That stone was the "Murthi of Swayambhu Vinayaka". Because the spade hit the stone idol, blood started coming from the place of dent in the idol.

To install Varasiddhi Vinayaka, Bapannavadhanulu also known as 'Satya Risheeswara' and his brother-in-law Sridhara Avadhanulu came to this village. Varasiddhi Vinayaka told them, 'I have come from Maha Bhumi into this world. I have manifested in 'Pridhwi Tatwam' (earth). This 'Tatwam' will have many changes in course of time. My manifestation in Jala Tatwam (water), Agni Tatwam (fire), Vayu Tatwam (air), and Akasa Tatwam (sky) had already come previously. The homa bhasmam from the maha yajnam which you did in 'Ayinavilli' has taken this form. I am telling you what is to be done next. The 'Kalaas' in Srisailam have been reduced. You have to do the 'Shaktipaatham' from the 'Tejas' present in Surya Mandalam. At the same time, because of my special grace, Shaktipaatham will be done in Kasi, Badri and Kedaram also. The time is nearing for the manifestation of Sripada Srivallabha. Sridhara! I am changing your surname as 'Sripada'. Your descendents belonging to 'Kousikasa' gothram will be known with 'Sripada' surname.'

The washerman Tirumala Das told Shankar Bhatt! 'My Dear! Shankar! Bapannavadhanulu and Sridhara Avadhanulu migrated from Malyadripuram to Peethikapuram. I had seen Sripada Srivallabha childhood leelas in plenty. Tomorrow I will tell you all of them in detail. I had a son from my first wife. He is Ravidas and lives in Kuruvapuram only. He is serving Sripada appropriately. On

the orders of Sripada, I remained in Kanipuram with my second wife and children and am living by doing my caste vocation.

"You will meet many great people in Sri Peethikapuram. You will know many great things, if you meet Venkatappayya Shreshti, a great vysya. Sripada used to call him in a different name Venkayyappa Shreshti. Sripada's benediction hand protects the family of Shreshti. You also meet Narasimha Varma with surname Vatsavayi. He has a great attachment to Sripada. Sricharana will bless the 'Sripada Srivallabha Charithra' that you will write. Except the book you write, none other thing will tell Sripada's story comprehensively. This is the order of Sricharana."

End of Chapter 5

Victory to Sripada Srivallabha



Chapter 6

The Story of Narasavadhanulu

On the next day, after completing Japam and dhyanam, Tirumala Das said, "Sir! **Sripada Srivallabha is the source of all this creation movable and immovable. He is like a banyan tree. His partial manifestations (amsa avathars) are like its hanging roots. The hanging roots after coming down enter the soil and appear independent. But their source is the banyan tree. He is the source and refuge of all, from Gods and demons to all living beings. From him, all powers reach them, come back and merge in Him again.** For a person who reaches the peak of a mountain, all paths appears the same. Similarly, people of all traditions ultimately merge in Datta Tatwam. Every living being is surrounded by light. When I was living in Peethikapuram, one yogi came there. He could tell that the light around a particular deity was like this, and the light around a particular man was in this colour and had spread up to a particular distance etc. He came to Kukuttaswar temple and wanted to test how much of light was emanating from the deity of Swayambhu Datta. Sripada Srivallabha gave darshan to him in Swayambhu Datta. Around his head, white light resembling lightening was seen spreading vastly. Around that white light blue colour was seen spreading to all sides endlessly. That Murthi addressed the yogi and said, 'My Dear! You are wasting your valuable time in mad trials of knowing how far others' subtle bodies have spread. First you think of yourself. Death is waiting to engulf you. You think of attaining salvation. **I am Datta who is the source of all truths and philosophies. On the loving invitation of great siddha purushas, maha yogis and great devotees, I manifested in Pada Gaya kshetram in Kaliyugam.'**

With this teaching of swami, all the previous tendencies in that yogi perished. His power of knowing the light of others' subtle bodies merged in Srivallabha. Later he had darshan of Sripada Srivallabha in His house and got blessed. That yogi said, 'The white light surrounding Sripada indicates that Srivallabha is an extremely pure and wholesome yoga avathar. The blue colour indicates that he is full of love and grace.'

After the yogi left, an interesting discussion happened. How do we decide the 'varna' of a particular person-whether by seeing the differences in the light of subtle bodies or by the caste and gotra in which he is born? The people of which 'varna' are eligible for vedokta (indicated in Vedas) 'Upanayanam' and the people of which Varna are eligible for 'sastrokta' (indicated in shastras) (means puronaktha) upanayanam. What is meant by Upanayanam? Is it related to the third eye present between the eyebrows or anything special? What is the meaning of 'Medha Jana' (intellectuals). There were heated discussions on those lines. Pundits could not come to any common opinion.

Malladi Bapannavadhanulu who became famous as 'Satya Risheeswarulu' was the chairman of 'Brahmana Parishat' in Peethikapuram. He is also often called 'Bapanaryulu'. He would worship chiefly sun and fire God. He was invited to preside over a 'yajnam' done in Peethikapuram. At the end of 'yajnam', it rained heavily. Everybody felt happy. Sri Vatsavayi Narasimha Varma, a 'kshatriya' requested Sri Bapannavadhanulu to live in their village. He refused Sri Varma's offer. Sri Bapanaryulu would take only the 'Brahmin money' offered in yajnas and yagas. If that money had no purity he would not take it. Sri Varma had a black (kapila) cow which was very dear to him. Its name was 'gayatri'. That cow used to give milk in plenty. It had a very gentle nature. At that time, Sri Varma got a message that Gayathri was not seen and was lost somewhere. As Sri Bapanarya was also an astrologer, Sri Varma questioned him about the cow. Bapanaryulu said that the cow was with Khan Sahib, a butcher in Syamalambapuram (Samalkot) and if they did not go immediately it would be killed. While sending a person to Syamalambapuram, Varma put down a condition. If Gayathri was traced according to what Bapanaryulu said, he should accept some land and a good house from Sri Varma as 'Pundit gift'. Bapanarya was in dilemma. If he did not take the offer, Varma would let the cow killed by the butcher. Then he would get the sin of killing a cow. He thought that it was better to accept 'Pundit gift' rather than acquiring 'Go hatya' (killing a cow) sin. Gayathri was saved. The people of Peethikapuram became lucky. Sri Bapannavadhanulu became the owner of a land and he also got a house for living **Sri Bapanaryulu had a son Venkavadhanulu and a daughter Sumathi. She was named Sumathi Maharani (queen) because her horoscope showed all auspicious qualities and while walking her pace reminded of a queen's walk.** Sri Bapanarya's fame and reputation spread in all ten directions in a short time.

One Brahmin boy, named 'Ghandikota Appala Laxmi Narasimha Raju Sharma' came to Peethikapuram from 'Aynavilli village' in Godavari Mandalam. He was a velanati vydika Brahmin and belongs to Bharadwaja gothram and Apasthamba sutra. He had a diety called 'Kaalaagni shamana Datta' in his house. While worshipping, that diety would talk to Raju sharma clearly and give instructions. Appala Raju Sharma lost his parents in childhood itself. One day while worshipping 'kalagni shamana', He gave instruction to Raju Sharma to go to Peethikapuram and complete his education from Malladi Bapanaryulu who was a velanati vydic Brahmin and an apasthamba sutra and belonged to Harithasa gothra. Then he came to Peethikapuram. Sri Bapanarya did not allow Raju sharma, who came to him on the instruction of Datta, to go for food to different houses. He arranged food for him at his house only. Sri Bapanaryulu used to worship Siva at the time of Sani Pradosha (time of evening sandhya on Saturdays). At the same time, the women in his house would do 'vratha' (religious vows) related to Lord Siva. **In ancient times, Nanda and Yasoda did Siva worship on 'Sani Pradosha' time and had the fortune of rearing Srikrishna.** Along with Sri Bapanaryulu, Sri Narasimha Varma, Sri Venkatappayya Shresthi and some other important vasyas used to participate in 'Siva Aradhana'.

The voice that came from Sri Kukkuteswar Siva Lingam The marriage of Sumathi and Appala Raju

Once after Siva aradhana at 'Sani Pradhosha' time, lightening started emanating from Sri Kukkuteswara Siva Lingam. One majestic voice was heard, 'My Dear Bapanarya! Without any hesitation you perform the marriage of your daughter Sumathi Maharani with Appala Raju Sharma. World welfare will be accomplished. This is the decision of Datta Prabhu. None has the right in this movable and immovable creation to transgress this great decision.'

This voice was also heard by Venkatappaiah Shresthi, Narasimha Varma and all those present there. Everybody was surprised!

Messages were sent to Raju Sharma's cousins and relatives in Ayinavilli. The marriage of Raju Sharma with Sumathi Maharani was confirmed. It was a pity that Raju Sharma was not having atleast a house. Sri Venkatappayya Shresthi said that he had many houses and would give one to Raju Sharma. Raju Sharma was not agreeing to take donation. Shresthi talked to Raju Sharma's relatives and valued his part from ancestral house in Ayinavilli. It was decided as one 'varaha' (the value of 4 rupees). Sri Shresthi's house was worth twelve 'varahas'. Raju Sharma said that he did not have the remaining 11 'varahas' to pay for the house. Then Shresthi said that he would sell the house for one 'varaha' only. He said, 'if you have an objection to take it as donation, you buy it paying one varaha only.' Everyone agreed that what Shresthi said was in accordance with Dharma only. The marriage of Sumathi Maharani and Appala Raju Sharma was performed grandly amidst auspicious sounds of musical instruments and Veda chanting by great Pundits. **Sripada Srivallabha's avatar had come to remove the darkness of 'ajnana' (spiritual ignorance). It came to remove the lameness of 'jeevas' in their progression spiritually and physically. So Sri Datta Prabhu ordered the Goddesses of time (kaala) and action (karma). In accordance with His order, Raju Sharma had a blind child representing the darkness of 'ajnana' and another lame child representing the lameness in wordly and unworldly progress.** Sumathi and Raju Sharma were very much grieved for having such children. There was a famous temple of 'Vighneswara' in Ayinavilli. Once, their relatives brought Vighneswara's Maha prasadam to Peetikapuram. Sumati and Raju Sharma ate that 'prasad'. On that night, Sumathi Maharani had darshan of 'Iravatham' (the elephant of Indra) in a dream. In subsequent days, the Coonch, Disc (chakram), Club (gada), Lotus, Trisul, different Gods, Rishis, Siddhas, Yogis started giving darshan in her dreams. After some days, divine darshans started happening in wakeful state itself. On closing eyes, Yogis in Samadhi, Munis etc. with divine glows and different lights, were giving darshan like figures on a screen.

Sumathi Maharani consulted her father Bapanaryulu on this matter. He said, 'All these things are indicating the birth of a great person (Maha Purusha) having all auspicious qualities. Sridhar Avadhanulu, the maternal uncle of Sumathi Maharani said, 'Amma! Sumathi! There is relation between Visakha, the birth star of Ravi, and Sri Ram avathar. Similarly there is a relation between Krithik the birth star of moon and Srikrishna avathar. There is a relation between 'Angaraka' (Mars) born in Poorvashada star and the avathar of Sri Laxmi Narasimha. There is a relation between Budha (Mercury) born in Shravana star and the avathar of Buddha. There is a relation between 'Guru' (Jupiter) born in 'Purva Phalguni' star and 'amsa' of Vishnu. There is a relation between Shukra (Venus) born in 'Pushyami' star and Bhargava Rama. There is a relation between Sani (Saturn) born in Revathi star and Kurma avathar. There is relation between Rahu, born in Bharani star, and Varaha avathar. There is relation between Ketu, born in Aslesha star and Masthya avathar. The time you questioned me was a time of divine secrecy. I presume that Datta Prabhu, who controls the existence and fate of crores and crores of planets, stars and Brahmandas (universes) may Himself be born.'

Datta Prabhu's Grand opulence

Sumathi Maharani told this to Raju Sharma. Raju Sharma said that he would ask Kalagni Shamana Datta Himself during worship. While he was worshipping Kalagni Shamana, no other person should see. At the end of worship, Datta would come in human form and talk sitting in front of him. Later He would merge into the idol. This would happen daily. Raju Sharma would not present small things and personal problems to Datta. On that day, Datta looked pleased during worship. At the end of worship Datta stood in front of him. He called 'Sridhara! Come'. One 'form' came out of Datta and sat in dhyana in front of him. Again He indicated with His finger and called, 'Sridhara! Come'. Immediately that form merged in Datta. All this surprised Raju Sharma. Sri Datta Prabhu told Raju Sharma, 'The form you saw now is my partial manifestation that will come in coming centuries. The jeevan muktas (the liberated souls) who merge in me, also should come out immediately when I call. If I order to go, immediately they have to go behind screen. My playful opulence is not limited only to earth. All these Brahmandas (universes) are playing balls in my hand. If I kick once with my leg, they should fall at a distance of crores and crores of 'yojanas' (measure of distance equaling nine miles). I am beyond births and deaths.' Saying so, he touched Raju Sharma's forehead between the eyebrows. Immediately, Raju Sharma remembered that he was born as Vishnu Datta in one 'yuga' and his wife was born as somadevamma, also called Susheela. He remembered all the past. Sri Datta said, 'When I gave darshan as Datta in that 'yugam', I told you to ask for any boon. You could not ask for the right boon. You called me to come for partaking food on the day of ceremony of your ancestors. I came with Sun and Agni and took the food and gave permanent residence status to your ancestors in Brahma lokam. I decided to take avathar as

Sripada Srivallabha. I have been giving darshan to yogis and great people as Sripada Srivallabha for the last 100 years on this earth. In Treta yugam, Bhardwaj Maharshi did 'Savithru Kathaka Chayanam' in Peethikapuram. At that time, the ashes from the homam collected like huge mountains. Hanumantha carried the pieces of those mountains to Swarga, Marthya and Patala lokas. In Marthya loka the ash was sprinkled in Dronagari region of Himalayas and some other places. While Hanumantha was carrying the parts of mountains, one small part fell in Gandharva Nagaram (Ganugapuram). Gandharva Nagaram is a sacred place at the confluence of Bhima and Amaraja rivers. After hiding the Sripada Srivallabha avathar, I will be born as Nrusimha Saraswathi in Meena Amsa and Meena lagna and show many leelas in Gandharva Nagaram. Then I will be in tapas Samadhi for 300 years in Kadalivanam of Srisailam and then live in Prajnapuram (Akkalkot) with the name Swami Samardha. I will leave the body when Sani enters 'Meena' (Pisces) Rasi.'

Raju Sharma told these words spoken by Datta Prabhu to his wife. Bapanaryulu, the Satya risheeswar said, 'My Dear! Raju Sharma! You are a meritorious person who gave the 'shraaddha bhojan' to Sri Datta, Agni and Sun in your birth in previous 'yugam'. In this birth, Datta can ask you in any form to give food. You can give Him food without any objections even if it is the day of ancestor's ceremony and even before the bhokthas take their food. Amma! Sumathi! You also remember these things.'

My Dear! Shankar Bhutt! Datta Prabhu's leelas are unprecedented, unthinkable and unheard of before.

The manifestation of Sripada Srivallabha

On Mahalaya Amavasya day, Raju Sharma was looking after the arrangements for ceremony related to ancestors. Then, on the road in front of the gate a voice was heard. '*Bhavathi! Bhiksham dehi!*' Sumathi Maharani gave bhiksha to the Avadhoota standing there. The Avadhoota told Sumathi to ask for a boon. Sumathi said, 'Sir! You are an Avadhoota. Your words will become true. Elders are saying that the manifestation of Sripada Srivallabha will be attracted to this earth shortly. In what form Sri Datta Prabhu is moving now? It is said that for the last 100 years, Sri Datta Prabhu is roaming on earth in the form of Sripada Srivallabha. You told me to ask for a boon. I want to see the form of Sripada Srivallabha.'

Hearing these words the Avadhoota made a big roaring laughter. Sumathi Maharani felt that the whole universe around her disappeared in a moment. In front of her, a 16 year old pretty boy in 'yati' form manifested and said, 'Mother! I myself am Sripada Srivallabha. I myself am Datta. When I was in Avadhoota form, you asked me to show Srivallabha form. To fulfil your desire I am giving you darshan as Sripada Srivallabha. When I am in this form, you can ask for any other desire. You gave me food. In return I want to give a boon. In this world, people get the fruits of sins if they do sinful acts. They will get fruits of merit when they do good acts. If one does good actions (karmas) without

desires, it is called 'Akarma'. This is a good act, not a bad one. For 'Akarma', one should be given different fruit without merit or sin. It is under the control of God. Because Arjuna did 'akarma', Sri Krishna asked him to kill Kouravas. He would not get sin for such killings. The killing of Kouravas was God's decision. You and your husband did plenty of 'Akarma', so something has to be given to you for the purpose of world welfare. Without hesitation, you reveal your desire. I will definitely oblize.'

**The desire of Sumathi Maharani,
after seeing Datta in the form of Sripada Srivallabha**

Seeing that divine auspicious form, Sumathi Maharani fell on His feet and paid obeisance. **Sripada Srivallabha lifted her and said, 'Amma! It is an improper thing for the mother to fall on the feet of her son. That would result in reduction of the child's lifespan.'** Sumathi said, **'Sripada Srivallabha Prabhu! You called me 'Amma'. So you agreed that I was the mother and you were my child. Yours is a 'Siddha Vak', so make that word true. You should take birth as my child.'** Then Sricharana said, **'Let it be so. I will take birth in you in the same form as I am giving darshan to you. Falling of mother at the feet of her child reduces the child's life span. I will not go against the rules of the dharma karma. So I will live as your child for 16 years.'** Then Sumathi wailed, 'Oh! What an untoward thing has happened! Will you have only 16 years life span?' Then Sri Charana said, 'Amma! I will follow what you say for 16 years as your son. **'Varshe Shodashe Prapthe Putram Mitrava dhacharet'**. One should treat a son like a friend when he becomes 16 years old. One should not put conditions. One should not force him to marry. You should give permission for me to become a 'yathi' and roam freely. If you force me against my wishes, I will not stay in your house.' Saying so, He quickly walked away immediately.

Sumathi Maharani remained quiet for sometime as she could not speak. She told her husband what all happened. Appala Raju Sharma said, 'Sumathi! Don't worry. Your father already indicated before, that Sri Datta would come to our house for bhiksha. Sri Datta is an ocean of grace. Let the birth of Sripada Srivallabha take place. Later we can think?' The word spread in the whole town that an Avadhoota come to the house of Appala Raju. Discussions were going on that, on the day of 'Mahalaya amavasya', the most important day for 'ancestor Gods', they gave bhiksha to an avadhoota before the Brahmins took food. Sri Bappannavadhanulu said, 'we already know that the birth of Sripada Srivallabha is going to take place. It is absolutely proper to pay obeisance by falling on the ground (sashtanga pranamam). So there was no fault on the part of Sumathi. When born as a son, one should not do sashtanga pranamam but when he is in the form of an Avadhoota, it is not a wrong thing.' In this context, the Brahmin community of Peethikapuram became jealous. Among them, Narasavadhanulu was particularly jealous. On the day of Amavasya, all would be immersed in

doing ancestor rites. So it became difficult to get 'Bhoktas' (Brahmins who come for taking food). Sri Bapanaryulu said that in Appala Raju Sharma's house, there would not be any problem. Sri Raju Sharma remained in dhyana of 'kalagni samana'. Meanwhile three guests came to be 'bhoktas'. The ancestral rites went on without any hindrance."

My Dear Shankar Bhatt! One day there was a topic which became the main point of discussion, i.e. whether vasyas have got the right for 'vedokta upanayanam' or not. The 'Brahmana parishat' assembled. One pundit by name Ashutosh came to Pada Gaya kshetram from Navadweep in Bengal. He had with him very ancient Nadee Grandhas. He was also invited to the Brahmana Parishat. Sri Bapanarya said, 'Brahmins, Kshatriyas and Vasyas are equal in following rules and austerities. So 'vedokta upanayanam' is in accordance with dharma only. If any of the lower caste people want upanayanam, it can be done in accordance with puranas (puranokta upanayanam). **To get 'Jnana Siddhi', the caste, gender and age should not become an obstacle. There are vasyas in Siddha Munis. A vasya maharshi named Labhada Maharshi became a siddha by the grace of Datta. If Labhada's grace is there, one will get 'profits' in all things they do.'**

This sort of decision hurt Narasavadhanulu. Narasavadhanulu was a skillful person in argument. He used to do 'aradhana of Bhagala Mukhi'. He would worship that diety every day. Before arguing, he would wash his face and repeat the mantra of Bhagala Mukhi. Then he would come for arguments. At that time, it would be impossible to defeat him. Sri Bapanaryulu had the merit of repeating Gayathrimantra many crores of times. They both never came face to face in friction ridden arguments. Narasavadhanulu washed his face and chanted mantra. **Sripada Srivallabha was very close to his maternal grandfather from a very small age.** So He also used to accompany him to the meetings of Brahmana Parishat. Nobody would obstruct that small cute boy. On that day, Narasavadhanulu did not like Srivallabha to be in the meeting. He thought it was wrong for a boy to come to the meeting of great pundits. Before starting arguments after chanting Bhagala mantram, he asked Sripada why he came. Sripada said, 'Thatha! I have not come without asking. I came because I was called as per the protocol. If you ask me to go, I will go. I do not care. I am a small boy and a free person.' Narasavadhanulu roaringly told Sripada to go. Sri Raju Sharma took his son and went away. When Narasavadhanulu was about to talk, he was unable to speak. No word came out of his mouth in spite of repeated movements of the mouth. Seeing all that, Ashutosh smiled with joy. In the meeting Sri Bapanaryulu's word ruled. 'Vedokta upanayanam' was decided for vasyas.

There was a discussion on the 'Naadee Grandhas' present with Ashutosh. In that Nadee grandha, it was indicated that Sripada Srivallabha's birth should be decided according to the calculations mentioned in '*sandra sindhu vedam*'. **So it was decided that Sripada was born on Ganesh Chaturdhi in the early morning in Simha Lagna in Chitta Nakshatram (star) in the**

constellation of 'Tula' (Libra). It was also told that Sripada was the manifestation of Sri Datta. As his feet contain all auspicious qualities, the name Sripada Srivallabha was most appropriate for him. His Janma Kundalini (chart) should not be given to any one and it will come to Peethikapuram in course of time from the descendants of a Jain called Akshay Kumar from Tripura. It was also said that all that would happen according to divine leela.

Ashutosh went to Sripada Srivallabha's house for His darshan. Srivallabha said, '**Today is Chitta nakshatram. I will be pleased if some one worships me on the day of my birth star Chitta.** You came with spotless devotion, so I will grace you. You can ask any thing you want.' Ashutosh said, 'Prabhu, I heard that Narasavadhanulu was a worshipper of Bhagala Mukhi. I thought that I would have darshan of Ambika surrendering to him. My effort became a waste. I could gather that Ambika was unhappy with him.' Sripada said. 'I myself am the Ambika whom he worships. When he asked me to go, Ambika so far clinging to his subtle body, merged in me. I am the embodiment of all Gods and Goddesses. Get the fortune of Ambika darshan.' Then Sripada gave darshan to Ashutosh as Bhagalambika. Ashutosh was very much pleased and on the instruction of Sricharana left for Penu Sila Kona (Penchala Kona in Nellore District) forest to the tapo bhoomi (place of penance) of Kanva Maharshi. He also said that He would manifest again in Vajasaneya branch of Kanva Maharshi in Maharashtra and He would grace him at that time by taking him as one of His chief disciples. He said 'you will see my wonderful leelas at that time. Now you start immediately.'

The wonderful sights seen at the time of Sripada's birth

I said, 'Sir! Please tell me some more leelas of Sripada which you saw and make me blessed.' Then Tirumala Das said, 'Shankar Bhatt! Narasavadhanulu was angry with Bapanarya. Somehow he decided to insult him. He thought that Bapanarya was the cause for Bagalmukhi's disfavour on him. He spread rumours that Bapanarya annulled his 'mantra siddhi' by doing some 'Tantrik' action. He was more pained by the content in Nadee Grandha about Sripada Srivallabha's avathar. He started arguing that the 'Nadee Grandhas' were not believable and it was improper on the part of Bapanaryulu to give food to the Bengali Brahmin who would eat fish. He also argued that a man could never become an avathar of 'Poorna Brahma' (The Absolute) and the small boy Sripada could not be Datta Prabhu who was omnipresent, omniscient and omnipotent. Sripada was uttering 'Om karam' from infancy and he would do discussion on Shastras in Sanskrit language even when he was in cradle as a small child and he had shown extraordinary intelligence far beyond his age. Narasavadhanulu used to spread rumours that a Brahmin Vedic pundit having no physical body had possessed this boy and was talking through him. He was also telling that the Swayambhu Datta in Kukkuteswar temple was the real benefactor and it was wrong to think the boy as the embodiment of Datta. **When Sripada Srivallabha was born, one three headed cobra used to give shade**

under its raised hood wherever he was placed. He came out of Mother's womb in the form of jyothi. Sumathi Maharani fell unconscious the next moment. From the delivery room, auspicious melodious music was being heard. After some time, one unseen voice cautioned that everybody should leave that room. **The four Vedas, eighteen puranas and mahapuranas came to Sripada in the form of jyothis. The sacred vedic mantras were being heard by those staying outside.** After some time, silence ruled. Even Bapanarya also felt these wonderful things not comprehensible and confusing.

Sripada's Childhood Leelas

One year passed after Sripadas birth. He used to attend the meetings of Pundit Parishad with his grandfather Sri Bapanaryulu even when he was month's boy.

Even when he was a boy of a few months, he used to walk freely, give discourses on shastras and do wonderful leelas. The people of Peethikapuram were thinking that some great pundit, after death, entered this boy and was doing such things, Bapanaryulu and Raju Sharma instead of giving medical treatment, were thinking him wrongly as Dattavataram and this was not an acceptable thing. This type of argument was gaining strength because Peethikapuram was also a Pada Gaya Kshetram and so the principal kshetram for 'ancestor gods', and there were tantrik people present in Peethikapuram who could talk to 'vigatatmas' (atmas who left the gross body). Because I came from Malyadripuram, I was washing the clothes in the houses of Sri Bapanaryulu and Sri Raju Sharma. The washerman who used to wash clothes from Narasavadhanulu's house became old and died. He had only one son who migrated to Vayasapura Agraharam (Kakinada) also known as Kokanadam. So, I was appointed to wash clothes of Narasavadhanulu's house hold. As I was attached to Bapanarya family from childhood, I had changed to some extent as a person having auspicious will. Spiritual light started glowing in me. I did not wash Narasavadhanulu cloths directly and told my elder son Ravi Das to wash them. Whenever I saw Narasavadhanulu, I used to feel nausea in my stomach and could not eat food on that day. I was able to wash clothes only from families having auspicious will.

The divine grace of Sripada on Tirumala Das

Ravi Das is my eldest son, through my first wife. I was not washing the clothes of Narasavadhanulu and was getting them washed by Ravi Das. Narasavadhanulu somehow came to know about this. He ordered me to wash the clothes myself. Elders' orders must be obeyed. I washed his clothes remembering the name of Sripada. Ravi Das took them to their house. Strangely, nothing happened to other members of his family, but Narasavadhanulu felt as if scorpions and centipedes were crawling all over the body when he wore those clothes. He felt as if his body was kept on fire. It was like an Agni vastram and not an ordinary one. Narasavadhanulu sent for me. He

told me that I infused some 'mantra shakti' into the cloths by some kshudra vidya, and for that I should face the punishment. The matter was brought to judicial officer. The judicial officer decided that I was innocent. My Dear Shankar Bhatt! Sripada's 'leelas' are unthinkable. After sometime when I came home from judicial officer, Sri Charana came to my house as a 16 year young boy. Even from the time of birth, Sripada was giving darshan to devotees in the age He liked. People who were acquainted with Sri Charana's leelas, knew it and it appeared as most natural to them. I was surprised and said 'Sir, you are born in a highest Brahmin family. It is not proper to come to this area where washermen live.' Sripada said, 'Who do you think Narasavadhanulu is? He is a washerman doing the journey of life wearing a big bundle of sins on his head. You are a high caste Brahmin aspiring for 'Brahma Jnana', though born as washerman. So it is not improper for me to come here.' Then I fell on the feet of Sri Charana and wept inconsolably. Sri Charana, looking with nectarine eyes, lifted me with his divine hands. He put his divine hands on me. Then I remembered all of my previous births. The yogic powers in me got activated. The kundalini power woke up. Sripada slowly walked away and disappeared.

Narasavadhanulu used to grow 'thotakura' (Amaranthus) in his house. The thotakura grown in his house was famous as most tasteful. He used to give that 'thotakura' only a person from whom there would be special returns. Sripada asked his mother to cook thotakura and that it should be brought from the house of Narasavadhanulu. It appeared that it was an impossible task. Grandfather Sri Bapanaryulu said, 'My Dear Sripada! Tomorrow morning I will take you to his house. You yourself should ask Narasavadhanulu Thatha to give some thotakura. In case he does not give, you should not insist on it.' Sripada agreed. In the next morning, Bapanarya carried Sripada and was coming to Narasavadhanulu's house. He told Sripada that children should respect elders and ask for their blessings. Sripada said, 'Alright'. Narasavadhanulu was on the verandah of his house. He used to have a long 'Sikha' (a tuft of hair projecting from the region of vertex on the head – Normally had by Brahmins). At that time one barber came and was getting ready to shave him. Sripada, sitting on the shoulders of his grandfather, looked at Narasavadhanulu and joined his hands in reverence. Narasavadhanulu was stunned for this sudden incident. Sripada's sharp looks fell on the 'sikha' of Narasavadhanulu. Automatically, the Sikha of Narasavadhanulu fell down. He was confused and not able to understand how his sikha fell down. Then Sri Charana told his grandfather, 'Thatha! Narasanna Thatha's sikha fell on its own. If I ask now for Thotakura which is most dear to him, it will not be proper. Already he is in grief. Why should I give him more pain now? Let us go to our house.' After that Sripada never asked for thotakura again.

Narasavadhanulu came to know the deceit in the incident when Sripada folded his hands in reverence to him. When he sat in dhyana, one glowing person exactly resembling him came out of him. Narasavadhanulu asked him who he was and where he was going. Then that person said, 'I am

the merit in you. You studied Vedas many times so far. You worshipped Swayambhu Datta. When the same Dattatreya manifested as Srivallabha, you insulted him. You have great love and affection for your 'sikha' and for thotakura. If you had shown a one in lakh part of it on Srivallabha, your janma would have been fulfilled. Liberation is nothing but removing passion. You are bound by the rope of 'Moham' (passion). You will soon get the 'poverty' phase. To prevent it only, Sripada asked for donation of 'thotakura' (shaka danam). If you had given thotakura to Him, not only your 'poverty phase' would have been eliminated, but you would have been granted wealth. You lost such an opportunity with your own hands. Even then Sripada is an ocean of grace. He will hide this avathar and take a new avathar. At that time, you will be born as a poor Brahmin. Then also you will grow Thotakura in your house. When the proper time comes, your merit present in my form will enter into your body again. Then Sri Charana will come to your house, eat the thotakura cooked and served by you affectionately, and will grant you wealth. Sripada did not salute you. He ordered me (the merit in you) to enter him. So, for the time being I am leaving you. By receiving Sripada's salutation, you lost your merit. What remained in you is only a sinful person.' Saying so, his merit merged in Sripada.

From then onwards, Narasavadhanulu's life situation deteriorated. No one cared for his word. The previous glow in him disappeared. Cholera spread in Peethikapuram. Many people were dying. The doctors came to the conclusion that bacteria were spreading because of water contamination and the disease was spreading like a communicable disease. The people were frightened and prayed Bapanarya to protect them from cholera, to find out ways indicated in shastras in the interest of people and take appropriate measures immediately.

Sri Bapanaryulu looked with his inner eye and found that it was not due to water contamination but contamination in air. The doctors curtly said that, what Sri Bapanaryulu was telling was against the things written in medical books and hence not acceptable.

People were doing different types of worships and giving different types of animal sacrifices to the village diety. While killing an animal, the life forces get liberated from the body forcibly. Due to chanting of 'Mantras', the life force will come under the influence of the person giving 'bali' (sacrifice). Bapanaryulu said that there were many yogic practices to improve the 'prana shakti' (life force), and there were many generous ways of worship without resorting to killing animals to appease the village diety. Even then, people were not stopping animal sacrifices. Some people who had staunch faith in Sripada Srivallabha and belief in his divine leelas, asked Sri Charana in this regard. Then Sri Charana said, 'I told the village diety not to ask for animal sacrifices. The village Goddess went to take bath in the sea on my order. The 'Raksha Kaalika' form will be pacified if 'pala pongallu' (a preparation made with rice, milk and sugar) are offered. You call a leather-man to make 'dandora' (announcement with beating of leather drum) about this in this village and surrounding villages.'

When asked who should be sent to make the 'dandora', Sripada told them to entrust it to Venkaiah who was affected by cholera, as His word.

The believers of Srivallabha went to Venkaiah. He was on the death bed. When he was told about Sri Charana's orders, he fell unconscious. After one hour, he became conscious with complete health. This news created discussions in many ways. Venkaiah did the 'dandora'.

Sri Bapanaryulu asked for a big vessel with water to be kept in front of him. He chanted appropriate mantras to kill the poisonous bacteria. Those poisonous bacteria came from air making noise and fell in the water filled vessel. The pollution in the air was cleared. Cholera left Peethikapuram.

On the day of Ganesh Chaturdhi which was also the birth day of Sripada, Raju Sharma along with his wife took Sri Charana to Bapanarya's house. Whenever Sri Bapanaryaa tried to see the lotus feet of Srivallabha to observe the auspicious qualities, he would only see sparkling lights. He could not see the auspicious qualities of Sri Maha Vishnu. This was surprising to him. On that day in the early morning Bapanarya saw the divine foot prints on the rice husk. He called his daughter Sumathi and asked 'Amma! Who has gone this way?' Sumathi replied, 'Who else? It was your dear grandson.' The foot prints seemed to be those of a 16 year old boy. The grandfather took Srivallabha into his lap and observed his Sri Charanas. He did not see the sparkling lights this time as before. Clearly, he could see the auspicious qualities which indicated that he was an avathar of Dattatreya. He kissed Sripada's divine Sri Charanas. He confirmed that the boy was really Dattaprabu. At that time some words came out of Bapanarya's mouth without any effort. They need not have any binding of chandhassu (metre) or grammatical propriety.

Sripada wiped the tears flowing from grandfather's eyes. After sometime, Sripada said, 'Thatha (grandfather)! You did Shakti patham (invoking of power) from surya mandalam into Mallikharjuna Sivalingam in Srisailam. At the same time, **power was attracted from Surya Mandalam into the Mahabaleswara Lingam in Gokarnam and Swayambhu Datta in Pada Gaya Kshetram. I decided to make Gokarna Kshetram much more powerful. My wish is to absorb the untoward vibrations from 'jeevas' into Mahabaleswar lingam (the atma linga of Parameswar) and reach the auspicious vibrations to those who surrender to me. Similarly I want to make powerful the Srisaila Mallikarjuna Lingam which gives mukti (liberation) by mere darshan.** You are a Satya Rishi. You decided that I could not have short life because mother touched my feet when I was in 'yati' form. I said that I would have short life because mother touched my feet when I was in Sripada Srivallabha form. Without affecting the decisions of both of us, I want to stay in the house only upto 16 years. I have to grace people who desire liberation from the worldly bonds. As your desire is that I have to be a 'chiranjeevi' (having no death), I will fulfil it. This divine auspicious figure referred to as 'Sripada Srivallabha' will be made invisible. Even if I

manifest as Nrusimha Saraswathi, this Sripada Srivallabha form will remain as truth forever. **After manifesting as Nrusimha Saraswathi, I will do 'tapas' (penance) in Kadalivanam in Srisailam for 300 years. Then I will come as Swami Samardha in Prajnapuram and infuse my life force into the Banyan tree there and Merge myself in Srisaila Mallikarjuna Sivalingam, after leaving the gross body.'**

It was all surprising and wonderful for Bapanarya. Sripada's first birthday went on grandly in His grandfather's house on Ganesh Chathurdhi day.

Another strange thing happened on that day in Peethikapuram. When Narasavadhanulu, the priest and some others went to Kukkuteswara temple, the diety of Swayambhu Dutta was not there. The word that the diety disappeared spread like wild fire in the whole village. One tantric who was jealous of Narasavadhanulu spread rumours that the disappearance of diety was the work of Narasavadhanulu who did worship of 'Kshudra Vidyas', and he himself made it disappear. Then the Brahmin community of Peethikapuram decided to search thoroughly Narasavadhanulu's house. When asked on this, Bapanaryulu said that truth would be known in due course of time and that it was better to keep quiet for the time being and that he would speak when time came. When it was dug in Narasavadhanulu's house, some human skulls and other objects related to Kshudra vidyas were found. Though Narasavadhanulu was innocent, he was branded as a 'kshudra vidya upasaka'. Day by day his health was deteriorating. He had an old sterile cow in his house. It was treated as an ox and they were using it for agriculture related works. Narasavadhanulu was not giving it sufficient fodder. The tantric infused one 'kshudra shakti' into it. One day, it broke it's tethers and became wild. It pierced the inmates with its horns and destroyed the crop of Thotakura, which was very dear to its owner. No one could hold and tie it. That day was the day of death of Narasavadhanulu's mother. Many eatables including 'garelu' (food item prepared with urad dal) were made. The cow ate away all the eatables. By that time, the 'bhoktas' finished their food. But the housemates did not yet eat. Sripada told his father Raju Sharma that they should go to Narasanna thatha's house immediately. Raju Sharma took Sripada and stood in front of Narasavadhanulu's house. The old cow came out of the house. Sripada asked his father to put him down. The cow circumambulated three times around Sripada, paid obeisance to His feet and died.

The people of Peethikapuram commented on this incident in different ways. The 'garelu' prepared in Narasavadhanulu's house somehow got mixed with poison, the bhokta's luck saved them but the cow died due to the poison and Narasavadhanulu would get the sin of killing a cow. As the cow circumambulated Sripada and died, they felt that Sri Charana was having an exemplary divine power in him. Raju Sharma had some knowledge in ayurvedic medicine. He was doing treatment to Narasavadhanulu on his request. Whenever Raju Sharma went to Narasavadhanulu's house Sripada

also went along with His father. Though Raju Sharma was a good physician, Narasavadhanulu's health did not improve but deteriorated. One day Narasavadhanulu died.

In Peethikapuram, rumours, distorted explanations and methods of proving untruth to be truth and, truth to be untruth, were many. Raju Sharma treated Narasavadhanulu with a good intention. But his effort did not give good result. Births and Deaths are in the control of God. Some thought that Narasavadhanulu died because of application of tantra by a tantric. Some others thought that, because of rivalry, Raju Sharma did not treat him properly and he would have survived if he were treated by another physician. Some others thought that it was unwise to think that Sripada Srivallabha was Datta incarnation. Narasavadhanulu died though Srivallabha was going to his house along with his father for treating him. So Sripada also was an ordinary boy. Some came to the conclusion that because the cow died due to poison and Narasavadhanulu died because of the sin of killing a cow, some more dead bodies from that house would have to go to the burial ground. To prevent the ill effects of killing a cow Brahmins should be given liberal donations and they should donate a golden idol of cow to Brahmins, they should perform homam for peace for forty days and all these 40 days the Brahmins should be fed. To do all those things all the property of Narasavadhanulu would have to be sold. That was also like a thunder bolt for the inmates of the house.

Narasavadhanulu's dead body was taken to burial ground. Raju Sharma, Sripada, Bapanaryulu all consoled his family members. Narasavadhani's wife held the hands of Sripada and wept 'My Dear! I used to go to any distance for a little turmeric and Kumkum. If you are Datta, is it impossible to bring your Narasanna thatha to life?' Sripada having nectarine heart silently wiped her tears with His divine hands. The journey of dead body started. Raju Sharma, Sripada, Bapanarya all took part in the journey. Narasavadhanulu's eldest son was preparing to light the funeral pyre. Two drops of tears flowed from Sripada's eyes. Sripada said with a roaring voice 'Oh! I saw son lighting the pyre for a dead father. But I did not so far see son lighting the pyre for a living father.' Everybody was looking stunned. Sripada slowly touched the forehead between the eyebrows of Narasavadhanulu on the pyre with his thumb and again on his own forehead. Narasavadhanulu started moving. He came back to his house in a 'joyful' journey along with all those who came in his dead body's journey. Because Sripada touched his forehead, he started understanding the subtle working of the rule of karma. He understood that the sterile cow he had in his house was his own mother and the old ox in his house was his father. Because both of them did not look after his grandfather and grandmother, they got this animal birth and did service to him. It appeared clearly to him that the old cow at the time of death requested Sripada to drink its milk and Sripada gave assurance that in the next birth as sterile cow he would drink its milk. He also understood the things in subtle worlds that the Tantrik who applied tantra on him, would die soon and in his next birth would become a Brahma Rakshas and will get the grace of Sri Charana in sanyasi form. He also saw

the future that Sri Charana ate food prepared with thotakura in his house, destroyed the thotakura with His own hands and granted him vessels filled with gold coins.

Sri Charana's leelas cannot be imitated by anyone else. One cannot see anything which can be compared to these leelas. I will tell you the teaching given by Sri Vallabha to Narasavadhanulu and his wife and the way he graced them, tomorrow. Today let us remember Sripada Srivallabha and spend some time in 'bhajana'. Sri Charana will move in subtle form where his name is being remembered. This is true in every letter."

I became ecstatic with great happiness for meeting a good devotee like Tirumala Das.

End of Chapter 6

Victory to Sripada Srivallabha



Chapter 7

Description of cosmic bodies The greatness of Sripada Srivallabha Charithamrutham

In the early morning Tirumala Das completed his 'Anusthanam' (daily morning spiritual rituals) and started telling, **'My Dear! Shankar Bhatt! Sripada Srivallabha's divine story is 'nectar'. Never heard before never described before and it cannot be disputed. Because there is vast grace of Sripada Srivallabha on you, you have the opportunity to write his story as a book. This great opportunity difficult to get even for great pundits, had come to you. This is only because of the will of Sripada.**

Sripada gives darshan at different places at the same time

After Narasavadhanulu came out of the death state, his attractive power diminished. Previously when he sat in 'dhyana' on any person, that person would come to him how far he might be. That power was now lost. People who were afraid of him and praised him previously were now not afraid of him. Whenever they felt necessary, they would tease him with bad talk. His financial state also started deteriorating. The means of getting food twice a day also decreased. Regretting for his sorry state of affairs, he came out of the house. Sri Bapannadhavanulu was carrying his grandson and was going to his house, from Raju Sharma's house. One had to turn at the end of the street, and that street would lead to the house of Bapanaryulu. Sri Charana used to spend more time in his grandfather's house than in his house. He would go freely as he liked to the houses of Sri Narasimha Varma and Sri Venkatappaiah Shresthi. Narasavadhanulu wished to speak to Sripada. He desired to carry and kiss that cute divine boy once. Narasavadhanulu saw Srivallabha going along with Bapanarya. Seeing Narasavadhanulu, Sri Charana smiled. That smile was mesmerizing. Later Narasavadhanulu went to Venkatappaiah Shresthi's house to take grocery items. There Sripada Vallabha was lying in the lap of Sri Venkatappaiah Shresthi. Sripada looked at Narasavadhanulu and smiled sweetly. Narasavadhanulu took grocery items and came home. From there he went to Narasimha Varma's house. There he saw Sripada Vallabha sitting on the shoulders of Narasimha Varma in his house. Srivallabha smiled sweetly looking at Narasavadhani. Thus He found Srivallabha in his grandfather's house, Varma's house and Shresthi's house at the same time. Narasavadhanulu wondered whether it was a dream or Vaishnava Maya.

The people in the village were blaming him in many different ways. They were blaming him for the disappearance of the diety of Swayambhu Dutta in Padagaya Kshetram. Narasavadhani roamed on the streets as a traveller without aim. He reached home as a mad person. His wife was grief stricken seeing her husband as a mad person. To express her grief she went into Puja Mandir. What she saw was the most wonderful. Sripada Srivallabha was there in their Puja Mandir. There

was no limit for the joy of those wife and husband. They said they would cook thotakura and feed Him. Sripada did not agree for that inspite of repeated requests. **When time, action and causal effects come together at a time, there will be a great opportunity. A wise person notices it and get benefited.** An unwise person does not notice it and will lose the opportunity. At last Sripada agreed to eat in their house. But that was not in that Janma (birth). He promised that in the next birth he would be born with the name Sri Nrusimha Saraswathi in the sacred land of Maharashtra and then he would definitely come to their house and eat food with cooked 'thotakura'. He also indicated that with the Ganesh part of Him, who was born on Ganesh Chathurthi, a Mahatma would be born with the name Gajanana after some centuries near his place of next birth. **It may be possible to change the course of orbits of Sun and Moon but no one can change the promises given by Sripada. All the living beings (jeevas) in the creation including the Panchabhutas (earth, water, fire, air and sky) will have to perform according to His instructions. He is strongly determined and truthful in the execution of His promises. Even if worlds move and 'yugas' change his leelas remain always as truth forever and highly modern.** Sripada present in the Puja Mandir, gave useful instruction to Narasavadhani and his wife. These instructions are extremely useful for all Datta Devotees. The talk between Narasavadhanulu and Srivallabha went on like this:

The talk between Narasavadhanulu and Sripada Vallabha in Puja Mandir Sripada's instruction to Narasavadhanulu

Question Who are you? A God? Yaksha? Mantrik?

Answer I am Myself. I am the 'Adya shakti' present merged in every atom of this creation which is formed by the Pancha Bhutas. I am the one who is present as the mother and father in all living things starting from animals and birds. I am also the embodiment of Guru for all this creation.

Question That means you have no form and qualities. Is that so?

Answer Not having any form also is a form! Not having any qualities is also a quality. I am the basis for form and formlessness and, qualities and no qualities. I am beyond these things also.

Question When you are everything, why do jeevas have grief and happiness?

- Answer In you, yourself and myself both are there. **Yourself present in you is the Jeeva. Myself present in you is Paramatma.** As long as you think you are doing actions, you can not become one with me. Till then you can not come out of pairs of opposites like happiness and grief, sin and merit etc. **Yourself present in you should completely vanish and then myself in you will raise to the highest level. Then only you will become closer to me. As you come nearer to me, your responsibilities will come down. When I take your responsibility, you will get higher states.**
- Question Some say Jeevatma and Paramatma are different. Some other say Jeevatma is very close to Paramatma. Still some more people say Jeeva is God. Which is correct?
- Answer If you and I are separate, there is no problem. When the ego in you vanishes, you will get high state, even though we are different (in Dwaita state). You can be happy if you understand that everything comes with My grace and you are merely an instrument. 'Moksha' (liberation) is nothing but annihilation of moham (attachment). So you can get liberation even in '*Dwaita State*' (feeling separate from pure atma). When you are very close to me, I will be expressing Myself through you. All my powers will be expressed in you. When your ego is lost, your attachment also vanishes. In this special state of Adwaita, you will get bliss. As there is no 'attachment', it is also liberation. When your ego is completely annihilated, the feeling that you are doing action, will also be burnt. Then you will not remain anymore and it is "I" that remains. In that state, which cannot be comprehended by mind, you will be in Brahmananda. So even if you are in 'adwaita' state, you can get liberation. The state of Brahmananda (bliss) is the same whether you are in dwaitam (dualism) vishishta advaitam (qualified adwaita) or advaitam (Non-dualism). It cannot be comprehended by mind or expressed by words. It can only be experienced.
- Question People who are in Avadhoota state say that they are Brahman. Are you also Avadhoota.
- Answer No. I am not Avadhoota. Avadhoota says 'I am Brahman, and Brahman is everything! I say, I am Brahman and I am everything.'
- Question I am not able to understand the secret in this small difference.
- Answer Avadhoota who got separated from the worldly bondages will merge in me and experience bliss. He has no identity. When there is no identity there is no will (sankalpam). In the Maha Sankalpam and Maha Shakti, I am there. I am also present in the form of Maha Shakti called 'Jeevas'. The Avadhoota who has merged in me will have to come for birth again if I order. Mine is the form of Truth (Satyam), Knowledge (Jnanam) and Bliss (Ananda) along with 'Sankalpa'. Avadhoota's form is Truth, knowledge and bliss without 'sankalpa'.
- Question When seeds are fried, they will not germinate. But after getting the knowledge of Brahman, when he has become Brahman, how is it possible to take birth again?
- Answer It is the 'dharma' of creation that fried seeds do not germinate. It is the power and potency of the creator to make the fried seeds germinate. That means He is Omnipotent. My manifestation had come previously, to establish this very truth

through philosophical discussions.

Question Datta Prabhu! Sripada! Please explain.

Answer My father transended the traids, like 'past', 'present' and 'future'. The triad of avasthas wakeful state (jagrit), dream state (swapna) and slumber (sushupti)), the triad of creation, protection and annihilation etc. and became famous as Atri Maharshi. Mother became famous as 'Anasuya' as she had not even a trace of jealousy in any living being or any matter in this creation. Atri Maharshi did intense penance (tapas) to have darshan of the form of 'Param Jyothi' which was the basis for Brahma Vishnu and Rudra and which was beyond them. Mother Anasuya did penance for that form of Param Jyothi to look after every living being and every matter in the creation, with His nectarine graceful looks. Jeeva will be having happiness or grief in accordance to the rule of 'karma'. So Mother Anasuya used to pray with intention that the resulting fruit of great sins should be very little and the resulting fruit of even small merit should be great. Mother changed the hard metal pieces shaped like seeds, into live eatables seeds with her power of penance. Metal is the dynamism (chaitanyam) in the state of complete sleep. Trees and things related to trees are 'chaitanyam' in the state of partial sleep. Animals are in full dynamic state (poorna chaitanyam). Having born as metal and then died as metal, and having taken the birth as trees and then as animals, the jeevas ultimately get the life of man. **He should become wise, acquire knowledge and become dispassionate. Ultimately he shall wake up the power of Paramatma present dormant in him and get liberated.** Mother demonstrated that the dharma of sequence of transformations that take place in this 'prakruthi' (nature) could be changed by the grace of 'param jyothi'. The 'Chaitanyam' present in the form of Trimurthis was in the wakeful state. So she changed it into the state of slumber and changed those forms into the form of infants. The powers of the three Mothers (Tri Shaktis) have become one as 'Anagha Devi'. When I was born, I was born in the form of Artha Nareeswara with Anagha Devi in my left half and Dattatreya in my right half. The Prabhu who could create such great creation by mere will also have the power and potency to change the 'dharmas' of creation if necessary. This you should understand.

Question Sripada! You could change the dharmas of creation, Can't you remove my poverty?

Answer Certainly I can remove. But I am postponing it to the next birth. Even in the next birth, I will grace only after you suffer poverty for a long time. Thotakura is a small thing. How much attachment did you develop on that. My mother, father or grandfather never asked anything from anyone. Being a small boy how much food will I eat? When I wanted, you should have given Thotakura immediately. Now that time was over. To remove the dirt from your mind, this life span is not enough. **Every man gets lifespan, wealth, beauty and fame as the fruit of his merit. As the result of sin, one gets short life span, poverty, ugliness and ill fame.** I took out a major portion of your merit and gave you some more life. Much of your merit was expended. Much of sin remained. You will have to experience the poverty. Even then, as you worshipped Swayambhu Datta, I am gracing you that you will get enough food to eat twice in a day without suffering, even though you have no wealth.

Question The 'Shastram' is telling that we have to conduct ourselves in accordance with the 'caste system'. Your grandfather decided that 'vedokta upanayanam' (thread ceremony) can be done to vasyas also. Is it not wrong.?

Answer Your tongue should have been cut off for pointing 'wrong' in the decision of Satya Risheswara. Who do you think that is? He is really Bhaskaracharya. Vishnu Datta and Susheela were most sacred people having no selfishness. I instructed the Gods of time and action to make them take birth as my parents. Narasimha Varma's ancestors were great devotees of Sri Lakshmi Narasimha Swami. They were sacred people who donated food grandly during yajnas and yagas in Simhachalam. I was planning in a methodical way much before I took birth in Peethikapuram. The debt relation which I have with those three families will not be over in one birth. It will not be closed in one Avathar also. My bountiful hand will benefit them for generations. They will be without worry under the shade of my umbrella.

Sripada's assurances to his devotees

When it comes to My case, you could not give even a priceless 'Thotakura'. If you had fed me, you could have got the merit of feeding one lakh Brahmins. You lost that great opportunity. When it is discussed which is 'dharma' and which is 'adharmā', one should refer to the shastras. But **when there is a dilemma whether it is possible to follow what is written in the shastras the thing decided by the pure hearted people will become 'shastra'. Whatever they say, it becomes Veda. Their word becomes dharma. Even if they want to tell adharmā, the Goddess of dharma will not allow him to say wrong things and will make them tell only the right thing.** Your shastram says 'to kill is sin'. The war that happened between kauravas and pandavas in the presence of Srikrishna paramatma became a 'dharma yudda' (righteous war) and the place where it happened became 'dharma kshetram'. Yajnam (sacrifice) will give good merit. But the yajna done by Daksha became a war at the end because he did not invite Siva, the form of Paramatma. Daksha's head was severed and a goat's head was transplanted to him. **When a patient had abnormal 'pytyam', the physian will treat with 'lemon and amla'. When a part of the body becomes gangrenous he will have to cut out that part. I am also similar. I have not only qualities of Gods but also qualities of Rakshasas. I will behave like a mad man, like a ghost and like a rakshas. But internally love will be overflowing from me towards jeevas. My behavior will depend on your nature and the auspiciousness and inauspiciousness of your actions. I will not leave the hand of my devotees who totally surrender to me. I will attract my devotees towards my kshetras even forcibly, however far they may be. One should not discuss the origin of rishis and origin of rivers.** Was not Adya Para Shakti born as Kanyaka Parameswari in vasya caste? Are there not 'Siddha Munis in vasyas? Not only Brahmins, Kshatriyas and Vasyas but also sudras are eligible for 'vedokta upanayanam' if they follow austerities. With upanayanam, the third eye (eye of knowledge) should get opened. The 'antahkarana' (the inner being) should get purified and the mind should concentrate on 'Brahma Jnana'. Your mind was fully occupied in shaka jnana (on thotakura). Do you think that

Brahmam is something which is available in the market? A person who is Brahmin in this birth can be born as a 'Chandala' in the next birth. A 'Chandala' in this birth may be born as a 'Brahmin' in the next birth. Learn the fact that Brahmam is beyond these castes and beyond time and place. God likes bhaava, not the external appearance. **God will be working according to your 'bhaava'.** **When the topic related to Brahma Jnana comes, I am a Brahmin. While doing darbar and listening to people's prayers and gracing them, I am a Kshatriya. Every 'jeevi' will have a salary decided by the sins and merits done by that jeevi. I have the salary of every one with me.** While calculating how much to give to whom, I am a Vysya. While attracting the difficulties and problems of devotees onto me and doing service by giving peace and happiness, I am a Sudra. While washing the sins of Jeevas, I am a washerman. I am burning to ashes the bodies of jeevas and granting them new higher births. So I am the 'katikapari' (manager of burial ground). Now tell me to what caste do I belong?

Question: Sripada! Pardon me. I am an 'ajnani' (foolish man). You are no doubt Datta. Please make me blessed telling me how this creation was formed.

Description of different worlds

Answer:

Thatha! There are 88 thousand 'Grihasta' Munis (House holders) in heaven. They have the capacity of being born again, to spread the message of dharma. They are like seeds. One small part of the indescribable power of Paramatma became Brahma to create world. The water that had formed from Paramatma had spread everywhere. From the Tejas (Agni) of Paramatma, many crores of golden eggs were formed in that water. The Brahmandam in which we are living is one of those eggs. When the inner part of egg is full of darkness, Parameswara's 'Tejas' took form and He became famous by the name 'Aniruddha'. As he has spread light in the egg, He is called Hiranya Garbha, Surya, Savitha, Paramjyothi and by other words in vedas. In tretayugam, Bharadwaj Maharshi conducted Savithru Kathaka Chayanam. It was done to propitiate the Tejas of Lord Dattatreya filling many crores of Brahmandas. In satyaloka, there is a place called 'Niramayasthan'. In Trikhanda sapanam, the pithru devathas called Vasuvus, Rudras and adhityas, reside. They are the protectors of Niramayasthan. Kaarana Brahma Lokam is the living place of chatur mukha (four headed) Brahma. Srinagaram which is referred to as 'vidya sthan' and 'moola prakrithi sthan', is above that. Above that is 'Mahakailasam' and still above that is 'karana vaikuntam'. In satya lokam, 'Puraanapuram' is the place of Vidyadharas. In tapo lokam, Saadhyas stay in Anjanaavathipuram. In Jana lokam, Sanaka Sananda, Sanath Kumara, and Sanat sujatha rishis stay in Ambavathipuram. In Maharlok, Sidhas and others will stay in Jyothishmatipuram. Indra and other Gods stay in Amaravathipuram in Suvarlokam (swarga lok). In Bhuvanlokam having the stars and planets, the sculptor of Gods Viswakarma stays in Radhantarapuram. Thatha! There are two parts in Bhulokam (earth). The place

where human beings live is called Bhugolam. Apart from that, there is another by name Mahabhumi. This is situated at a distance of five crore brahmada yojanas on the south side. Martya Lokam means Bhulokam and Bhuvanlokam. Mahabhumi is also in this. Paataalam means Atala, Vitala, Sutala, Rasaatala, Talaatala, Mahaatala and Paataala lokas. Grossly they are all called Swarga, Martya and Paataala.

The Mahabhumi, which is lying south of this Bhugolam, in which we are living, is raised in the middle and has the shape of chakram (disc). So on the upper surface, the light of Surya and Chandra always falls. As it is always lighted, there is no time demarcation. On this Mahabhumi, there are seven oceans and seven islands. Jambu Island (dweepam) is present here only. Bhulokam and Bhuvanlokam are together called Martya Lokam. Bhulokam has two parts, Mahabhumi and Bhugolam.

In the beginning of creation, every thing was filled with water. Prajapathi did tapas to start creation. He saw 'pushkara parnam' on the water. Prajapathi took the form of a 'varaaham' and dipped into water near pushkara parnam and he could get on to 'Maha Bhoomi'. From that Maha Bhoomi, he took some wet mud, separated it with his teeth and brought it to the surface. He put that mruthu (mud) on the pushkara parnam and it got the name 'pridhvi'. Thatha! This is called 'Bhugolam'. The distance between Mahabhumi and Bhugolam is five crore brahmada yojanas. Maha Bhumi has got an area of 50 crore yojanas. Jambu dweepam is on this Mahabhumi only. There are nine parts in it. Gods live in Daiva Khandam. Bhutas live in Gabhastya Khandam, Kinneras in Purusha Khandam, Human beings in Bharatha Khandam, Siddhas in Sharabha Khandam, Gandarvas in Gandharva Khandam, Rakshasas in Tamra Khandam, Yakshas in Sheru Khandam, Pannagas in Indu Khandam. Vaivaswatha Manuvu, along with Rishis and men reside in Bharatapuram in Bharatha Khandam, which is present on the south side of Jambu Dweepam in Maha Bhumi. The avathar of Sripada Srivallabha came on Mahabhumi 100 years before I came in Sri Peethikapuram. The Jambu Dweepam in Maha Bhumi has an area of one lakh Brahmada Yojanas. Vaivaswatha Manuvu is only in Bharata Khandam in Jambu Dweepam. In other khandams there are Devayonis. In Jambu Dweepam of Mahabhumi, the heat and cold are not much and the weather is pleasant. There is always mild sunshine and there is nothing like day and night. The Jambu Dweepam in Mahabhumi has an area of one lakh yojanas. The Lavana Samudram (salty ocean) has got area of a lakh yojanas. Plaksha Dweepam has two lakhs yojanas. Ikshura Samudram has two lakh yojanas, Kusa Dweepam has four lakh yojanas, Suraa samudram has four lakh yojanas, Krouncha Dweepam has eight lakh yojanas, Sarpi Samudram has eight lakh yojanas, Shaaka Dweepam has sixteen lakh yojanas, Dadhi Samudram has sixteen lakh yojanas, Shalmali Dweepam has thirty two lakh yojanas, Ksheera Samudram has thirty two lakh yojanas, Pushkara Dweepam has sixty four lakh yojanas, Sudha Jala Samudram has sixty four lakh yojanas, Chala Chala Parvatham (mountain) 128 lakh yojanas, Chakravaala Parvatham has 256 lakh yojanas, Lokaa Loka

Parvatham has 512 lakh yojanas, Thamo Bhumi has 1250 lakh yojanas of area. Sunshine can not go beyond Lokaa Loka Parvatham. So that area between lokaa loka mountain and Andabhithi is also in darkness. Andabhithi has got a thickness of 1 Crore yojanas. The Varaha Avathar and Narasimha Avathar are not small. So the Bhumi can not sustain them. Varaham does not mean Pig. It is Khadga Mrigam (Hippopotamus) (Rhino). It has only one horn.

The explanation of islands (Dweepas), The rulers of Islands (Dweepadhipathis) & the Gods responsible for maintenance of Dweepas (Dweepadhi Devathas)

The Jambu Dweepam of Mahabhumi was first ruled by Swayambhuva Manuvu as Chakravarthi. His seven sons became rulers of the seven islands. Initially Plaksha Dweepam was ruled by Medha Thidhi, Saalmala Dweepam by Vapushmantha, Kusha Dweepam by Jyothishmantha, Krouncha Dweepam by Dhyuthimantha, Shaka Dweepam by Havyudu, Pushkara Dweepam by Savanudu. The four varnas in Plaksha Dweepam are Aryaka, Kurara, Vindaka and Bhaavina. Vishnu in the form of moon is the principal God. In Shalmala Dweepam, the varnas are Kapila Varna, Charanaka Varna, Peetha Varna and Krishna Varna. They worship Vishnu. Kusha Dweepam has four Varnas, Dami, Sushmina, Sneha and Mandeha. They worship Brahma. In Krouncha Dweepam, Pushkara, Pushkala, Dhanya and Pishya Varnas are there. They worship Rudra. In Shaka dweepam there are Manga, Maaghadha, Maanasa and Manda Varnas. They worship Surya Bhagawan (Sun). In Pushkara Island, there are no four Varnas. Everybody will be happy like Gods without diseases or grief. They worship Brahma. In the Jambu Dweepam in our Bhugolam, there are Bharat Varsham, Kimpurusha Varsham, Hari Varsham, Ketumala Varsham, Ilavriha Varsham, Bhadraswa Varsham, Ramyaka Varsham, Hiranyaka Varsham and Kuru Varsham. Thatha! Like the Khandas in Jambhu Dweepam of Mahabhumi, there are 'varsha' divisions in Jambhu Dweepam of Bhugolam. Mahabhumi is round and elevated in the middle like the hard shell of a tortoise. This is also called Bhumandalam. But Bhugolam is like a lemon fruit. Mahabhumi lies over Merurekha and stretches upto the Andabhithi of Brahmandam. Bhugolam is exactly in the middle of Jyothishchakra. Jambu Dweepam stretches across the Merurekha present in the middle of Mahabhumi. Surrounding that, there are the seven oceans and Dweepams. The Northern half of Bhugolam is called 'Deva' part and Southern part is called 'asura' part. In the middle part of Mahabhumi is the 'Meru' mountain with divine glow. This is the living place of Manus who rule the 'jeevas'. Bhugolam is the place of 'Jeevas', who are ruled by Manus. There is Jyothishchakram installed on the peaks of Chakravala Mountain in Mahabhumi. Bhugolam is different from this. Jyothishchakram having seven orbits is going round it daily. In Mahabhumi the changes in temperature are less. It is always day time there, without having darkness and there is no difference of time. In Bhugolam, the situation is different. One will get Mahabhumi with great merit only. It cannot be got with gross body. Bhugolam is karma bhumi where one can earn merit. It is the place where people live with gross bodies. Mahabhumi does not

have small 'pralayas' (holocaust) except 'Manu Pralayam'. Yuga Pralayams, Maha Yuga Pralayams and Manu Pralayams happen in Bhugolam.

Mahabhumi is called by the names Dhatri and Vidhatri. Bhugolam is called Mahi, Urvi, Kshithi, Pridhvi, Bhumi. Thatha! Now I tell you about Patala Lokas. Listen!. Pishacha ganas will be in Athalam, Guhyakas live in Vitalam, Rakshasas live in Sutalam, Bhutas live in Rasaathalam, Yakshas live in Thalaathalam, Pithru Devatas live in Mahaathalam and Pannagas live in Pathalam.

Explanation of Inhabitants of Lokas.

The rulers of Lokas and Khandas

In Vithalam, Kubera is the head for Nava Nidhis. He is the treasurer of the Brahmandam. He is also the ruler of North. In Vithalam he stays in Alakapuram.

In the same Vithalam, Mayudu lives in Yoginipuram, west of Meruvu. He is the sculptor for Rakshasas. He was the one who constructed three cities which can go high in the sky, for Tripurasuras.

In Suthalam, Yama Dharma Raju rules Vaivasthapuram. He is the ruler of South. Before the entrance to this town, there is river of Fire. This is called Vaitharini. People with good merit would easily cross this river. It is very difficult to cross for sinners.

In Rasathalam there is Punya Nagaram. A demon called Niruthi is the ruler for that. He is the ruler of South West. Bhetala along with groups of ghosts (Pisachas) lives in Dhanishtanapuram in Talathalam. Eesana, husband of Katyayani lives in Kailasanagaram along with Bhuta Ganas in Mahatalam. He is the ruler of North East.

In Pathalam, there is Vaikunta Nagaram. In that, Srimannarayana Murthi lives with demons of Pathala and great snakes like Vasuki as Sesha Sai. This is also called Karya Vaikuntham of Swetha Dweepam.

In the last Pathalam, there is trikhanda sopanam. Ananga (having no body parts) Jeevis live in the first khandam. Preta Ganas live in the second khandam. In the third khandam, jeevas having 'yatana' body live immersed in grief.

Seven oceans and Seven islands are there in Mahabhumi. Jambu Dweepam is in the middle. It was divided into nine parts. The one on the south is called Bharat Khandam. Swayambhuva Manuvu stays in Bharatapuram in this. Many jeevas having merit and Rishis are there under his rule. They rule the lokas and oversee dharma and adharma. On the Mahabhumi around the seven islands, Charaachara, Chakravaala, Lokaaloka mountains stretch upto the Swarga Lokam. They are layers which do not allow light to be passed through them.

Below the Mahabhumi, there are seven 'adholokas'. They are called sapta patalas. Atala Lokam is the living place for Ghosts (pisachas), Kubera lives in Alakapuri in Vitala Lokam. Mayudu along with Rakshasas (demons) stays in Yoginipuram in Vitala Lokam. Balichakravarthi lives with Rakshasas in Sutalam. Yama Dharma Raju stays in Vaivaswathapuram. Here sinful jeevas will be suffering in the Narakas (hells) here. The Punyapuram in Rasathalam is the place of Niruthi. Here sects like Bhutas stay. Bethala lives in Dhanishtapuram in Thalaatalam. Rudra stays in Kailasapuram in Thalatalam. Mahaatalam is the living place for 'Pithru Devathas'. Swetha Dweepa Vaikuntam is there in Pathalam. Narayana lives here. The part below adjoining Meruvu is the living place for ananga jeevas, pretha ganas and Yathana dehis. Mahaapaathakas (who did great sins) stay in Niralamba Suchyagrasthan. In Uttaraaposanam, water betrothal is done to these people only, saying 'Rourave apunya nilaye padmaarbudha nivaasinaam ardhinaam udakam dattam akshayya mupathishtathi.'

Names of Lokas and Description of their areas

Learn that Bhugolam and Mahabhumi are different and are together called Bhulokam. On the upper aspect of Bhugolam, Surya Lokam shines in the Merurekha upto Urdhwa Dhruva Sthanam. This is the lokam where surya devata stays. This is not at all surya graha mandalam. Similarly there are Chandra lokam, Angaraka lokam, Budha lokam, Guru lokam, Shukra lokam, Sanaischara lokam, Raasyadhi devatha lokam, Nakshatra Devata lokam, Sapta Rishi lokam and Urdhva dhruva Lokam. Apart from these there are many lokas (worlds) in between.

From the central point of Bhumi, Surya lokam is at a distance of one lakh brahmada yojanas. This is the place where Surya, who is the preceding God head of Surya planet lives. From the central point of Bhumi, Chandra lokam is at a distance of two lakh brahmada yojanas, Angaraka (Kuja) lokam is three lakh brahmada yojanas, Budha lokam is five lakh brahmada yojanas, Guru lokam is seven lakh brahmada yojanas, Shukra lokam is at nine lakh brahmada yojanas, Sani (Saturn) lokam is at eleven lakh brahmada yojanas, Raasyadhidevata lokam is at twelve lakh brahmada yojanas, Nakshatra devata lokam is at thirteen lakh brahmada yojanas, Saptarishi Lokam is at fourteen lakh brahmada yojanas and Dhruva lokam is at fifteen lakh brahmada yojanas distance. Similarly Swarga lokam, Mahar lokam, Jana lokam, Tapo lokam and Satya lokam are present at different distances from the central point of earth. From the central point of earth to the 'andabhithi' (i.e. the wall around the brahmandam) it is 24 Crores 50 lakhs brahmada yojanas. From the center of Sun to the 'andabhithi, it is 25 Crores 50 lakhs brahmada yojanas. Bhuloka, Bhuvanloka and Suvarlokas perish in pralaya kalam (at the time of pralayam). Mahar lokam will partially perish and partially remain. The Jana lokam, the Tapo lakam and Satya lokam will perish only at the end of Brahma's life. Swargam (heaven) means Suvar lokam, Mahar lokam, Jana lokam, Tapo lokam and Satya lokam and upto 'andabhithi'.

Who is Datta?

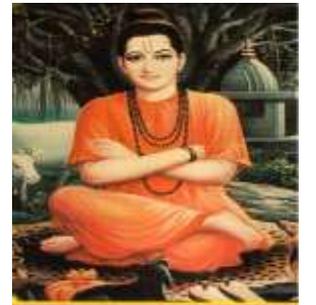
"Narasavadhanulu Thatha! You need to take some lakhs of births to experience Datta philosophy. Datta is the only one greatest energy pervading crores and crores of brahmandas and still transcending them. Know that the same Datta Prabhu is Sripada Srivallabha present in front of you."

Hearing Sri Charana's teaching, Narasavadhanulu and his wife were stunned. This small baby boy of one year age had been telling such great things authoritatively and that He was the Datta Himself. They started weeping inconsolably. They requested that they be allowed to touch His divine feet. Sri Vallabha declined. The couple could not move from the place where they were sitting.

Sripada said, **'I am Datta. I am the only one who is pervading all the crores and crores of brahmandas. I have the 'sides' as my clothes. I am Digambara. If anybody chants my name with mind, action and word, Datta Digambara! Sripada Vallabha Digambara! Narasimha Saraswathi Digambara!'**, I will be always with them in subtle form.' When My maternal grandfather Sri Bapanaryulu came from outside and was providing food and accommodation facilities free of cost to those who performed funeral rites (to the departed souls) in Pada Gaya Kshetram, you ridiculed such a great person saying 'Your Swayambhu Datta disappeared'. That Datta is Myself. **Those who stay in the sacred place where I was born will become sacred themselves certainly. Their departed ancestors will get Punya lokas.** I am the Lord who has to look after the needs of living souls as well as departed souls. For me, birth and death are equal. Still you are grieved whether this is the result of worshipping Swayambhu Datta. Swayambhu Datta will come soon to remove the blame cast on you. His installation also will be done. I gave you some more life. Be in the dhyana of Datta. I am giving a promise that I will favour you in your next birth. You do not have the great merit to touch My feet in this birth. I am the only one Lord who does creation, protection and annihilation of crores and crores of brahmandas and I bless you with my propitious hand." With a great terrible sound, the atoms in Sricharana's body broke out and Sripada disappeared.

My Dear! Shankar Bhatt! Sripada Himself indicated the secret behind chanting His name adding '*Digambara*'. He is omnipresent. It is beyond the range of our comprehension how a formless 'tatwam' took shape with a form. Where is the end for the leelas of that Lord of Universe, done even from the time of infancy?

End of Chapter 7
Victory to Sripada Srivallabha



Chapter 8

Description of Datta Avatharas (manifestations)

People who aspire for Brahma Jnanam are Brahmins

On the next day, Thirumala Das after finishing his daily spiritual chores started telling. 'My Dear! Shankar Bhatt! While having the manifestation of Atma (atma sakshatkaram) all the sixteen 'kalas' merge into their respective bhutas. The respective powers of God merge into their root of origin 'chaitanyam'. With the knowledge of atma, all the karmas (actions) merge in to Brahman. The people who aspire for such Brahma Jnanam will become a Brahmin. The sixteen 'kalas' are the life force (prana), belief (viswasam), sky, air, fire, water, earth, organs of senses and actions, the mind, food, thought process, mantras, karmas, lokas (worlds) and the different kinds of names in this world. Sripada Srivallabha is one complete manifestation of Parabrahman with all the sixteen 'kalas'.

Food becomes mind – Mind becomes purified with Satvik food

Vidhatha (Brahma) initially created life force (prana). This is the entire life force present in the whole universe. This is called by the names 'sukshmaatma' and 'hiranya garbha'. The creator also has the name 'hiranya garbha'. The force responsible for the creation of man's physical, mental and knowledge forms is called 'prana'. The layer of life force of the elemental body is called 'Shakti' body. By correcting the chaitanyam of life forces, the problems of the gross physical body can be removed. Before a man's physical body becomes diseased, the layer of life forces gets diseased. After the life forces were stabilized, the pancha bhutas had formed. To have a feel of these pancha bhutas, the five sense organs were formed. To coordinate these things so that action is done simultaneously, mind had formed. Men should take care of the food they are eating. To finest of the finest parts of food, form the mind. When mind becomes strong, thoughts occur. If the flow of thoughts has been coordinated and kept under control it is called 'mantra', which is the image of these controlled thoughts. Doing the sacrifices like yajnas and yagas and chanting mantras in a proper way while doing them, is called 'karma' (action). The whole world is created according to the karmas. World cannot exist without name and form. Thus the chain of tethers (attachments) which are the cause of grief is formed with sixteen colours. **Each one of our organs is influenced by one God. When a yogi who is in Samadhi, has the vision of atma (atma saakshaatkaram), these sixteen kalas (colours) get merged in their respective bhutas.** The powers in the organs of the physical body of a yogi get merged in the bhutas of the universe. Man, who has organs of senses and actions, cannot remain without performing actions (karmas).

Liberation (moksha) can not be achieved if the ego is not lost

By the influence of 'ego', man does actions (karma). Ego is the dynamic light bound by mind and intellect and by their limitations. A yogi, who had atma saakshaatkaaram, will not have any residual

tendencies of previous births. Unless the ego is completely annihilated, one cannot have atma saakshaatkaaram. So when yogi gets atma saakshaatkaaram, the karmas, their fruits, the center of ego and its mesmerizing power all will merge in the Paramatma who is eternal. After merging in paramatma, he loses his individuality. Paramatma with individuality is in the form of shakti. Yogi, after annihilation of karmas' and their fruits, is becoming a 'siddha'. Though his gross body is suffering the fruits of karma, he still remains a liberated soul as he has no consciousness of the gross body. Paramatma can express his divine 'leelas' through the yogi who is in a siddha state. **If the yogi thinks that those powers and capabilities are his own, Paramatma will withdraw them and insults him. Yogi's ego should merge in Paramatma so that he can be used as an instrument by Him.**

Sri Bapanarya invoked power into Sri Mallikarjuna Lingam in Srisaila Kshetram, Mahabaleswara Lingam in Gokarnam and some other divine places from solar orbit. Invocation of power was also done into the diety of Swayambhu Datta in Peethikapuram. This power related to Agni has to be pacified. Otherwise, the priests as well as those who come to worship, will all be punished, because of the intensity of the power of the diety. Unwanted results will occur. Only yogis who have the inner eye will know that the 'shaktipatham' (invocation of power) was done in Swayambhu Datta from solar orbit. The Shaktipatam in Srisailam happened in the presence of thousands of people under the guidance of Sri Bapanarya. The light emerged from solar orbit and merged in Mallikharjuna Lingam when all were watching. There is an inner divine secret for the manifestation of Sripada Srivallabha and this 'shaktipatam'. It is a matter to be revealed to or be known by only great yogis. Shanti (pacification) was done at Srisailam. As thousands were given food, the Agni in the stomach was pacified. When Shakti leaves its destructive nature and stays in peace all auspicious things happen.

But there was no proof to be seen by the eye that 'shakti patham' was done in Swayambhu Datta in Peethikapuram. So the necessary things to pacify the diety were not carried out. Even though Sri Bapanarya indicated that Shanti and Annadanam should be done, the Pundits there rejected that proposal with their meaningless arguments.

Sripada is embodiment of all 16 kalas

Time was passing. Sripada Srivallabha entered second year. He used to indicate that he was a complete avathar of Datta with all 16 kalas embodied, by his many leelas. He left Peethikapuram at the age of 16. Even though he roamed in Kuruvapuram for 14 years and some other places, his age remained at 16.

The names of 16 avathars of Dattatreya

The number 16 has significance. Sripada had given darshan in previous yugas in 16 forms. They are (1) Yogi Raju (2) Atri Varada (3) Digambara Avadhoota. Sri Dattatreya (4) Kalagni Shamana (5) Yogijana Vallabha (6) Leela Viswambhara (7) Siddha Raju (8) Jnana Saagara (9) Vishwambara Avadhoota (10) Maya Mukta Avadhuta (11) Adi Guru (12) Samskaraheena Siva Swarooma (13) Deva Deva (14) Digambara (15) Dattavadhoota (16) Syaama kamala lochana.

Yogi Raju : While doing penance for the purpose of having children, Atri and Anasuya had darshan of Yogiraju on the Wednesday (Bhudhavara) on the Pournami (full moon) day in the month of Kartik in the star krithika while sun was raising. In this 'avathar' swami manifested like a spotless crystal.

Atri Varada : Atri Maharshi had darshan of this form in the Samadhi state for one hundred years. Because of the intensity of the fire of tapas, the three lokas were disturbed. To pacify that, Dattatreya gave the divine darshan to him with six hands, on one 'padyami' (first day) of the second half of the month karthik in the early hours on Thursday in 'Guru hora' in the star Rohini and gave him boons. This avathar is called 'Atri varada'.

Digambara Avadhoota Sri Dattatreya : Atri Maharshi prayed prabhu who came in the form Atrivarada, 'please grant me a son like you.' Swami said, 'There is none equal to me. I am donating myself to you.'

He gave darshan as an infant in Digambara form. That was Friday in the star Mrigasira, the time of sun raise and the second day of the second half of the month of karthik. This manifestation is called '*Digambara Avadhoota Sri Dattatreya*'.

Kalagnishamana Datta : This Digambara Avadhuta Sri Dattatreya was seen both by Atri and Anasuya. On Wednesday on the full moon day in the month of Margasira, highly intense 'tejas' (light energy) resembling the agni (fire) of pralaya kaala came out of the Maharshi's eyes and entered the womb of Anasuya Matha. After entering the womb, it's intensity abated. That paranjyothi changed into a male fetus. This is called 'Kalagni Shaman Datta Avathar'. My Dear! Shankar Bhatt! The Murthi of Kalagni Shamana was being worshipped in the house of Appala Raju Sharma for many generations.

The time of Avathar of Sri Datta and the time of avathar of Sripada Srivallabha

Yogijana Vallabha : Our Swami who was Kalagni Shamana, was born in the evening sandhya (sunset) on the full moon day in the month of Margasira, Thursday and in the star Mrigasira, as a 'playful infant'. That form is called 'Yogijana Vallabha'. My Dear! Sripada Srivallabha was born on the auspicious day of Ganesh Chaturdhi at sunrise in the star Chittra in the

Tula Rasi (sign of balance) and Simha lagna in Peethikapuram as the son of highly merited Sumathi matha in Kaliyugam for the first time.

Leela Vishwambara Avathar: Many great Muni's requested our swami who manifested as yogijana vallabha to initiate them into 'Yoga Marga' (path). To test them, swami created an illusory kanya (girl). Playing with her, He dipped into one river and disappeared. This is called 'Leela Viswambhara avathar'. This leela happened on Wednesday morning on the full moon day of the month of pushya. My Dear! That illusory girl was none other than Anagha Maatha who is the arthaanga lakshmi of Dattatreya. That divine auspicious form is in the left half of Sripada Srivallabha. In the right half is Sri Dattatreya. So Sripada Srivallabha form is in the form of 'Ardha Nareeswara'. This is a divine secret.

Sri Datta's other manifestations

Siddharaju :

Our Prabhu lived in Badarikashram for sometime. The Siddha people tried to test Sri Swami. Then, Sri Swami deprived them of all their powers. When they surrendered, He granted 'Atma siddhi' to them. This happened on Thursday afternoon on one full moon day in the month of Magha, in Makha star. **This form which granted 'Atma Siddhi' to Siddha Munis is called 'Siddha Raju'.** My Dear! Exactly 2498 years before He manifested as Sripada Srivallabha on Ganesh Chaturdhi, one strange thing happened. Great Yogis in different higher spiritual states did intense penance in Badarikashram and prayed for the darshan of Datta Prabhu. Then Sri Prabhu gave them darshan as a 25 year old young form. He taught them 'kriya yogam' which was very ancient and which accelerated the progress of transformation of Jivas. The mental chaitanyam, which otherwise takes one lakh years in natural course of transformation to reach the wholesome state, will achieve it in a few years because of 'kriya yoga'. The great power in the highest dynamic planes will be attracted into the chaitanyam of earth, water, air, fire and sky and in accordance with the will of that Maha Shakti, the gross bodies in the lower planes will be transformed. This is called kriya yoga. This is the most secretive type of yoga of Sri Dattatreya. With this, the molecules in the body will get charged with oxygen. The carbon in the body will be removed. This is the royal path to defeat death and become 'Mrityunjay'. They called that parama guru form who taught them Rajayoga as Sri Babaji. It was Sri Babaji only who appeared as 'chandaala' to Adishankara and taught him 'jnana'. He is still present in the physical body. They could not ask, Sri Dattatreya who gave darshan as Babaji to take birth on earth (bhumandalam). They regretted for that. All those great yogis reached in '*kaivalya srunga sthal*' between Nepal and Bhutan and did intense penance. There were many yogis having more than some hundreds of years of age. They had great power of tapas to their credit. Hearing their prayers, Prabhu gave darshan. As a result of their prayers a great mass of light having the light intensity equal to that of one crore Suns appeared in the sky. That light took the shape of an old

man. They called that Maha Prabhu as Sri Visweswara Maha Prabhu. They prayed Him to keep giving them darshan always. Then Prabhu said that He would give darshan once in 12 years. They said that it was a long period. Then he said, that he would give darshan in once in 6 years. They said it was also a long gap. Graceful at heart, He promised that he would give darshan once in 6 months. Then those siddha groups asked Him to take 'avathar' on earth. Then Sri Visweswara Maha Prabhu promised that he would take birth as Sripada Srivallabha in Peethikapuram after 2498 years. He also promised that His partial manifestations (amsa avathars) would come 12 times and the 12th avathar Sri Ramlal Maha Prabhu would grant 'Nirvikalpa Samadhi' to a 'yathi' by name Vasudevananda Saraswathi. **Vasudevananda Saraswathi will later identify Sri Bapanarya's house in Peethikapuram where Sripada was born but he will not be able to install 'padukas' in that place, because that opportunity (yogam) of installing padukas will be given to someone else. My Dear! Shankar Bhatt! Remember that the will of Sripada Srivallabha is the only reason for a work to happen, not to happen or to happen in a different way.**

I said, "Sir! Thirumala Das! The installation of padukas is a small thing. Should it take centuries to happen?"

Thirumala Das said, '**My Dear! That is the play of Sripada Srivallabha. Without His will, even one small leaf will not move.** In Badri forests in Dronagni, which is also called Sanjeevini Mountain he appears as a 25 year of old person and is called by name 'Babaji'.

In 'Kaivalya Shrunaga' mountains beteen Nepal and Bhutan, He is seen in an old form by name Si Visweswara Mahaprabhu. Now, He is giving darshan as 16 year 'child yathi' in Kuruvapuram. He is in these three forms at the same time. Sri Kanyaka Parameswari who is Adiparashakti, is in a cave in 'Dasaswamedha ghatt' as Babaji's sister. My Dear! Sripada's leelas are unthinkable, cannot be understood by arguments and never seen or heard before. The Vysya Munis did great 'yajna' in Kasi under the direction of Markandeya Maharshi. Then Sri Kanyaka Parameswari gave darshan in 'Dasaswamedha ghat' and blessed them. That was the full moon day in the month of 'ashaadha'. Vedavyas was also born on the Ashadha Purnima day. This 'purnima' is called 'Guru Purnima'. **Sri Dattatreya is the Guru of all Gurus and is the 'Adi Guru' (first teacher).**

Samskara heena Siva Swaroopa : Parasurama was doing a great yajna (sacrifice). On one Monday on the eight day of the first half of the month of Shravan, Swami sat under a 'Krishnamalaka' tree and taught His real Siva 'tatwam' to a muni by name Pingala nadha. This is called 'Siva swarupa' or 'samsakara heena' manifestation.

Deva Deva : Brahma deva once forgot 'vedas'. On one Thursday on the fourteen day of the month of Bhadrpada in the Shatabhisha star he surrendered to Dattatreya and Swami granted him Vedas. This is called 'Deva Deva' avathar.

Digambara Avathar : Swami gave darshan to king 'Yadu' and told him about His twenty four gurus and graced him. This is called 'Digambara' avathar. This happened on one Wednesday on the full moon day in the month of 'Ashwayuja'.

Datta Avadhoota : There is a good devotee called 'Gorakshaka'. He is also called Gorakhnatha. Swami manifested to him on one full moon day in the month of 'jyeshtha'. This form is called Dattavadhoota avathar. The followers of 'Gorakshaka' are in Nepal area. The copy of Sripada Srivallabha's horoscope is there in 'Shukra Nadee Grandham'. In due course of time, it will come from Nepal to Sri Peethikapuram. From then onwards, countless people come to Sripeethikapuram for darshan of Dattapadukas.

Jnana Sagara Avathar: My Dear! After the avathar of Siddha Raju, Swami entered into His wholesome jnana yoga. This form which entered the 'jnana yogam' in the early hours of Sunday on the tenth day of the first half of the month Phalguna, is called 'Jnana Sagar Avathara'.

Viswambhara Avadhuta : The Siddha munis, who took Jnana Yogam from our Prabhu continued their sadhana. To test them, Prabhu took the most ugliest form. He showered wholesome grace on those yogis who surrendered to Him. This happened on Tuesday on the full moon day in the month of 'Chaitram' in 'Chitra' star. This is called 'Viswambhara avadhoota' avathar.

Maya Mukta Avadhuta : There lived a good Brahmin in Kasi Kshetram. On one Wednesday on the fourteenth day of the 1st half of the month of 'Vaisakha' in Swathi star, the ceremony of his ancestors was being performed. On that sacred holy ceremony day, one begger wearing a 'koupeenam' entered that house with his dog and 'desecrated' it. The Brahmin's anger crossed the limits. But the begger made his dog chant the Veda mantras. The Brahmin recognised him as Dattaswami and fell on his feet. That was the same Brahmin who became a great devotee of Datta by name Vishnu Datta in one janma. Swami was pleased and gave a boon that He would take the avathar of Sripada Srivallabha, those merited couple would be born as Sumathi and Appla Raju Sharma, in their house they would worship 'kalagni shamana Datta Murthi' and He would be born as their child. This form has the name 'Maya Mukta Avadhuta'.

Adi Guru : The dual form of Datta Swami and Anagha laxmi, that manifested to kill Jambhasura is called Adi Guru avathar.

Shyama Kamala Lochana : On one Wednesday on the twelfth day of first half of the month of 'Karthik', in Revathi star, at the time of sunrise, Sri Datta Prabhu gave darshan to countless people, with the black lotus like eyes (Shyama Kamala Lochana), spreading the nectarine shower of divine light rays from His eyes. This Murthi is called Shyama Kamala Lochana.

Sri Dattaprabhu is the one who grants wealth as well as liberation. It is enough to worship his 'Padukas'. The four Vedas are licking his 'Padhukas' taking the form of four

dogs. When the Vedas, which can drive away all 'desecrations' took the forms of desecrating dogs and were lying at His feet, men, Gods and even the seven sages cannot measure the sacredness of His Padukas?

Previously, at the time of the avathar of 'Vaman', there was a Rishi by name 'Vamadeva Maharshi'. While he was being born, his head once came out of the mother's womb; looked at the surroundings and again went into the womb. On the prayers of Gods and Rishis, he was born again. He was a Brahma Jnani throughout his life.

Sripada's birth also happened similarly, as he was born twice. He is a 'Dvija' from birth itself. He is rich with brahmajnana. He manifested with wholesome, unbroken, endless, advaita, sat-chit Ananda form. So in this avathar also he had no 'Guru'. **Sripada was born on Ganesh Chaturdhi day in 'Chitta' star, in the zodiac sign of 'Tula' (Libra) and in Simha Lagna. In reality he is not the combined form of the three Murthis (Brahma, Vishnu and Maheswar) but a special 'tatwam' transcending them. To indicate this, he was born on the 'Chaturdhi' Tithi (4th day). He was born on Ganesh Chaturdhi day to indicate that he had the Ganesh Tatwam which was the head of the 'pravriti' as well as 'Nivriti' ganas. Angaraka (kuja) is the head for chitta star. Angaraka is also called Mangala graham. If this planet is sinful, jeeva will have many inauspicious events. To destroy all inauspicious events and grant all auspiciousness, he was born in 'Chitta' star. If Sripada is worshipped on 'Chitta' star, special merit will be accrued. Sripada is Dharma Sasta. To indicate that He was Ayyappa Swami, who was Hari Hara atmaja, He was born in the zodiac sign of 'Tula' (Libra-Balance). By being born in Sun's (surya) Simha lagna, He was indicating that He was the Prabhu (Lord) of the universe and a Chakravarthi (king of kings) who came to do 'darbar'. There is no subtle dharma not known to Sripada. When there is a dilemma on 'righteousness', the right path will be visible if any one prays to him.**

From Datta Prabhu, Trimurthis and from them, the three crore Gods and from them 33 Crore Gods had come. So if Datta's name is remembered, it is equal to remembering all the Gods and Goddesses. One should do 'Rishi puja' for the Brahma face of Sri Datta, Vishnu Sahasranama and Satyanarayana vratham for Vishnu face and Rudra Abhishekam for Rudra face. Saraswathi is there on the tongue of His Brahma face. Lakshmi is there on the chest of Vishnu mukham and Gouri devi is there on the left half of siva face. All the power of the female Goddesses are present in the left half of Sripada. All the power of male Gods is present in the right half of Sripada.

Lord Sri Venkateswara, who revealed Himself in Tirupathi on the seven hills, is none other than Sripada Srivallabha. 'Ven' means sins, 'Kata' means destroy. The one who destroys sins is 'Venkata'. 'Ven' kaaram is the seed letter for Amrit (nectar). 'Kata' is the seed letter for wealth. So

Venkateswar gives wealth and destroys all sins. Sri Venkateswara and Sripada Srivallabha are not different.”

I asked “Sir! Tirumala Das! In olden days elders said that the dharmas of Varnashram should be followed. I think that Sripada Srivallabha was telling some thing different. Please clear my doubt.”

The qualities of a Brahmin

Then Tirumala Das started telling like this, ‘My Dear! A Brahmin should spend his life immersed in the search for Brahman. Then only he is called Sat Brahmin (good Brahmin). If he leaves the karmas prescribed for a Brahmin and does bad practices, he should not be called a Brahmin. If his bad practices exceed the limits i.e. if he kills cows and eats it’s flesh and go with women, we can understand that there is not even a trace of ‘Brahmanatwa’ in him. The Brahmin glow completely vanishes in him because of excessive bad practices. The live molecules in his body also change in a number of ways and he becomes a ‘chandala’. He is a Brahmin only for name sake. A Kshatriya, with a keen desire for ‘Brahma Jnana’ can become a Brahmin with relentless Tapas. The live molecules in his body get the qualities of a Brahmin. Viswamitra became a Brahmin in that way. While Saneeswara was travelling in the three raasis for seven and half years, the live molecules in people will undergo change. Old molecules die. Now molecules will be created. All this process happens without the person noticing it.

If a Kshatriya leaves His ‘Kshatra’ dharma, and follows peaceful occupations like agriculture, tending cows etc. and do business and he gets completely involved in that, the kshatram (with rajasic qualities) will not stay in him. His mind, attitude and body gets many changes and he becomes a ‘vysya’. If a Brahmin takes up the ‘Kshatra’ occupation, he becomes like Parusurama. In previous times, Dronacharya and Krupacharya, inspite of being Brahmins by birth, took up ‘Kshatra’ dharma. Kusuma Shreshti, though he was a ‘vysya’ took up ‘kshatra’ dharma. Though I am a ‘Sudra’ by birth got ‘Brahmajnana’ by the grace of Sripada. A person who is born as a Sudra can became a Vysya, Kshatriya or a Brahmin by relentless effort. Yama Dharma Raja will not punish or spare any person simply because he is born in a particular caste. Depending on our auspicious or inauspicious actions, results will be granted. I can be born as a Brahmin in next birth, though I am born as a Sudra in this birth. The classification of castes was done for certain social customs. Sripada Vallabha once said that Paramatma’s face indicated Brahmanatwam, the shoulders ‘Kshatram’, the thighs ‘vysyatwam’ and feet ‘Sudratwam’. Shankar Bhatt! You are receiving hospitality in our house. The food in our house is Brahmin food only.

The Secret of Karma

This area and surroundings are filled with divine vibrations which are auspicious and sacred because of relentless remembrance of Sripada. Though Narasavadhani is a Brahmin by birth, all the physical, mental and spiritual vibrations in that house are polluted. So Sripada did not accept their hospitality because of the polluted atmosphere in that house. This is the secret in this.

The caste system must be there for the 'jeevas' to take birth according to the rule of 'karma' in the course of their transformation. That is why the system has been created. **The person 'John', though a German national, was a seeker of 'Brahma Jnana'. So in the last phase of that process of change, he had the fortune of having Sripada's darshan in Kuruvapuram and could get His grace.** Narasavadhani, though a resident of Peethikapuram, could not recognize Sripada as incarnation for many years. Even after recognizing, it became impossible to get His grace except after a long process of sadhana.

I asked "Sir! You said that the life molecules would change. Then, is there 'atma' for every race? Parvathi Devi is said to be the daughter of Himalaya Mountain. What is the meaning it it?"

Tirumala Das said, 'Every social class has got an 'atma'. That is a mental material. That is a part that has come out of Sri Datta who is 'divine atma'. It is the great power that has a direct relation to it. Social class does not mean the total group of people born in that class as you think. That is the combined personality. The different powers, capabilities and qualities of the people will be merged in that combined personality. **Similarly every village has got 'atma'. Every town has got 'atma'. Every country has got 'atma'. The earth on which we live also has got 'atma'. We call it 'Bhumatha'. That means the supporting Goddess of the earth is called Bhumatha.** Her 'atma' is a great power which got separated from paramatma and having connections with it. Similarly the power of the supporting God of the Himayala Mountains is called Himavantha. His daughter is Hymavathi. **When we say Yama Dharma Raju is the son of Surya Bhagwan, who is the universal witness for everything, we mean it is a divine 'atma' which gives judgement depending on the auspicious actions and punishes the sinners.**

All living beings are able to do their respective actions by getting energy from Surya Bhagwan. The Sun seen in the sky is different. The divine atma which supports that Sun is different. I told you that Sripada Srivallabha would hide His form at the age of thirty. He will merge in every atom in the crores and crores of Brahmandas. You may ask what is meant by merging, when he is already present everywhere and is omni-present. Though He is omnipresent, there are crores and crores of Brahmandas some distance away from the influence of His power. To facilitate the transformation in them, He attracts them close to the influence of His power. In all this creation, whenever there is any adversity during the course of transformation, Sri Dattatreya takes avathar like this. A magnet will attract iron. But when the same iron is covered with impurities, the attraction

will weaken. This type of avathar comes to give a new direction to the process of universal transformation by removing the impurities in the creation and attracting every atom towards Him.

Discussion of Pancha Kanyas

I asked Tirumala Das, "Sir! People say Ahalya, Draupadi, Sita, Taara, Mandodari tadha pancha kanyaam Pathennityam Maha pataka Nasanane'. This I am not able to understand easily. Please explain."

Tirumala Das said, 'Devendra fell in love with Ahalya. He did a deceitful plot to get her. He took the shape of a cock and shouted 'Kokorokho'. Gouthama thought that it was dawning and went out for his daily morning religious rites. Devendra could not touch Ahalya because she was a chaste woman (pathivratha). As Devendra was having Godly powers and by the intensity of his desire for Ahalya, a woman figure appeared exactly resembling Ahalya. The live molecules in the body of the illusory Ahalya were all made of the intense mental power of Devendra only. Gauthama saw Indra along with illusory Ahalya and cursed both of them. The real Ahalya then said, 'Oh! Foolish Muni, what have you done?' Ahalya was at a higher spiritual level than Gauthama. By the curse of Ahalya, Gauthama had disturbed mind for 12 years and at the end became healthy after worshipping Siva. Ahalya's mental power became stony. By the touch of Srirama's feet dust, she got released from curse. So, learn that Ahalya was a pure soul.

The cursed Devendra was born as five 'Pandavas'. Though there were five forms and five minds, the atma which was the support of them all was one. This was a strange thing. Sachi Devi manifested in the yajna kundam as Draupadi. She was an 'Ayonija'.

Agni had hidden the real Sita in Him. Ravana took the illusory Sita to Lanka. When Sita entered agni, two Sitas came out. So learn that Sita was a great 'Pathivratha'.

In 'Bha chakra' there are twelve Rasis (zodiac signs) and in them there are 27 stars. The supporting Goddess of these 27 stars was born as Tara Devi. When she was in youth, Brihaspathi who is the supporting God of Guru graham (Jupiter) saw her, fell in love and married her. An old husband can not satisfy a young woman. This is against dharma. It is not pardonable to transgress the promises made at the time of marriage. Whenever Tara Devi looked at Brihaspathi, she would not get the feeling that he was her husband. Brihaspathi had the responsibility to make her feel that he was her husband. Knowing all the 'dharmas', he behaved against dharma. The life molecules in Taradevi's body transformed in many ways according to her mental feelings. Her mind was filled with the 'form' of 'Chandra' (Moon). Her heart was under the influence of 'Chandra'. The Taradevi who was transformed like this was not the same Taradevi who married Brihaspathi previously. So the union of Tara and Chandra was not against dharma. According to the rules of creation it is the 'dharma' of Chandra to go round the 27 stars. It is not the dharma of Guru Graham. If Guru Graham moves like that, it would be against dharma. Anything which is against dharma will perish. So

Taradevi who is the supporting Goddess of 27 stars belongs to Chandra who is the supporting God for Chandra Mandalam. That is the 'dharma'. In accordance with this subtle dharma, Taradevi is a great '*Pathivratha*'.

When Bhishma was on the bed of arrows, he taught Dharma Raja. 'When something bad is happening, one should try to stop it if possible. Otherwise one should leave that place.' Hearing that, Draupadi laughed. Then Bhishma said, 'while Draupadi's clothes were being removed, I kept quiet. In those days, I was eating the food provided by Duryodhana and others. So, my attitude got spoiled. That bad blood had flown out of my body now. Now my nature has no impurity. Truth has dawned.'

Jeevi takes many births during the course of transformation. In some births, he may be born as a woman and in some births as man. Mandodari was born as a man in one birth. In that birth, he had three wives. One was fickle minded. One was cruel and the third was a soft one. The fickle minded one took birth as 'Vaali'. The cruel one took birth as Ravana and the soft natured one was born as Vibheeshana. All the three were Mandodhari's wives in previous 'kalpa' when Mandodhari was born as a man. In the present birth Mandodhari became wife to Vaali and Angadha was born to them. Later she became Ravana's wife. After Ravana was killed, she became the queen of Vibheeshana. The life molecules in her were different when she was the wife of Vaali, Ravana and Vibheeshana. So, Mandodhari was also a great '*Pathivratha*'."

I asked, 'Sir! People say that woman should have only one husband and man should have only one wife. Is it not despicable to have more wives and more husbands?'

The transformation of karma chakra (cycle of karma)

Tirumala Das said, 'what you say is true in every letter. It is said that if one harasses his wife without reasons, he will become a widow in childhood in seven births. If one man marries four or five women, he will be born as a woman in the next birth. Those four or five women, if their sexual tendencies were not satisfied will be born as men and will have sexual relations with her. If that happens in one birth, it will be treated as promiscuity. Instead, if those men marry that girl in different births, there is no sin. This is the effect of kala chakra. In this great 'chakra' many such strange things happen. If one is born as a woman, she should follow the dharma related to that birth. If born as a man, he should follow his dharma similarly. The sinners who separate wife and husband will be born as a neutral gender, who are neither men nor women (Napunsakas), and will experience mental torture, not knowing what the happiness of married life is? Eating meat is prohibited. Let us assume that a person kills one goat and eats it along with ten people, that goat will suffer unbearable pain while leaving the body. Those painful vibrations remain hidden in the 'vayu mandalam'. My Dear! In air, the painful vibrations and pleasant vibrations both will remain hidden. Pleasant vibrations are generated by good deeds. Painful vibrations are generated by bad

actions. The dead goat will think that it should kill those ten men who ate its flesh. Because of that reason, the goat will take a man's birth as it was thinking of men at the time of death. Those men will take birth as goats. In this way, for every action, there will be a reciprocal reaction in due course. So, men should develop the habit of forgiveness. If such a person sees a goat, he will not like to eat its flesh. Even if that goat was the man who ate him in previous birth, he should forgive it and do '*prana dana*'. Thus the 'karma chakra' (the cycle of karma) stops.

The combined merit of the people of Peethikapuram and their combined sin, gave fruit suddenly and became the reason for the birth of Sripada Srivallabha. Merited people recognized Him as Sri Datta and got auspicious results. Sinners did not recognize him as Sri Datta and got inauspicious results. People who blame Sripada Srivallabha while worshipping Sri Datta will get 'Rourava Naraka'. If the thing is not understood, it is better to keep quiet. But one should not blame that divine great auspicious figure. There were people who gave 'arathi' to the face but hit nails in the feet. People who blame Datta avathar will get venereal diseases. Moreover, Sri Datta incorporated one strange yoga shakti, in his graceful play (leela). **Merited people on remembering the name of Sri Datta, will get all desires fulfilled without any effort. The sinners who blame Sri Vallabha will have obstacles and undesirable effects in plenty. Sripada's form is Agni. What He wears is 'agni vastram'. The sacred 'yoga agni' is His form. To describe the greatness of His 'Padhukas', it will take yugas. Even Vedas and Upanishads will not be able to describe the greatness of His padukas completely.** How many yugas are completed? How many kalpas have passed? How many cycles of 'creation, protection and annihilation' had happened? But Sri Datta is Sri Datta only. There is no one equal to Him. He indeed is Sripada Srivallabha. Every atom in this creation will testify to this great truth.

Reinstallation of Swayambhu Datta

One strange 'avadhoota' came to Peethikapuram. He was a mad looking 'siddha'. He was a strange sadhu who gave his blessings by scoldings and cursing words. If he praised somebody, his merit would be lost. The people of Peethikapuram asked that Siddha where the Swayambhu Datta was? The Siddha said that after taking bath in all sacred places, he was now in Ela River. When they searched in Ela river, the idol was found. On one auspicious moment, it was reinstalled by Sarva Mangala Devi Sumathi Maharani and Brahma Teja Sri Appala Raju Sharma. This happened in accordance with the wish of that Siddha. Sri Bapanarya presided over that great function.

Vidyaranya's manifestation

On the day of reinstallation of idol in the temple, Bapanarya invited that Siddha to his house for Bhiksha (food). The Siddha agreed. He had darshan of Sripada who was in his grandfather's

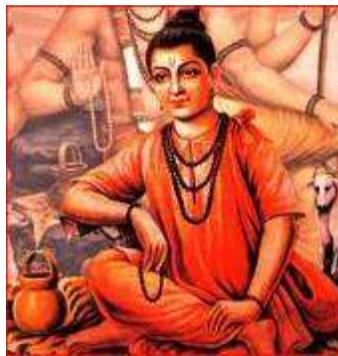
house. **A great affection overflowed in that Siddha towards that divine child of two years of age.** The child climbed the shoulder of his maternal uncle Venkavadhanulu and playing with his 'sikha' and doing strange childhood acts. He looked at Siddha and started laughing. Hearing that laughter, the Siddha went into Samadhi. When he came into consciousness, Sripada told him, 'Madhava! When I become 16 years old, Bukkarayudu will establish Hindu dynasty in accordance with your wish. You be with Harihara and Bukkarayadu. You will become famous as Vidyaranya Maharshi. In the coming centuries, Govinda Deekshitulu will be born in your brother's house. That Govinda Deekshitulu is none else but you. You will become a Rajarshi and be the Prime Minister of Tanjore.'

Then, pleasure tears flowed from the eyes of that Siddha. He took Sripada into his hands and embraced Him. Casually Sripada touched the Siddha's feet. Siddha said, 'What is this strange thing?', Then Sripada said, 'You will become the head of Sringeri Peetham and become famous as Vidyaranya. In the lineage of your disciples, you will be born as the third disciple with the name Krishna Saraswathi. **You have son-like affection towards me. So, when I take avathar as Nrusimha Saraswathi, you, as Krishna Saraswathi, will give me sanyasa deeksha.** Kasi Visweswara and Annapoorna Matha are witness for this. You have to uplift the Sanyasa dharma.'

Vajapeya Yajula Madhavacharya, a Rigvedi who belongs to the lineage of Parasara Gothra with three Rishis Vasishta, Shakti and Parasara will certainly become famous as Vidyaranya Maharshi. My Dear! Tomorrow I will tell you some more incidents." Thus, Tirumala Das closed that day's narration.'

End of Chapter 8

Victory to Sripada Srivallabha



Chapter 9

Karmaphala Meemamsa

That day was Thursday, the time of Sun rise. The chanting of Guruhora was on. Sri Tirumala Das and Myself were in the same room in 'dhyana'. Slowly the sunlight entered our room in the form of rays. Wonder of wonders! In those sun rays both of us saw Sripada Srivallabha form. When the sunlight entered our room, we both became conscious of external surroundings. It was only because of the Parama Prabhu's endless grace, we were able to see the most revered, extremely auspicious form of Sripada Srivallabha of 16 years of age. That divine auspicious form gave darshan for a moment and disappeared.

But the 'sanagalu' (Bengal gram seeds or Chickpeas) offered to Sri Prabhu turned into metallic pieces when the sun rays fell on them. It was surprising and also painful. If the darshan of Sripada Srivallabha was thought to be the indicator of His grace, the transformation of 'sanagalu' into metallic pieces might be indicating His anger. I was upset in my mind.

Sri Tirumala Das said, 'My Dear! Shankar Bhatt! After having my hospitality in the afternoon, you may start the journey to Kuruvapuram. Sri Datta Prabhu's permission has come. On Thursdays in the middle of the day, Datta Prabhu asks for 'alms' in Datta Kshetras. This is an auspicious time.' I said, 'Sir, we are spending time daily remembering Datta Prabhu and listening to Datta Stories. It is painful to see that the 'sanagalu' offered to Datta got transformed into metallic pieces. Please remove my doubts and make me blessed.'

Sri Tirumala Das said, 'After a few centuries, the Kali effect deepens and people become atheists. To remove doubt and make the people believe, Sri Prabhu showers grace on Jeevas by doing strange leelas. The seeds of the different actions to establish dharma in future, will be sown during the avathar of Sripada Srivallabha.

In a metal, the life force (chaitanyam) is in the state of sleep. In the state of metal, the life will be dormant. By various chemical interactions of the metals, life is produced. In life, the mind (manas) lies merged. In the form of prana, the Chaitanyam is in half sleep state. You can see this in trees clearly. A man who takes intoxicants will experience this state. When the expressed prana Shakti (the power of prana), transforms and develops, it starts working through mind. It learns. You can see this in animals. An animal, in a state of complete development is called human being. Here mind works with its full power. In the mind, there is 'atimanas' (superconscious mind) hidden in it, which is beyond mind. Man becomes a complete man through yoga. He can take the chaitanyam lying dormant in the 'moolaadhara' upto 'sahasraaram' and can get into the states of 'savikalpa' and 'nirvikalpa'. He will identify himself merged with Sri Guru, the form of Paramjyothi. In that state, it gets undescrivable happiness. But he will behave according to the wishes of 'Maha Sankalpa'. So he

will not have any attachment towards actions. The form of that Maha Sankalpam can not be known by thinking. It is beyond our comprehension. It has a great speed. The Atimanasam is that of Sri Prabhu only. **Every moment, Sri Prabhu receives crores of prayers. Every prayer, if it is bound by Dharma will be answered and He will remove the problem. Every wish bound by Dharma will be fulfilled. If the speed of man's mind is equivalent to that of tortoise, the speed of his 'Ati Manasam' will be 'Maha Prachandam' beyond the comprehension of our mind. The speed of light also will not be equal to that of His 'Atimanasam'. Any small prayer done by man or any other living being will certainly reach His uncountable light forms. He is the basis for all the powers seen or unseen . The light seen in His works is nothing but the group of rays coming from His lustrous body. It is equal to the light of crores and crores of Suns. The combined light of the crores and crores of stars and planets in many crores of Brahmandas, will be like a small lamp before sun. My Dear! This is the real nature of Sripada Srivallabha. That form, having no qualities and no form, having endless power, endless knowledge and endless spread, is showing itself, because of its endless grace on creation as Sripada Srivallabha in the form of a man with grace, qualities and with form. To understand this, man should become a complete siddha.**

The divine form of Sripada Srivallabha

Transformation takes place certainly in man and takes him towards God. Similarly, God also condenses His endless powers and comes to lower planes. This is called avathara (incarnation). This is a yoga practice which occurs relentlessly. Once truth is installed in the creation, it works naturally and without effort. **Sripada who is embodiment of Satya, Jnana and Anantham (truth, knowledge and infinity) is a divine wordly avathar, that has come with an intention to install many divine truths.** He is indeed Datta Prabhu.' Then I said, 'Sir! While listening to you, I am learning many new things. I am not able to comprehend the form of Guru. **I am not able to know how to write His divine wordly story and with what commentary.** You said something, 'installing truth'. I have heard installation of deities but not installation of truth. Please have mercy on me and explain. Tirumala Das said, '**Sir! Shankar Bhatt! you have been picked up to write Sripada's divine story. You write the experiences of Sripada's devotees you meet and the things that they say. Your commentaries are unnecessary. He Himself will write His story with your hand. It is futile to think beyond this.**

'Man takes different kinds of items as food. They get digested and give him energy. In this process, there is no effort on the part of the man. Man has to earn his food and eat. That is his responsibility. **After eating, it is the duty of healthy body to digest it and give energy. That means, it is your duty to earn food. Then it is the duty of your body to digest it and give energy. As man has a mind, he is enjoying more freedom. So there is a chance that he**

may do right or wrong. But for the body that liberty is not there. It has to digest the eaten food and give energy. It is a natural process which happens without any effort whether it is liked or not liked by the person who eats. That means the duty of body has been decided. The 'truth' related to it is installed. The work done by 'truth' will happen without any effort and regardless of our wish. The things that happen in the nature or creation, will happen based on truth. The rising and setting of sun, the cycles of seasons, the moments of planets and stars must happen like this. This is a rule that can not be transgressed. That means, they were not given liberty to happen in a different way. The Prabhu, who is omnipresent, having kindness towards the living beings in His creation, will make the rules made by Him easy to certain extent. In Krita Yugam everything is achieved on mere will. In Treta yugam, things will be achieved by doing yajnas and yaagas. In Dwapara yugam, things will be achieved by using 'mantras' and 'astras'. In Kali yugam, 'tantra sastra' has got importance. In this yuga, things will be achieved with 'yantras'. Depending on the yuga dharma, things have been made easy. As the man's powers and ideas are waning, the easy ways have been decided.

By relentless dhyana on Sripada one gets His darshan

Persons doing 'smarana' of Sripada Srivallabha relentlessly for three days and nights, will have darshan of Sripada Srivallabha, who comes with a body and make them blessed. **If a man follows one lakh ways of downfall, God will be following 10 lakh ways to uplift them. Sripada will be ruling this creation through his partial manifestations (amsa avathars), siddhas, yogis, avadhootas, and maha siddhas.**

'There is a small doubt in your mind whether Sripada is indeed the same Datta of previous yugas. To remove that doubt only, Sripada changed the 'sanagalu' offered as naivedyam into pieces of metal. Anasuya matha changed the metallic 'sanagalu' into eatable sanagalu. This He did to remind you that He was the same Datta. There is one more secret meaning in this. In your Horoscope, Gurudu is in a diseased state. Guru graham (planet) has connection with sanagalu. The ill effects of Guru planet on you are in seed form. Sripada indicated to you that, He changed them into metallic pieces so that they would not grow and harm you. There is no item in this creation that would not come under the divine scanner of Sripada. People having the knowledge that the truth has been established, may leave this world but there is no harm. When a suitable person comes to the earth, the 'jnanam' will come to them. The divine powers, Munis having no death and avathar purushas, all belong to those who do not perish (Avinasa tatwam). Men belong to perishable tatwam (vinasa tatwam). There is no rule to say that the jnanam (knowledge), stithi (presence), shakti (power) and gathi (course) of Avinasa tatwam should be like this or that. It has liberty (sweccha tatwam). That is wholesome. That is complete in all aspects. It is most ancient and most modern also. **No action**

occurs without a reason. Only one tatwam is the cause for all actions and all reasons. That is beyond all. That is Datta tatwam. The Datta Prabhu for the first time in kali yugam manifested as Sripada Srivallabha with His complete 'kalas' (attributes) in this Peethikapuram only. It is impossible even for Adisesha having thousand heads to describe Sripada Srivallabha.

'My Dear! Sripada Srivallabha often said that he would come as 'Nrusimha Saraswathi'. Hiranyakasyapa got extremely wonderful boons. It might appear that it would be impossible to kill him. Even then, without transgressing the given boons, Narasimha avathar came and killed Hiranya Kasyapa in an unexpected way. It saved Prahlada who was His great devotee. Prahlada said that Swami was there even in the pillar. Swami manifested from the pillar. **In Kaliyugam, the doubts, whether God is there or not will be many. Datta Prabhu manifested to destroy the ego of kaliyuga Hiranya Kasyapas and to protect devotees like Prahlada. The speciality of Narasimha avathar was to prove the presence of God. The Datta avathars Sripada Vallabha and Sri Nrusimha Saraswathi have come with two main purposes of destroying the ego of people ridiculing God and to protect devotees like eye lids to the eye. There is nothing that Sripada can not do.**

While Tirumala Das was telling me like this, a doubt came into my mind. 'I am writing Sripada Srivallabha Charithamrutham on palm leaves. On what medium do the people write it in future? Presently things are running in Salivahana saka. It is said that in future, the Christian calendar will come into vogue. Indeed when did the 'Niryanaam' of Srikrishna take place? When did this kaliyuga start? I will believe that Sripada Srivallabha is an avathar of Datta if He gives the above information according to the calendar that will be in vogue in future and on the medium that will be used by them at that time.' Without telling these doubts in my mind to Tirumala Das, I was looking at the metallic 'sanagalu' smiling and pretending to be listening to what he was telling.

Meanwhile Tirumala Das's voice got choked. He was unable to speak, I heard an unbearable sound. After hearing the sound, I could not hear anything and became totally deaf.

Oh! Within a moment, I became deaf and Tirumala Das became dumb. While Tirumala Das was trying to say something, no word was coming from his mouth. Even if I tried to listen, I was unable to hear even a small sound. Then I thought in my mind. 'I have got a doubt which ought not have occurred. As a result, I became deaf. Will it be a permanent deafness? Oh! My God! What should I do now?'

The Sanagalu offered to Sripada and became pieces of metal,

got arranged in letters 'Sripada Rajam Sharanam Prapadye.'

Meanwhile, the 'sanagalu' which transformed into metallic pieces got arranged themselves in letters as 'Sripada Rajam Sharanam Prapadye'. On that, a small white paper appeared. As we looked, it started becoming bigger. It transformed into the shape of a rectangle. It was thinner than palm leaf. It was smooth to touch. Black coloured letters were being written on that in an extremely beautiful fashion. They were written in Telugu as follows:- **"Sri Krishna's Niryanam (ending of avathar) happened on 18th of February in the year 3102 B.C. in the night at 2 hrs. 27 minutes and 30 seconds. That was the year 'pramadi' the first day (padyami) of the first half of the month of 'Chaitra', Friday, Aswini star. After Srikrishna's Niryanam, "Kali" entered."**

I was sweating. All the water in my body was coming out in the form of sweat. My body was shivering. I confirmed that Sripada was here incognito. I thought, 'What! My ill-luck. It is only a dream that I will reach Kuruvapuram. It will not be a surprise if Sripada takes the Avathar of Narasimha and kill me. What can I do if Sripada orders Tirumala Das to beat me and wash me as he does with clothes. If Prabhu orders, Tirumala Das would definitely beat me on to the rock, wash me and hang me for drying. Some Gurus claim themselves to be "atma jnanis", commonly teach certain things related to Brahma Jnana to their disciples and praise them for the purpose of getting money in return. Similarly the disciple develops ego as he has been praised by a particular Guru. Such Gurus and disciples both are inefficient. **It is Sripada's entertaining play that Tirumala Das born in washerman caste is teaching Brahma jnana to me, born in a Brahmin caste.** The people around are busy in their profession related to washing clothes and can not discuss such difficult subjects and cannot even understand. Whatever may be, only Sripada Srivallabha is my refuge.'

I looked at Tirumala Das. His face was peaceful and was glowing with divine glow. I felt that Tirumala Das was a Brahmin and I was a rajaka with a soiled mind.

The metallic pieces slowly got their original shape as 'sanagalu'. Tirumala Das said, 'In accordance with the orders of Sripada, after leaving this body, I have to stay in 'Hiranya lokam' for some time and take birth again in Maratha desam.'

I said, 'Sir, did Sripada order you to take another birth after leaving this body? Please tell me that story and make me blessed.'

Tirumala Das said, 'Once, I took the washed clothes to Sripada's grandfather's house. **Sumathi Maharani's maternal uncle Sridharavadhanulu had kept Sripada on his shoulders and playing with him. He was singing 'Datta Digambara! Datta Digambara!, Datta Digambara Avadhoota!'** Then Sripada was a two year old boy. He was shouting and

playing on Sridhara Avadhanulu's shoulders. That sight was very pleasing to the eyes. I said, 'Sripada Vallabha Digambara!' Sridharavadhanulu looked at me. Sripada said, 'Nrusimha Saraswathi Datta Digambara!.' Thus Sripada taught in his own style that He was indeed born as Datta Prabhu previously, he was now on the screen with the name Sripada Srivallabha and, after going behind the screen, he would come later as Nrusimha Saraswathi.

Samardha Sadguru Himself comes as Shiridi Saibaba

Sripada said, 'Grand father! I decided to take avathar as Nrusimha Saraswathi in Maratha land. I am telling Tirumala Das also to come to Maratha land.' Sridharavadhanulu could not say anything. I said 'where ever I am, in what ever form and in what ever birth you are, it is your duty to look after me with grace. I have a special liking in your Balakrishna form.' Sripada said, 'Tirumala Das! You will be born in Maratha land in Rajaka caste with name 'Godge Maharaj'. You will become sacred in the service of poor people in distress. My Samardha Sadguru Avathar will come in Dheesila Nagaram as 'Saibaba' in the Muslim attire. You will certainly receive my grace through that Samardha Sadguru Avathar. As you are fond of my form of Balakrishna, you will be chanting, 'Gopala! Gopala! Devaki Nandana! Gopala!' I will give darshan in your mind's eye always. After leaving your body, you will stay in Hiranya lokam for sometime and later benefit people as Gadge Maharaj. This is my boon to you and my assurance.' Thus He blessed me.

'Sridharavadhanulu came into ordinary state after sometime. It was all confusing to him. Meanwhile Sumathi Maharani called her maternal uncle. As he was completely covered with 'Maya', he again thought Sripada as an ordinary boy.'

I said 'Sir! I have a doubt. Srikrishna has said in Bhagawath Gita that the fruits of karmas are not preventable. How does Sripada destroy 'karma' without transgressing the rules of karma?

The fruit of donation to Sadgurus, Satpurushas and Yogis

Tirumala Das said, 'Srikrishna said the fruits of karmas had to be experienced. But He did not say that they should be experienced only in awake state. They can be experienced in 'dream' state also. **The karma, which is to be experienced physically for 10 years, can be experienced as mental torture or mental pains in dreams for a few hours and can be liberated from karmas. The sinful karma also can be destroyed by serving satpurushas, yogis and giving donations and offerings to Gods. The deities of Gods are sacred forms. By offering to them, our sin gets transferred to them and their merit will come to us. By donating and doing service to meritorious people also, such transfers take place. Sadguru takes service from disciples and through that service, takes his sins and transfer his fruit of tapas to them. The fruit of sin has to be borne by someone or other. But, as the deities of Gods and**

Goddesses, and the 'avathar purushas' are forms of agni and light, they will be able to burn away the sins they take from devotees. Even when we offer leaf, fruit and flowers etc., there will be transfer of our sins and their merit reciprocally. If the intensity of our prayer, devotion and surrender is more, the transfer also will be in a large scale. Sometime Sripada will also transfer the sins of his devotees to lifeless materials like stones. By breaking these stones and in different strange ways also he would destroy the fruits of karma. I will tell you an example for this, Listen carefully.

From the time of birth, there used to have problem of milk feeding to Sripada. Sumathi Maharani did not have enough milk flow for her child. There was a cow in their house. There was a necessity of a very little milk to offer to 'Kalagni Shaman Datta', whom they worship in their house. That cow used to give only that small quantity daily, but it would give milk normally to its calf. This was a strange behavior.

Sripada sometimes used to enter the puja room secretly and drink the small quantity of milk kept there even before it was offered to Kalagni Shaman Datta. On such days, Sri Appala Raju Sharma used to offer a piece of Jaggery as 'Naivedyam' and be without food the whole day. Because husband did not eat anything, Sumathi Maharani also would not eat on that day. After 'Naivedyam', Sripada only used to drink that milk. The parents were feeling unhappy for not being able to give enough milk for the divine child in their house. Venkatappaiah Shreshti and Narasimha Varma tried many times to give a cow which gave milk is plenty, to Sri Appala Raju Sharma. But their trials were all futile. Appala Raju Sharma would never accept any donation. That was his firm decision. He felt that by accepting donation, one would acquire sin. Because he was a Veda pundit, he used to accept the 'sambhavana' offered in Vedic assemblies. His income on 'pourohityam' was also very little. He used to go to Narasimha Varma and Venkatappaiah Shreshtis houses only for 'pourohityam'. If they tried to give more money than what was usually offered on such occasions, he would get angry. Appala Raju Sharma would not take anything from his father-in-law Satya Risheeswara. Sumathi Maharani's birthday was on full moon day in the month of karthik. On that day only he used to take food in the house of Bapanarya. On his birthday also i.e. on the third day of first half of the month of Vaisakha also he used to dine in his father-in-law's house. Later, on the birth day of Sripada also i.e. on the Ganesh Chaturdhi day, he would eat in Bapanarya's house.

Thinking of the plight in the house, Sumathi Maharani one day told her husband, 'Nadha! My parents are rich people. More over, they have Vedic sanskaaras and follow austerities. I am not seeing anything wrong in accepting a cow from my Malladi parents. We are unable to give enough milk to fill the stomach of Sripada. I pray you to coolly think over this matter!' Appala Raju Sharma said, 'Soubhagyavathi! What you say is true. Satya Risheeswara is sinless, so there is nothing wrong in accepting a cow from him. But it is very essential to have the concurrence in accordance with

dharma shastras. Many great people have indicated that Sripada is a Datta incarnation. Many extremely surprising things have been happening from before the birth of Sripada till now. If this is Datta's new avathar, our cow can itself give milk in plenty or He may see that you have enough milk. Moreover, our elder son Sridhara Raju Sharma is blind and the second son is lame. Sripada could have released them from their physical lameness. You discuss this matter with your father or ask Sripada himself. It is not proper for God to put me in the trouble of breaking my principle.'

Sumathi Maharani brought this to his father's notice. Bapanarya smiled and said, 'My Dear! All this is Sripada's leela. Sripada is adept at not only solving problems but also in creating problems. I have noticed with 'yogic vision' that Sripada is Datta Himself. We have plenty of cows in our house. It is agreeable to me to give a cow. It is also a great pleasure to me. Data Prabhu is fond of cow milk very much. As told by your husband, the concurrence of 'dharma shastra' is essential. Oh! What is this adversity of fate? There are many sons-in-law who try to extract material benefits from fathers-in-law. But my son-in-law is equal to Agni. We will become fools if we try to disturb his principles. Your husband will not accept the donation of cow unless he gets the clear concurrence of the 'pancha bhutas'. If Sripada releases his elder brothers from their physical defects, His debt attachment with your family gets snapped. Once relieved of debt, Datta will not stay as a child in your house. He becomes a 'jagat guru' and goes out to uplift the world. So, you do not ask Sripada even by mistake to remove the physical lameness of His brothers. Everything is under the control of 'time'. The time is under the control of Sripada. If Sripada wishes, you will certainly have milk in plenty. But the debt attachment between you and Sripada will break. Released from debt, this Datta Prabhu will not limit Himself to our house, but run away to perform the role of 'viswa guru'. If Sripada wishes, the cow in your house may give plenty of milk leaving its strange behaviour. Then there will not be any problem at all. So have some patience. This difficult problem created by Datta will be solved by Datta only.'

Then Shankar Bhatt asked, 'Sir! What is the reason for Sripada's both elder brothers being born with physical disabilities? Are there any faults in 'karma' related to their family?'

Tirumala Das said, '**My Dear! Sri Dattatreya manifested in the evening sandhya (dusk). Sripada manifested in the morning sandhya (dawn). Sri Nrusimha Avathar will come in mid day in 'Abhijit' lagna. Datta's leelas are profound.** After evening sandhya, darkness will prevail. Jeevas will be in the state of sleep. So Dattavatharam took the complete responsibility of the process of transformation in 'yoga sadhana' and made jeevas go into blissful sleep. It was all darkness for 'jeevas' not knowing which way to go, what to do and in which direction of transformation they should move. **The special feature of Datta avatharam is to achieve the transformation without the jeevas noticing it.** Without putting any effort or with a

small effort, jeevas travel towards transformation in the greatest depths of their inner chaitanyam (consciousness). This is not limited only to Bhumandalam.

Sripada's arrival occurred at dawn. At dawn, Surya Bhagawan's (sun) all powers bloom at a time and sanctify the jeevas. Their 'atma' is the representation of Surya. It indicates that the different powers in jeevas will awaken and dance in different planes and transform into endless diversity. The mid day Sun has a fierce terrible (very hot) form. The aim of Nrusimha Saraswathi avathar is to awaken the jeevas by scattering all this powers in plenty. All these things are related to His consciousness spread all over the universe.

'Kala Rathri' passed between Datta avathar and Sripada Srivallabha avathar. That was purely the form of great darkness. Indicating that darkness, Sripada's eldest brother was born blind. After the night passed, the situation was full of doubts, non belief in God, bad arguments and distorted interpretations. Indicating that situation, Sripada's second elder brother was born with lameness. **Any jeeva can get the grace of Sripada Srivallabha only after leaving the darkness of Tamas and overcoming the mental wavering of bad arguments, doubts and distorted interpretations.** This is the secret thing in this. This is the thing related to the transformation of jeevas.

There were some faults of karma also related to the family. Though Appala Raju Sharma belonged to vaidik Brahmins of velanati mandalam, their family had the authority on the village. Sripada's paternal grandfather was the officer for Ayinavalli village. In their family, the post of head of village will go the eldest son. Sripada's grandfather's name was Sridhara Ramaraja Sharma. It was their tradition to have 'Raju' at the end of their name among Brahmins who had the authority on the village. 'Sharma' indicates Brahmin caste. The village people had to pay the taxes to the Jamindar whether there was a good crop or not. It was the responsibility of the village officer to forcibly collect the taxes.

So Sridhara Ramaraju Sharma had to collect taxes on the orders of jamindar even with cruel methods whether he liked or not. It was his duty and also his dharma. Even then, in the eyes of God, it was a sin. Appala Raju Sharma's eldest brother got the authority on the village. As a result of the sinful acts of grandfather, Sripada's eldest brother Sridhara Raju Sharma and his next elder brother Rama Raju Sharma were born with physical disabilities. **Though Sripada was indeed Datta avathar, he also had to bear the result of the small sinful acts of his grandfather. That was the reason why He had the problem of not having enough milk to drink. Viswa Prabhu applies the rules he made to Himself also. Though He came as avathar, He also suffered the result of karma to set an example.**

Sri Pynda Venkatappaiah Shreshti and Sri Vatsavai Narasimha Varma used to treat Sripada as their own grandson. So they thought at length how to get over the milk problem of Sripada.

Varma called Sri Shresthi and said, 'Sir, you have to find out a proper solution for this.' Sri Narasimha Varma had some cows, descendents of the famous cow 'Gayathri'. Among them, Shresthi bought one cow with all auspicious qualities from Varma. The money generated by selling the cow was safely kept aside by Varma. Meanwhile, Appala Raju Sharma came to Varma's house for 'pourohityam' (to perform a ceremony). Varma gave the money, got by selling the cow to him. That money was much more than the money normally given as 'sambhavana' for performing ceremonies. Appala Raju Sharma, took only the amount normally he deserved and rejected the rest of the money. Varma also did not agree to take back the remaining money. He said he would not take back the money given as donation as he was born in a good Kshatriya family. This quarrel came to Sri Bapanarya. Brahmana parishat was assembled. In the assembly, Bapanarya announced. 'If anyone is willing to take this money rejected by Appala Raju Sharma, he can take it.' Many Brahmins started vying with one another to get that money. This was all a strange thing.

Then a Brahmin youth by name Papaiah Shastri said, 'Sripada is not born with Godly powers. If he is a God, why will this strange situation arise? If he is Datta, why will he not save his brothers from their physical disabilities? The things that happened are purely incidental. It is a great sin to blow up things out of proportion. I am a devotee of Datta, I also got 'Swetharka Raksha' from Guru. Every day I am doing much 'japam'. I cannot get blemish even if I take any donation. This money may be given to me as I am the suitable person.' Brahmin parishat had given that money to him. The money was enough to buy a good cow. After the assembly was over, Papaiah Shastri went home with pride of success. His maternal uncle was at his house. Both talked for sometime. Papaiah asked his uncle to take food and go. He replied that he would take food only once in a year and now it was not possible to take food in his nephew's house. He quickly left that place.

After his uncle left, Papaiah sat thinking. His wife came and said, 'Swami! Your uncle, who just came and went was looking exactly like the one who died last year. Papaiah was startled. He thought, 'I had only one maternal uncle. He died last year. Then who is this uncle? My mind was entangled in illusion. Though I have some people who are like my uncles, none of them resembled him so well. Have I seen the 'preta atma' of uncle?' His heart started beating quickly. "I had no connection with 'preta, bhuta, pisachas, though 'mantra' or 'tantra'. Am I falling into disfavour of Sri Datta, whom I have been worshipping? Am I entering a bad period now? Uncle said while going 'I hope you will be meeting me soon.' 'Those words were causing pains in many ways.'" He had a doubt that he would die soon and meet his uncle in other lokas. His heart became heavy. He started chanting, 'Om Dram Dattatreya Namaha'. He could not do japam on that day with concentrated mind. He went to have darshan of Swayambhu Datta in Kukkuteswara temple. He sat in dhyana thinking of Datta. In dhyana, Datta was seen without head. His mind was wavering there also to do japam. While the priest was giving 'prasad', he felt as if he was giving 'prasad' after dipping in a poisonous vessel. The priest was telling something with a smile. Pappaiah was hearing 'Take the

prasad and die quickly'. When Papaiah came home, he could not see the kumkum on the forehead of his wife. He scolded his wife why she took off the kumkum even though he was alive. It was strange for her to see her husband scolding like this when she had a big kumkum, the size of rupee coin, on her forehead. Rumours spread quickly that Papaiah lost his mental balance. In Peethikapuram, rumours and criticism were in plenty. Papaiah was given mental treatment and treatment for possession by spirits. He was telling that he had no madness and whatever he was telling was all true. The people there talked among themselves that even a mad man sometimes would talk with reason. Papaiah's wife had a good idea. She thought that it was all because her husband scolded Sripada. She thought that it was better to surrender to Sripada who came with a body and glowing with divine manifestations rather than worshipping the deities made of rock.

She came to Sripada's house. She lifted him and kissed him. When no one was around, she expressed her plight to Him. Sripada said, 'Aunty! All this will subside with a minor adjustment. I am telling you this because you are like my mother. Without making any delay, you construct a new house. When you and uncle enter the new house, with vastu puja, everything will settle down.

Without telling any one that Sripada ordered her to do like this, she explained to her people that they had all these problems because they were residing in a rented house and so they should construct a new house of their own. She could convince them. Someone gave Papaiah one ruined pit as 'donation'. They immediately got it filled up. All the money got exhausted and gold and other things were sold to construct the house. They took some loan also. They brought stones from nearby hill, broke them into pieces and used in the construction of the house. After they entered the new house, Papaiah became healthy.

My Dear! Shankar Bhatt! **Papaiah was passing through 'Mriyu dasa' (impending death). Sripada saved him from dying at an early age. He destroyed Papaiah's karmas by making him suffer mental torture, insult and money spending. Not only that, Papaiah's bad karmas were attracted into the big stones and by breaking them, the karmas were destroyed.** The ways used by Siddhas and Avadhootas to annihilate karmas will be very strange. Sripada told Papaiah after he recovered. 'You are a foolish person. You have no mind. You are an unfortunate fellow who can not recognize the deity, which you wholeheartedly worship when He comes in a human form. You believed that the stone idol was your only saviour. I am the Datta who attracted the fruits of your sinful acts into the stones and by breaking them into small pieces destroyed your karma. Thus I also granted you a new house. If you keep belief in this Datta in human form, I will attract all your 'samskaras' (tendencies) into my body and destroy them and protect you. The fruit that is granted by God, depends on the thinking of His devotee.'

After this leela, Papaiah recognized Sripada Srivallabha as an avathar of Datta.

Sripada's milk problem was painful to Sri Shresthi and Sri Varma. They came to Sri Satya Risheeswara and asked, 'Oh! Rajarshi! Like Janaka Maharaj, you are a Brahmajnani and always remain merged in Brahman inspite of being in the world. We have a small request. You have to give your acceptance.' Bapanarya said, 'Without telling the request, how can I give acceptance? Without hesitation, tell me what the matter is. If it is within the limits of dharma, I will certainly give my acceptance.' Then Shresthi said, 'I purchased a cow having auspicious features, a descendent of Gayathri from Sri Varma. I am thinking of giving it to Sri Appala Raju Sharma who is our 'purohit'. If that cow's milk is used for Sripada, we do not want anything more.'

After hearing Shresthi's words, Bapanarya said, 'Ok! Ok! Bring that 'Gomatha' (cow) to our house. We will try to give it to Appalaraju. The presence of Gomatha with auspicious qualities in Appala Raju's house will be good both for donor and donee. '

Gomatha was brought to Bapanarya's house. Appala Raju Sharma refused to take it as donation. There is a place called 'Satopatha' in Himalayas. Dharma Raja and others started for 'swarga' from that place only. There was a Mahatma there by name 'Sacchidananda' Avadhoota. His age was some centuries. He was the disciple of Sri Visweswara Prabhu of 'Kaivalya Srungam'. Sri Visweswara Prabhu told Sri Sacchidananda Avadhoota that, he had manifested in the form of Sripada Srivallabha in Peethikapuram and the Avadhoota should go there and see his child avathar and be blessed. Sri Avadhoota came to Peethikapuram. Sri Bapanarya welcomed him with honours. He saw Datta Prabhu in the form of Sripada Srivallabha and got his life fulfilled. The milk problem was brought before him. Sri Avadhoota emphasized that Appala Raju Sharma should accept the donation of cow, Sripada was indeed Datta Prabhu and they should not lose the opportunity of great service of giving cow milk to Datta Prabhu with useless rules. Brahmin parishad asked for proof to say that Sripada was Datta Prabhu. Avadhoota said that he would get the proof from 'pancha bhutas'.

The Pancha Bhutas depose that Sripada is indeed Datta Prabhu

Yajnam was started. Bhumatha said, 'As Sripada is Datta Prabhu, there is nothing wrong in Appala Raju Sharma taking the cow as donation. Anything given by father-in-law to son-in-law with affection can not be counted as donation. Satya Risheeswar can take the cow from Shresthi and give it to his son-in-law as gift.' After the Yajnam was started, it rained heavily all over except at the place of Yajna. This was taken as second proof. Agni Deva Himself had received the 'Havisssu' in person and explained that donation of cow was not a sinful act. This was taken as third proof. The vayu deva shook up everything around with his might except the 'yajna sala'. This was taken as fourth proof. A divine voice was heard from the sky that Sripada was indeed Datta Prabhu. After knowing the indications given by 'Pancha bhutas', Appala Raju Sharma accepted the donation of cow. Shresthi got the fruit of cow donation. So, it was decided that the price of cow should be given

to Appala Raju by Narasimha Varma. In this way, Shreshti and Vatsavai got unprecedented merit in the presence of Sri Avadhoota.

Previous birth story of Sumathi and Appala Raju

Sri Avadhoota said, 'People of Peethikapura! What sort of foolish people are you? You are unable to recognize Sripada as Datta Prabhu who is moving in front of you. Worship had been going on to the stone idol of Swayambhu Datta for many thousands of years. The Prabhu who is in the form of stone has become dynamic and manifested with a body as Sripada Srivallabha. Praying Him to take Avathar and rejecting Him when he takes Avathar will be sinful. I, having many hundreds of years of age, came here to have darshan of Sripada. **The famous Vishnu Datta and Susheela mentioned in Datta Puranam are now born as Appala Raju Sharma and Sumathi Maharani.** There was a Maharshi by name Labhada in '*Krutayuga*'. He became eligible for Sri Datta Prabhu's special grace. He prayed Datta that he would like to see Him as a child and would like to rear that 'complete parabrahma' with fatherly affection. Sri Datta Prabhu said that his desire would be fulfilled during Krishna Avathar. Labhada Maharshi was born as 'Nanda'. His wife was born as Yashoda. Because of the merit of worshipping Siva at 'pradosha kala' on Saturday, Sri Krishna grew up as the child of Nanda and Yashoda. But in 'yadava caste', 'Musalam' developed and all Yadavas perished. Nanda Raju was born as Bhaskara Acharya with house name '*Ramadagula*', when Sri Ambica was born as Vasavee Kanyaka Parameswari. When Arya Vysyas immolated in the Agni Kundam, atleast one person remained in each gothram, but, no one remained in Labhada Maharshi's Gothram. So it was decided that Arya Vysyas should compulsorily remember Labhada Maharshi. When Ahuthi in Agni Kundam was over, Sri Bhaskaracharya went into dhyana in the 'dhyana mandiram' in his house. One of the ancestors of Sri Bhaskaracharya was a devotee of Sri Rama. Once, Sri Rama gave darshan. At the same time, he had to go to serve his parents. So he asked Rama to stay there till he came back. Sri Rama's foot prints were there in their house clearly. Vasavi Matha appeared standing in those foot prints. Bhaskaracharya wept inconsolably. After a few moments, a child was seen at the same place. That child was none other than Sri Datta. Prabhu said, 'Thatha! Myself and my sister Vasavi move before your eyes as small children. How can we stay away from you? You are the Labhada Maharshi who has taken birth on this earth. Your 'gothram' has no survivors now. It is a common thing that happens when one does extremely great merit or extremely great sins. When you are Nanda Maharaj, you acquired great merit. When there is no one eligible to be born in that 'vamsam', no one will remain in that. With that great merit only, you are born now as Bhaskaracharya and have seen Vasavamba Avathar. As there are no survivors in Labhada Gothram, you are agitated without your knowledge.

Now I am giving you my assurance. The '*Ramadagula*' vamsam in which you are born will not perish. It will run till the end of kaliyugam. When I take the Avathar as Sripada Srivallabha, you will

have to be born as my grand father. At that time, you will have the house name 'Malladi' and will be known as Bapannavadhanulu. Malladi vamsam also will not perish till the end of kaliyuga.'"

Previous births of Samardha Ramadas, Sivaji Maharaj and Sridhara Swami

My Dear! In accordance with the promise given in Brihat Sila Nagaram, these things are happening now in Peethikapuram. **Sripada's eldest brother will be released from his blindness and he will become a great pundit. After leaving the body, he will stay in Hiranya Lokam for sometime. Then by the will of Sripada, he will be born as Samardha Ramadas in Sajjanagadha in Maratha desam. Narasimha Varma who got the fruit of donation of cow to Sripada, after leaving his body, will become a Chatrapathi with the name of 'Sivaji Maharaj' and strive for establishing Hindu Samrajyam. He will go to Srisailam and get blessings. He will become famous as the dear disciple of Samardha Ramadas. Sripada's second elder brother Ramaraja Sharma also will get liberated from his lameless and become a great pundit. After leaving body, he will stay in Hiranya Lokam for sometime and again will take birth as 'Sridhara' and become an Avadhoota.**

The divine power can not be comprehended and can not be transgressed

Whatever I say is true in every letter. Whether you believe it or not, truth remains Truth. If all people in the world argue that there is no Sun, the Sun will not disappear. **Divinity is very strange. The God has the power to create troubles to even rich people or even great kings who enjoy all riches. Similarly God has the power to remove the troubles also.**

In future Vayasapura Agraharam also known as Kokanadam, Syamalambapuram and Sri Peethikapuram together will become a great city. People from all countries, all breeds, and all sects will come to Peethikapuram on any one day in any one birth and have darshan of Sri Swami. Sripada's history will be written in Sanskrit. This book known as 'Sripada Srivallabha Charithamrutham' will be blessed by Sripada Srivallabha. By the will of Sripada, the palm leaf copy of the book will be treasured at a great depth under Sripada's birth place incognito. The installation of padukas and construction of temple will take place in his birth place. Venkatappaiah Shresthi, who could donate cow to Sripada, was blessed. There will not be any deficiency of wealth in his house. After staying in Hiranya lokam for some time, he will be born again in a wealthy vysya family in Maratha desam and will see the Avathar of Sri Nrusimha Saraswathi also.

My Dear! Shankar Bhatt! 'You can go to Kuruvapuram. May Sripada Srivallabha protect you always.'

End of Chapter 9

*****Victory to Sripada Srivallabha*****



Chapter 10

Description of forms of Lord Narasimha

I took leave from Tirumala Das and continued my journey towards Kuruvaparam. My hairs were raising end on as I think of Sripada's leelas in my mind. On my way I saw an Aswatha tree at a distance. That was mid day. I was very hungry. I thought of asking for food if there was any Brahmin Agraharam nearby and take rest under the 'Aswatha' tree. I could barely see some one taking rest under the tree. When I went a little nearer, I saw that person having 'yajnopaveetham' (the sacred thread).

I came near the Aswatha tree. That new person respectfully welcomed me and asked me to sit. From his eyes grace was flowing. There was a 'jangidi' (a basket) in front of him. There was no food material in that. Only one copper vessel was there. He was often repeating Sripada Srivallabha's name. I asked him curiously 'Sir! Are you a devotee of Sripada's divine Sricharanas? Did you see that great sacred person?'

He said, 'Sir, I was born in a good vysya family. My name is Subbaiah Shresthi. I lost my parents in my childhood. There was plenty of wealth in our house. I used to go to distant places and do buying and selling of many different kinds. I often would go to Kancheepuram. There I got in touch with a prostitute by name Chintamani. I spent a lot of money carelessly. One Brahmin by name Bilvamangala also used to come to Kancheepuram for business purpose from Palakadu Malayala Desam. He would sell 'scents' to Arabic people and take diamonds and horses from them. Sometimes we would do business together. Kings used to buy good horses from us. Because of ill-fate, both of us fell from righteous path because of the association with the prostitute.

The business we were doing with Arabic people went on enthusiastically for sometime. Later they took great amount of money from us and gave poor quality horses. We lost heavily in business. We lost our property also. My wife died of mental disease. I had a son who was mentally retarded. He also died early.

My Dear! Our village is Sri Peethikapuram which has the 'pada gaya' tirtham, which can be called greatest among the thirthas. Because of ignorance, I used to blame Gods and Brahmins. I was very tough in recovering dues. Once, many relatives came from Ayinavilli to the house of Sripada's father Appala Raju Sharma. He did not have enough money to arrange food for all of them. If he went to Venkatappaiah Shresthi for food materials, he would not take money from Appala Raju Sharma as he was their purohit. Then it would become donation. But Appala Raju Sharma would not accept any donation. In unavoidable circumstances he took the material costing 1 varaha from my shop. After the relatives went, I pestered Raju Sharma to clear my dues. Raju Sharma replied that he had no money in his hands and he would repay whenever he got the money. I was an expert in

collecting compound interest. Time was running. I calculated interest on interest and demanded that he would have to give me 10 varahas. Appala Raju Sharma would have to sell his house to pay me that much money. According to the rates prevailing in those days, it would be sufficient to take possession of that house and give back one or two varahas to him. I would tell this in front of many people. My desire was to make Raju Sharma a homeless person. Noticing my bad thought Venkatappaiah Shresthi said, 'Oh! Cruel fellow! You are talking as you like, blinded by your wealth. If you insult our purohit, it is like insulting us. If you do not change your ways, you will be losing severely; you will go to Rourava Narakas if you torture Raju Sharma who is more sacred than Agnihothram'.

Once, Sripada was at the house of Venkatappaiah Shresthi. I sarcastically told Shresthi, 'If Raju Sharma cannot repay my debt, he should send any one of his sons to serve in my shop. One son is a blind fellow and other son is a lame fellow. The third one Sripada is a mere three year old boy. How will my debt be cleared? Venkatappaiah Shresthi was hurt badly. Tears started flowing from his eyes. Sripada wiped those tears with his divine hands and said, 'Thatha! Why do you fear when I am here? I was the one who killed Hiranyaksha and Hiranya Kasyapa. It is not difficult for me to clear the Subbaiah's debt.' Sripada looked at me and said, 'I will clear your debt. Let us go. I will work in your shop and clear your debt. But after the debt is cleared, 'Laxmi' will not stay in your house. Think about it.'

Blinded by ego and cruelty, I agreed. Venkatappaiah Shresthi lifted Sripada on to his shoulders, came to my house and said, 'I will work in your shop in place of Sripada. Is it agreeable to you?' I said 'yes'. Meanwhile a jatadhari (having long matted hair) sanyasi came to me and asked where the shop of Subbaiah Shresthi was? I said, 'I am Subbaiah Shresthi. This is my shop.' He said, 'Sir! I need a copper vessel urgently. Let the rate be high. Please give me the vessel immediately. I will take it and go away.' I was having thirty two copper vessels. But I said I had only one copper vessel with me and if he gave me 10 varahas, I would give it. He immediately agreed. But he put a condition that Sripada sitting in Venkatappaiah Shresthi's lap should give that copper vessel to him with His own hands, Sripada agreed. The jatadhari took the copper vessel from Sripada's hands. Sripada was laughing. Jatadhari also started laughing. Sripada told Jatadhari, 'your wish is fulfilled. Laxmi will reside stably in your house. You end your sanyasa deeksha and go to your house. Your wife and children are waiting for you.' Jatadhari went quite happily.

I had a desire to insult Venkatappaiah Shresthi and Appala Raju Sharma. That desire was fulfilled now. With pride I said, 'today I got good amount of money by selling this copper vessel. I conclude that Appala Raju Sharma's debt of 10 varahas has been cleared. From this moment Sripada is released.' But Venkatappaiah Shresthi told me to say this under oath in the name of Gayathri. Being dull headed, I said so.

My Dear! Shankar Bhatt! **If some one received even a small piece of copper as graceful Prasad from avadhootas or Siddha purushas, he will get plenty of wealth.** So the Jatadhari, who took the copper vessel from Srivallabha Himself the embodiment of Sri Datta, was highly fortunate. I was extremely unlucky. The Laxmi 'amsa' embedded in my body, mind and 'atma' started waning. **Sripada's leelas are unpredictable and cannot be comprehended. The words spoken in front of Him become true.** I laid that I had only one copper vessel, when infact I had thirty two of them. Sripada made my 'lie' true. After Venkatappaiah Shresthi and Sripada left the shop, I found that there was only one copper vessel instead of thirty one. I did false calculations and demanded ten varahas from Appala Raju Sharma. Accordingly, He saw that I got ten varahas. Through this leela, Sripada removed certain misunderstandings of Appala Raju Sharma. The times before Sun rise and before Sun set are very sacred. It gives special good results if one does 'Agnihotra' in the morning sandhya (dawn) and sayam sandhya (dusk). During dawn, all the powers of Sun will be ready to explode. During dusk, all the powers of Sun will retreat into Him.'

I said, 'Sir! I heard that the power of merit is reduced by taking donation, but I am hearing from you that one gets sin by not taking donation. I did not understand this. You are telling that Sripada is an avathar of Dattatreya. People say He is an avathara of Narasimha and Siva in different ways. I also do not understand how Anasuya tatwam remain merged in Siva. Please explain clearly.

Subbiah Shresthi said, 'Sir! You are hungry. Sri Vallabha tells His devotees to give food and water to those who come to their house without considering their caste and creed. You take food first. There is a water tank nearby. You take bath and come. Meanwhile I will go and get two plantain leaves from that nearby plantain groove. We have 'Beerakaya' (ridge gourd) dal along with rice. That will be very tasty like Amrit.'

I was surprised. In that Jangidi, there was only one copper vessel and nothing else. There were no groceries, fruits or tubers. More over he was telling that Beerakaya dal was there to be taken with rice. Whatever it was, I thought of going to have bath first. Subbiah Shresthi went towards plantain trees.

I went to water tank, had bath and came back fresh. Subbaiah Shresthi brought two plantain leaves. He got few palmleaves from nearby palm trees and made them into small containers. I was looking at this strangely. He closed his eyes and did dhyana for a moment. Then he took the copper vessel and poured water into those two palm leaf containers. It was a wonder to see water coming from that empty copper vessel. After that from the same copper vessel, he served 'Beerakaya' dal on the plantain leaf. Later he served rice. We both took that food, which was in plenty and was also very tasty, as prasada. After we finished our meals, that copper vessel remained empty as usual.

The effect of Siva worship at Sani pradasha

(evening sandhya on Saturdays)

Saneeswara (Saturn) is the one who makes people do karmas. There are two shadow planets Rahu and Ketu. Rahu gives effect similar to Saneeswara, Ketu will give effect similar to Angaraka (Kuja). Saneeswara, who is responsible for doing karmas, is the son of Sun, who is the witness of all karmas. **So the evening sandhya (dusk) on Saturday is very powerful. The powerful Tithis for Rahu planet are chaturdhi (fourth day) and triodasi (thirteenth day). The effect of great sins committed in previous births will be completely annihilated for people who worship Siva in the evening sandhya on Sani triodasi day. Sripada was born in Chitta star which is the star of Angaraka (Kuja).** So if people worship Sripada in Chitta star, all the ill effects that occur due to all planets will abate. Angaraka planet is responsible for wars, troubles, untimely deaths due to shastras (weapons) and astras (weapons powered by mantras) and leading life with debts and mundane problems. **'Runa' is sin. 'Aruna' is not having sin. Sripada will shine with Aruna (red) colour on Chitta star day and on Tuesdays. He will be in the form of Arunachaleswara in those days.** Venkatappaiah Shresthi, Narasimha Varma and Bapanarya used to participate in Siva worship on sani pradhosha. On that day, Appala Raju Sharma also would observe strict austerities and Akhanda Lakshmi Soubhagyavathi Sumathi Maharani would be in dhyana on Anasuya mahatattvam merged in Siva swaroopam. As an effect of that 'tapas', Sripada's manifestation occurred. So Sripada indicated to his father silently that taking money from Venkatappaiah Shresthi, Narasimha Varma or Bapanarya, would not be counted as 'daanam' (donation) and if money was not accepted from them it would be counted as a great sin. Shankar Bhatt! **Sripada has all forms of Gods in Him. He is the Maha tatwa which is beyond all Gods. People who can get His darshan, sparshan (touch) and sambhashan (talk) are really blessed.'**

Subbiah Shresthi continued to tell 'The Story of Sripada freeing his father from debt in this way, spread like a wild fire throughout Peethikapuram. Sripada was a three year old boy. Tears flowed from the eyes of Appala Raju Sharma continuously. Sumathi Maharani held her dear son to her heart and remained in ecstasy for a long time. Venkatappaiah Shresthi, Narasimha Varma and Bapanarya came to Raju Sharma's house. Sripada said that it was the duty of son to liberate his father from debt. I was also invited to come to Raju Sharma's house. In the presence of all elders assembled there, I declared that Raju Sharma's debt was cleared. Raju Sharma did not agree to that. He questioned how his debt was said to have been cleared when some jatadhari came and bought a copper vessel. Then there occurred an interesting discussion in this way.

Bapanarya questioned Sripada 'Do you know who that jatadhari was?' Sripada said 'Not only that jatadhari, I know about all jatadharis.'

The real form of Sripada

Bapanarya : You are a boy of three years. You are talking words beyond the comprehension of your age. Are you omniscient to know about everything?

Sripada : You are all thinking that my age is three years. But I am not thinking so. My age is many lakhs of years. I was there before this creation. I will be there after 'pralaya'. I will be there during the process of creation also. If I am not there, Srishti (creation), Stithi (protection) and laya (annihilation) cannot take place. I will be looking at all these as a witness.

Bapanarya : Sripada! If a small boy thinks that he is in 'Chandra Mandalam', it is not to be taken as he is in Chandra mandalam physically. There must be direct experience. Omniscience, Omnipotence and Omnipresence are the qualities of only the 'jagath prabhu' (Lord of universe).

Sripada : I am the 'adi tatwa' (supreme Brahman) present always and everywhere. Depending on the need, I express myself revealing that I am there. Simply because I have not expressed myself, it should not be taken that I am not there. I am present established in the annamaya, pranamaya, manomaya, vijnanamaya and anandamaya kosas (layers) of jeevas. Because of my presence only, they are doing their respective functions. If I give you the experience that I am there, you will be able to appreciate that I am there. If I have not given you the experience that I am there, that does not mean that I am not there. I am always there everywhere. All forms of knowledge are at my feet. This creation happened on my will only. Where is the question of surprise if I say that I am omnipotent?

Appala Raju Sharma : My Dear! You have been problematic to us from the beginning. You are repeatedly telling that you are Datta Prabhu. You are also repeatedly telling that you will come as Nrusimha Saraswathi in another avathar. People are like crows. They are telling that this is all drama, falsehood and foolishness due to mental imbalance and in many different ways. We are Brahmins. It is good to do the dharma karmas allotted to us. It will be construed as egoistic if we say that we are born with Godly powers and avathara purushas.

Sripada : Father! I do not deny what you say. We have to tell the truth. I was amused when the matter of my milk debt was raised. When panchabutas were made to testify, will it not be a lie if I say I am not Datta Prabhu. Seeing the Sun in the sky, if we say he is not Sun, he still remains Sun only. Truth is not affected by place and time. Our Peethikapuram brahmanyam think that they are bearers of body and human beings and are experiencing human tatwam. Similarly I am reminding you again and again that I am Datta having omniscience, omnipotence and omnipresence. Yugas may pass. Many worlds may pass through the stages of creation, existence and annihilation. But I, being Datta, remain Datta only.

Bapanarya : Sripada! After Jatadhari left, there remained only one copper vessel with Subbiah Shresthi instead of 31. Did you do any trick and made them disappear?

Sripada : Everything happens due to some reason as the effect of time and actions. No action happens without a cause. This is the rule in nature (prakruti) which cannot be transgressed. This Subbaiah Shresthi in previous birth was a priest in a Datta temple in a forest. In forest areas, very few people come for Datta darshan. He was mad with lust for women. Being a womanizer, he decided to sell that big Datta idol made of copper. The money he got by selling was given to his mistress. He told people that thieves stole the idol. The person who came as Jatadhari was a gold smith who was entangled in wordly bonds. In his previous birth, also as gold smith, he melted that Datta idol for the sake of money. As a result, he is now born as a poor man Subbaiah Shresthi is born in a wealthy house because he served Datta as a pujari (priest) for many years. The Datta idol melted by these two people was made into 32 copper vessels and was sold. In gold smith's house, they used to worship Narasimha Deva. The gold smith made these copper vessels in front of the idol of Narasimha Deva, so by the will of God, the 'amsas' of the 32 avathars of Narasimha Deva entered those 32 copper vessels.

In this birth, the gold smith who had the knowledge of his previous birth, served me with stable devotion. He prayed whole heartedly to remove his poverty. I gave darshan to him in his dream and told him to come to Peethikapuram and take the copper vessel from me. In return, I told him to give ten varahas to Sreshti and make me bond free. He did similarly and got blessed. I graced him in such a way that his financial problems were solved in an unexpected way. He was moving in the form of a Jatadhari to escape the people who gave him loans. Thus I know everything about that Jatadhari.

This Subbaiah Shresthi tried to extract ten varahas from our family unjustly. I ensured that he got ten varahas. But in return, I destroyed his merit of previous births. 'Oh! Subbaiah Shresthi! I know the romance and improper actions you did with Chintamani. Your story will remain ridiculous in history. You will live by selling eatables required for small children like me carrying a 'jangdi' (basket). My parents made food for their relatives with the money taken from you. I know the calculation more than you. Your money was sufficient to cook rice, dal and 'beerakaya' only. Otherthings were bought by my father's earnings. When you reach the pitiable state when you can not get even food, you will get water, rice, dal and beerakaya only from the copper vessel you have. You will get only that much to eat yourself and serve anyone present with you.' Thus he spoke sharply.

Sripada's face was fiery with divine luster. His eyes were like balls of fire. Again he said, 'Oh! Subbiah Shresthi! A buffalo will come to the southern entrance of your house tonight. It is an indication from 'Yama Dharma Raja' that your death is nearing. But I am showing mercy on you. You

cook rice, dal and beerakaya with your own hands and feed that buffalo. That is the only wish that buffalo has. After eating, it will die instead of you. From that moment, you will get message after message that you are becoming poorer and poorer. You take the 'jangdi' and do what I said. Later when you can not get even food, the copper vessel will favour you as I said.' Thus he said sharply.

Venkatappaiah Shresthi was frightened seeing an angry Sripada. Sripada said, 'Thatha! Are you afraid? I am indeed Narasimha Murthi. There should not be any doubt. I am Sripada Srivallabha. You are afraid that I will curse the vysya caste. You are afraid that I will curse that vysyas will become poor just as Vasavee Matha gave the curse that vysyas would have less beauty. Don't be afraid. **God will not differentiate castes and creeds. Similarly devotee also will not have caste or creed.** My attachment with arya vysyas is very ancient. Bapanarya was Labhada Maharshi in previous Yuga. I am giving you boon. Though the gothra (lineage) of Labhada Maharshi has become extint, Bapanarya's descendents will remain till the end of kaliyuga. The 'jangdi' I am giving to you is different. It contains Datta mithai (sweet preparation) in plenty. It wil not exhaust even if any amount is eaten away. **All the qualities of the 32 avathars of Nrusimha are in me. Mine is 33rd avathar. So when the 33rd generation is running in your descendants, when Bapanarya's 33rd generation is running and Vatsavai Narasimha Varma's 33rd generation is running, my Sripadukas will be installed exactly at the place of my birth. This is my assurance to Vatsavai family, Malladi family and Venkatappaiah family. If any one in the descendants of your families worships me in any way out of nine types of bhakthis, the Datta's dogs will be guarding him incognito. Vedas, Puranas and Upanishads will always protect them in the form of unseen dogs.'**

My Padukas will not be installed in Peethikapuram in any other way than what I have said today. I am bound by my promise always. Our house changes into many hands and reach your descendants. It will be called 'Datta Nilayam'. In front of this house, I came in the form of avadhoota, asked 'Bhavathi Bhiksham Dehi' and gave darshan to Sumathi Matha. My brother, in his next janma with the name Sridhara, will become famous as partial Datta manifestation. He will come on 6-7-1963 Saturday, 4-8-1971 Wednesday and 11-9-1970 Friday three times to the same place in the form of dog in subtle form and will eat bhiksha 'annam'. After sometime, one person of 33rd generation in Bapanarya's family will take food in your descendent's house in Datta Nilayam. This is My rule. My resolve is strong in fulfilling My promise.'

Venkatappaiah Shresthi held Sripada to his heart. Pleasure tears were flowing from his eyes. No word could come out of Bapanarya's mouth. Sumathi Matha was in a dilemma whether it was a dream or Vishnu maya. Appala Raju Sharma's mind became dumb. Sripada's both elder brothers were looking at Sripada with fear. They were wondering whether he was their younger brother or Datta Prabhu. My foolishness and sarcastic attitude had no limits. So, I said, 'Sripada! When the

shakti of rays took human form, they were present as wives in Krishna Avathar. Was it not womanizing? It is called 'leela' in the case of 'avathars'. But in our case, it is called womanizing. Why is this discrimination?'

Sripada said, 'Sri Krishna had eight wives and sixteen thousand Gopikas. Still he was a true brahmachari. He was not a womanizer as you think. It was not a bodily relation at all. They were wives as related to Atma. The atma which is borne (supported) is Bharya (wife). The atma which bears it is called 'Bharta' (husband). There is nothing else. When Devendra was cursed to be born as man, Sachidevi was born as Draupadi. Devendra took five forms and was born as five pandavas. Though Draupadi had five husbands, she had bed pleasure with only Arjuna. Dharma is different and the subtle dharma is different. Kunti Matha never took back her word. Draupadi chose only Arjuna as husband. The Matsya Yantra (the fish machine) was hit by Arjuna only. Dharma Patni (wife) has six qualities. In appearance she should be like Laxmi. Draupadi had plenty of grace in her. She should be like 'Bhudevi' (earth) in forgiveness and patience. Sahadeva knew the events that were going to happen in future. He knew that war would happen between Kauravas and Pandavas. But before that happened, many things were to happen. Some of them were distress causing events. When he thought of them, he would be restless. So while dealing with Sahadeva, Draupadi conducted herself with extreme patience. Bhima was a heavy eater. Because of more eating, he used to be extremely lazy. So, while dealing with Bhima, she behaved like a servant. Dharma Raja was the eldest in Pandavas. His mind was perturbed by many problems related to politics. So, Draupadi used to give good advice to Dharma Raja like a minister. Nakula was a skillful warrior who could wield his sword swiftly between two drops of rain water, without the sword getting wet. While practicing such sharp war skills, he would be having extreme hunger. So Draupadi used to prepare his food with good taste according to his mind's satisfaction and which was more useful for his skillful practices. She used to behave with Nakula like a mother who would understand the needs of her child and feed him without asking. She used to please Arjuna with her cleverness in giving bed pleasure like Rambha. Though she was having five husbands, she gave bed pleasure only to Arjuna without deviating from dharma.

Subbaiah Shreshti! Chintamani whom you took as your mistress did not give bed pleasure only to you. Bilva Mangala and many others experienced her body. When you go to have darshan of Panakala Swami in Mangalagiri in Guntur mandalam, Chintamani and Bilvamangala will meet you there in accordance with the effect of time, action and cause. You will bring them to Peetikapuram. Then I will teach you 'Dharma'."

Narasimha Varma took Sripada into his lap. Sripada told Varma, 'Thatha! Tomorrow we both will go in a horse cart to see our lands. For many days the Bhumatha present there has been praying me with anguish 'Sripada Prabhu!, please make me sacred by the touch of your feet.' I have a title

'Aarta trana parayana' (who comes to console people in distress).' Varma said, 'My Dear! Sripada! I have a small submission. We have lands near Peethikapuram. I want to establish a small village there and through those villagers I want till those lands. I will give the lands to the villagers for tilling for a small price. I feel it is good to appoint your father as 'karanam' to look after the jameendari affairs. We do not have 'Ayinavilli' 'karineekam' now.' Sripada said smiling, 'Thatha! You thought about your jameendari affairs only but not my jameendari affairs. This is not acceptable to me. You will tell my father to be the 'karanam' initially. Later you will say 'Sripada! You do the 'karineekam'. Ghandikota Sripada Srivallabha Raju Sharma remains in history as the Karanam of a certain village only. The 'karineekam' I am going to do is spread throughout the universe. I have my calculations. Everyday I see expenditure of crores of 'punya rasis' (heaps of merit), gems and corals with them. The purpose of my avathar is to move the 'kundalini' of universe. Like men, the villages, towns and sacred places also have kundalini. This is the yoga secret which can be understood only by those who knew 'sandra sindhu vedam'. The kundalini of Peethikapuram can be moved during the 33rd generations of Bapanarya, Venkatappaiah Shresthi and Vatsavai Narasimha Varma. Where is the hurry now? You make good utilization of this great sacred opportunity you got by luck.' 'My Dear! Shankar Bhatt! Narasimha Varma tried to keep Sripada in Peethikapuram permanently.

Sripada's Glory

Ignorance was in high percentage in me. As Sripada said that He himself was Sri Krishna, I questioned jokingly with ignorance. 'Sripada! You say you are Sri Krishna. Do you have eight wives and sixteen thousand Gopikas now also? Sripada said with a smile, 'the eight types of prakruthi are my eight wives. Mine is a complete avathar with all sixteen 'kalas'. From my body, from my mind, and from this divine atma called Sripada Srivallabha avathar, powerful vibrations keep emanating every moment in all the ten directions. Thus, for each 'kala' $10 \times 10 \times 10 = 1,000$ vibrations emanate from body, mind and atma tatwas every moment. This way from 16 'kalas' 16,000 vibrations keep emanating. All these are my 16,000 Gopikas. In previous avathar, they manifested in human form. In this avathar, they are all formless and vibrant in nature.

There is nothing wrong in worshipping My different God forms. It amounts to worshipping Me only. One can worship the Siva form, Vishnu form or Brahma form in me. Similarly, one can worship different God forms in me. The different types of sadhanas, the different states of sadhakas and many 'time, action and causes' will have effect on the transformation of jeevas'. Thus He explained.

Nrusimha's 32 forms gave darshan to Narasimha Raja Varma on that night. They are (1) Kundapada Narasimha Murthi (2) Kopa Narasimha Murthi (3) Brahmananda Narasimha Murthi (4) Samudra Narasimha Murthi (5) Viswaroopa Narasimha Murthi (6) Veera Narasimha Murthi (8) Kroora Narasimha Murthi (9) Bhibhatsa Narasimha Murthi (10) Roudra Narasimha Murthi (11) Dhoomra Narasimha Murthi (12) Vahni Narasimha Murthi (13) Vyghra Narasimha Murthi (14) Bidala

Narasimha Murthi (15) Bhima Narasimha Murthi (16) Paataala Narasimha Murthi (17) Aakaasa Narasimha Murthi (18) Vakra Narasimha Murthi (19) Chakra Narasimha Murthi (20) Shankha Narasimha Murthi (21) Sathva Narasimha Murthi (22) Adbhuta Narasimha Murthi (23) Vega Narasimha Murthi (24) Vidarana Narasimha Murthi (25) Yogananda Narasimha Murthi (26) Laxmi Narasimha Murthi (27) Bhadra Narasimha Murthi (28) Raja Narasimha Murthi (29) Vallabha Narasimha Murthi. He saw Sripada Srivallabha as the 30th Narasimha Murthi and Sri Nrusimha Saraswathi avathar as 31st Narasimha Murthi and Sri Swami Samardha living in Prajnapuram as 32nd Narasimha Murthi.

The story of Lord Srinivasa

My Dear! Tomorrow is the most sacred day. Sri Venkateswara manifested as 'Archa' form in Siddha yoga in Kanya rasi, Sravana star and on Dwadasi somavaram (Monday) in the year 'Vilambi' on the seventh day (saptami) in the first half of the month of Vaisaka. He took monetary help from Kubera and wrote and gave the promisory note. Sri Padmavathi Devi was born in Mrigasira star. Srinivasa manifested in Sravana star. Srinivasa kalyanam happened in Uttara Phalguni star on the tenth day (dasami) of the first half of the month of Vaisaka. Srinivasa Prabhu also manifested in Bharadwaja gothra. Akasa Raju was born through Naga Kanyaka to Sudhanva, a descendant of pandavas. His brother is Thondaman. Vasudhaana was the son of Akasa Raju. Srinivasa Prabhu distributed the kingdom to Vasudhaana and Thondaman equally on the advice of Agatsya Maharshi.

Subbiah Shresthi told Shankar Bhatt, "Today you take rest. We will sing the divine name of Sripada Srivallabha the whole night. Tomorrow is the most sacred day according to '*Jyothish Sastra*'. Tomorrow I will explain to you the most wonderful leelas of Sripada. I will tell you how Chintamani and Bhilwa Mangala were brought to Peethikapuram, how Sri Guru showed grace on them, how the village 'Chitrada' was formed and became famous as the place where Sripada showed His leelas in Narasimha Varma's lands, what strange things are going to happen in the coming times and the leelas that will happen before the advent of Sripada's last avathar as 'Kalki'." He took me to the nearby 'kuteeram' (hut). There were two mats made of 'Eetha tree' leaves. Four pure bread dogs were guarding that kuteeram.

The effect of remembering Sripada

Sripada's leelas can not be repeated by any one. They are highly appealing to the heart. The heaps of sins gathered in many births will be burnt to ashes by merely remembering Sripada.

End of Chapter 10

Victory to Sripada Srivallabha



Chapter 11

The Story of Subbaiah Shresthi, Chintamani and Bilva Mangaludu Worship of Datta will give the fruit of worship of all Gods Sripada's Birth – Most wonderful lumiscence

Subbaiah Shresthi said on the next day, **'Sri Datta Prabhu is embodiment of all Gods. If one worships Datta, one gets the fruit of worshipping all Gods. Sri Datta indeed is there merged in all Gods.** Sri Sumathi Matha used to worship Paramasiva in Anasuya tatwam at dusk on Saturdays. So the Siva tatwam in Sri Datta Prabhu reflected in Anasuya tatwam and manifested in the womb of Sumathi Matha, who was in a state equal to that of Anasuya Matha, as Sripada Srivallabha. This is one wonderful yoga feat. He was not born as a result of union of father and mother. **When Appala Raju Sharma and Sumathi Matha were in 'Yoga Nishta', Yoga Jyothis (lights) emanated from their eyes and after union entered the womb of Sumathi Matha and after nine months, it came out as Jyothi form. Sripada is indeed 'Jyothi Swaroopa'. He used to express some strange powers from the third year. After Sripada, three sisters were born to these parents named Sri Vidyadhari, Radha and Surekha.** On the day Sri Vidyadhari was born, a distant relative of Bapanarya, Malladi Ramakrishna avadhanulu, a great pundit came to their house. He had a son by name Chandrasekhar. The relatives said in one voice 'Mahalakshmi Herself was born in Ghandikota people's house. It will be good if she becomes Malladi people's daughter-in-law. Sripada also said it was good if His sister Sri Vidyadhari was married to Chandrasekhar. Sripada was 'Siddha Sankalpa' and 'Vajra Sankalpa'. In accordance with His words, in later years, Sri Vidyadhari and Chandrasekhar avadhanulu got married grandly in Peethikapuram. His sister Radha was married to Viswanadha Muralikrishnavadhanulu, a resident of Vijayavatika and another sister Surekha was married to Tadepalli Dattatreya Avadhanulu, a resident of Mangalagiri.

'My Dear! Shankar Bhatt! Sripada's leelas cannot be predicted. People who remember those leelas will have their sins destroyed. In Godavari mandalam, there is a village called Tatankapuram (Tanuku). There lived a most sacred family who performed many vajapeyams, poundareekams and great yagas. They are called Vajapeyayajulu. There is a close relation between the Malladi family of Peethikapuram and Vajapeyayajulu family of Tanuku. But Vajapeyayajulu family believes in the theory of 'Idam Brahman, Idam Kshatram'. They belong to Parasara gothra having three rishis vasista, shakti and parasara. They are Rigvedis and Malladi family are Yajurvedis. In Karnataka desam, there were no proper teachers to teach Rigvedam for children. When they invited Vajapeyayajulu Maayanacharya of Tanuku, he migrated to Hoyasala in Karnataka. Since then they were called Hoyasala brahmins. They took up Brahmana profession and Kshatra profession equally. They struggled a lot to protect sanatana dharma. Maayanacharya had two children. One was Madhavacharya and the second one Saayanacharya. Both of them were great pundits. Saayanacharya wrote 'bhashyam' (interpretation) on Vedas. Madhavacharya did intense penance for

the grace of Mahalakshmi. When Mahalakshmi manifested, he asked for Her grace in plenty. Then Sri Devi said, 'My Dear! It is not possible for you in this birth'. He said immediately, 'Amma! I am taking sanyas. It is my second birth.' Sri Devi gave her blessings. If he touched a metal, it would turn into gold. He is Vidyaranya Maharishi. Sripada blessed him. He will be again born as third generation person in his Sanyasa Parampara with the name Krishna Saraswathi. When Sripada takes avathar as Nrushimha Saraswathi, Sri Krishna Saraswathi will be His Sanyasasrama Guru. As his desire for wealth has not died, he will be born in coming centuries in Sayanacharya decendancy as Govinda Deekshithulu. He would become the chief minister of Tanjore kings and will be praised by many people as Rajarshi. This is all future story. This was decided by Sripada Himself. His will becomes truth (satya sankalpa). So this future story will become a reality.

When people worship many different Gods, Datta Prabhu's Chaitanyam reflects in those Gods and transforms into a new chaitanyam and fulfils the desires of saadhakas. If we surrender in Datta Prabhu, He Himself will decide on how much work should be done through which God, and will protect us like the eye lid to the eye. Dhruva did hard penance. Sri Maha Vishnu gave him His endless vast fatherly affection. Sri Datta Prabhu is beyond the form and formless aspects of Brahman and is the base for both. That is the parama tatwam. That is the charama (ultimate) tatwam. That is the initial Tatwam (Adi) also. It is the tatwam having no beginning and no end. It has to be known by experience only and cannot be discussed with argumentative reasoning that it will be like this or that. It is futile to do so. The secret of Sripada Srivallabha avathar is His omnipotence for a work to be done, or not to be done, or to be done in a different way.

Sripada Tatwam

Sripada who declared that He was Dattatreya Himself, used to worship 'Kalagni Shamana Datta' present in their house. Once Bapanarya wondered about this and asked Sripada Himself. 'My Dear! Sripada! Are you Datta or a worshipper of Datta? Then **Sripada said, 'when I say I am Datta, I am Datta. When I say I am Datta upaasaka, I am becoming Datta Upaasaka. When I say I am Sripada Srivallabha, I am becoming Sripada Srivallabha. What I wish, will happen. Whatever way I am thinking, I am becoming that. This is My 'tatwam'.**

It was all confusing for His grandfather. Sripada said, '**Thatha! You and I are the same. In my next birth, I will come with a body which exactly looks like you. You have a strong desire to take 'sanyasa asramam'. It is not in my 'sankalpam' (will) that you become a sanyasi either in this birth or in the next birth. I decided to destroy your bonds of karma and vaasanas (tendencies) by taking avathar in the form exactly resembling you.**' Saying so, he touched grand father's forehead between eye brows. That was the place of concentrated chaitanyam. He saw 'Babaji', sitting in unmoving Samadhi in Himalayas for a few moments. Then he saw him taking bath in Triveni Sangamam in the great Prayaga kshetram. Then he saw the form of

Sripada Srivallabha. That form merged in Swayambhu Datta in Kukkuteswar temple. From that, Avadhoota form emerged, He saw his daughter Akanda Laxmi Soubhagyavathi Sumathi Maharani giving 'bhiksha' to the Avadhoota. Then he saw that same Avadhoota form becoming a small child in the lap of Sumathi Maharani. He saw him coming out of her lap and changing into a 16 year old youth. That young man looked at him seriously and took form exactly resembling him. But the form was in the attire of a sanyasi. He took bath in the sacred confluence of some two rivers and was walking majestically with a group of his disciples. That sanyasi looked at him and said, 'Oh! You are wondering who I am. I am called Nrusimha Saraswathi. This is Gandharvapuram'. After a few seconds, he threw his cloth into the river, sat on that and reached Kadalivanam in Srisailam. Maha Purushas and Maha Yogis prostrated at his feet. They all prayed, 'Maha Prabhu! We have been doing penance for many hundreds of years for your arrival. Please bless us. After doing penance for many years, he appeared as an old man wearing only a 'koupeenam' (cod cloth). He looked at Bapanarya with sharp looks and said, 'people call this form Swami Samardha'. After sometime He left his body and merged His life force in a Banyan tree and his divine atma in Mallikarjuna Lingam in Srisailam. Words were heard from that most sacred and most powerful Siva Lingam in a thundering tone. 'Bapanarya! You are blessed. I cannot be known, I cannot be comprehended by speech or mind and I am unending. I am indeed the form of 'jnana'. I have no beginning or ending. With your power of kriya yogam, you could attract me into this jyothirlingam from suryamandalam by shaktipatham. 18 thousand divine men will be always serving me merged in this jyothirlingam. Those divine men will help people, who have darshan of this jyothirlingam, in their physical and spiritual progress. Being the form of three 'Murthis', I am blessing you in the three forms of Sripada Srivallabha, Narasinga Saraswathi and Swami Samardha.'

'My Dear! Shankar Bhatt! Sri Guru's leelas cannot be comprehended. After sometime, Bapanarya came into external consciousness. He saw 3 year old Sripada innocent looking with a smile on his face in front of him. This strange experience was divinely sweet to him. He held Sripada to his heart. He was in divine ecstasy for some time. After coming out of ecstasy, he sat for his daily ritual of agnihotra. His way of doing agnihotra would be wonderful. Normally fire is produced using the woods of 'Jammi' and 'Raavi' trees. But Bapanarya would keep the wood pieces (samidhas) in the Agnikundam and chant Veda mantras. Immediately fire would be produced and flare up. Appala Raju Sharma also would do in the same fashion. Agni worship was there in their family. They also enter the blazing fire and give 'ahuthis'. This they would do on special occasions. In this Agni worship, no harm would happen to their bodies or clothes because of fire. That was the wonder of wonders.

Sripada's power of doing and undoing things

While doing Agnihotra ritual on that day, fire could not be created inspite of repeated chanting of vedamantras any number of times by Bapanarya. Sripada was playfully laughing looking at the embarrassment of grand father. Bapanarya was sweating. Sripada looked at the Agnikundam and said, 'Oh! Agni Deva! I am ordering you. Do not cause obstruction to Thatha's divine ritual'. Immediately fire was created and started blazing. Sripada took water from Thatha's kalasam (vessel with sacred water) and poured into the 'agnikundam'. Instead of extinguishing the fire, the water made it blaze more. Bapanarya was more surprised seeing this wonder. Sripada said, "Thatha! This avathar of Mine came for the sake of you, Venkatappaiah Shresti and Narasimha Varma. So, if you or my father take donation of money or any other thing from Venkatappaiah Shresti or Narasimha Varma, it cannot be counted as donation. More over it will be counted as a sin if the help is not accepted. Such help should be taken as the grace of Parameswara. My mother Sumathi Maharani should be thought of daughter of not only Malladi family but also Pynda and Vatsavai families. This is my command." While Sripada was telling those words, Appala Raju Sharma and Sumathi Maharani were present there only. Incidentally, Venkatappaiah Shresti and Narasimha Varma were also there. Sripada said, **'without My will, great tapaswi like Bapanarya also cannot create fire. My father also, if he enters Agni Kundam, Agni will show His power. If there is a change in my will, Venkatappaiah Shresti will become a pauper. Narasimha Varma, who had acres of land, will become one without a shelter. In accordance with my will only, you are present in your respective situations. I can make beggar as a king and king as a begger. I will fulfil all the wishes of my devotees who surrender to me. But before giving, I will assess whether he can retain that high power and whether he will utilize his powers for the sake of people's welfare or not. When I feel it necessary I can make earth as sky and sky as earth.** While Bapanarya was there as Labhada Maharshi in Kruta Yugam, he had a disciple Mangala Maharshi. When he was cutting 'darbhas' (sacred grass), accidentally his hand was cut and blood flowed. That blood clotted and changed into fragrant vibhudi. He became proud in his mind that he acquired, a great 'siddhi'. Parama Siva manifested and showed His hand playfully. A great amount of Vibhudi rained as if large pieces of ice were breaking from Himalaya peaks and falling. Paramasiva said, 'In Treta Yuga, Bharadwaja will do 'Savitru Kathaka Chayanam' in Peethikapuram. I have shown you a very small portion of Vibhudi that will accumulate in that great 'yajnam'. Mangala Maharshi's pride vanished." The listeners remained speechless, listening to what Sripada said. Sripada again said, **"Stepping into this Peethikapura Agraharam is the result of merit of many births.** Your presence here during the period of My avathar is much more special which cannot be described. **You should first become an intense sadhaka to have My power in your experience. Then only you will be able to experience My power, grace, affection, protection and liberation from sin. My 'padukas' will be installed at the place of my birth in**

this Bapanarya's house. I will take milk in mother Sumathi's lap in the morning. In the afternoon mother Sumathi will feed me with rice. In the night in Peethikapuram, I will eat 'halwa' made of wheat sitting in the lap of mother Sumathi. I will be in the form of Nrusimha Saraswathi in Gandharvapuram as I am in Peethikapuram. In the afternoon I will certainly take 'bhiksha' in Gandharvapuram. People having inner eye sight will be able to see all these clearly."

Installation of My padhukas will be done in the place of My birth during the time of Sreedhara – Sripada's foretelling

People who heard those divine words started feeling an unexplained happiness along with wonderful surprise. Tears were flowing from their eyes continuously. Sripada went near His father, wiped his tears and said, 'when time comes, I will relieve my two elder brothers of their physical disabilities. They will become great pundits. They move along the paths of dharma, karma and brahma. This Narasimha Varma will become a 'chakravarthi' in future with the name of 'Chatrapathi Sivaji'. He will dedicate himself to preserving sanathana dharma. My elder brother will become samardha sadguru to him with the name of Samardha Ramadas in 'Bhustan'. Samardha Ramdas himself will become famous as Gajanan Maharaj in 'Shiv Gaon' and become an 'avadhoota'. Another elder brother of mine will become famous as 'Sridhara'. My padukas will be installed in the place of my birth during the time of 'Sridhara' only.

'Mahapurushas and Maha Yogis from all countries will come to my darbar for my darshan in lakhs like ants. They dance in ecstasy chanting 'Datta Digambara! Datta Digambara! Sripada Vallabha Datta Digambara! Nrusimha Saraswathi Datta Digambara!' When I give permission to 'kala purusha' the things will happen in a moment. A 'Maha samsthanam' will be formed in my name. As my influence intensifies, it becomes impossible to buy land even the size of a cow's foot in Sri Peethikapura Kshetram. People whom I think my own will be brought to Peethikapuram if necessary dragging by hair. No one can come to my samsthanam in Peethikapuram without my will, however rich he may be or how much 'yogi' he may be. This is certain. Understand my real philosophy (tatwam) and enjoy. This time will not come again. All Godly powers, which man can think of, are in Me.

Way to liberation

If anyone gives me 'dakshina' (money offering), I will multiply it hundred times and give him when the time comes, with my blessings. Money should be earned without deviating from dharma.

One can enjoy desires without deviating from dharma. By doing good 'karmas' (actions), the passion (moham) perishes, after the passion perishes, one gets liberation (Moksha)."

My Dear! Shankar Bhatt! Have you heard Sripada's nectarine words? After this divine teaching on the next day, Narasimha Varma took Sripada in his horse driven cart to show his lands. He had many acres of land. Many types of crops were grown in them. But creepers of 'Beera' (ridged gourd) were flowering very rarely. After flowering, the tender fruits were drying up and falling. If some became big fruits, they were very bitter and were not suitable for eating. Narasimha Varma submitted this thing to Sripada. Sripada's face became graceful and said, 'All people in my house, relish dal made with Beerakaya very much. Because they relish it, I also relish it. In previous times, one Datta worshipper did penance in this land. This sacred land is craving for the touch of my feet. To indicate it's craving to you, it is expressing like this in its own language. Certainly I will fulfil this land mother's desire. After having the touch of me, change will come in the attitude of this land. This land will give us good tasty gourds (beerakayas). Thatha! You send the 'gourds' grown in this land to my house without fear. Along with others in my house, I will also eat them."

My Dear! Shankar Bhatt! Strangest of the strangest! From that day onwards, the land was giving a bumper yield of gourds. They were also having good taste.

Sripada alighted from horse cart along with Narasimha Varma and roamed in those fields for some time. Meanwhile some 'chenchu' youths both male and female came to that place. All of them paid obeisance to Sripada. At that time a circle of divine light surrounded the lotus like divine face of Sripada.

Sripada said, 'Thatha! These chenchus belong to Narasimha Avathar. These will treat Mahalaxmi as their sister and adore Her. You are a devotee of Narasimha swami. If you ask them, you can get the opportunity of Nrusimha Deva's darshan.'

Narasimha Varma thought that Sripada was teasing him. Sripada said 'Oh! Chenchus! Have you seen Nrusimha Deva? Can you tell His whereabouts?' They replied, 'What is great in that? The one with lion head and man's body is roaming in these forests restlessly. He loved our sister Chenchu Laxmi. Our sister also liked him. We also performed their marriage. If you want, we will bring both Chenchu Laxmi and Nrusimha and place them in front of you.'

After saying these words those Chenchu boys and girls quickly ran away. Narasimha Varma was looking at all this with surprise. Meanwhile he saw one woman and one man coming towards them walking across the fields. Fortunately, I was also going that way. Sripada told me to come to Him. When I reached him, he said, "Subbaiah Shresti! Who do you think those two people are? They are Bilva Mangala and Chintamani. Gather some fire wood. We will start a fire. Then you can see the 'fun'."

Narasimha Varma and myself were sweating. The two persons who came were really Bilvamangala and Chintamani. There was no doubt. Both of them after having darshan of Sri Krishna Deva in Guruvayur, had darshan of a great yogin Kurooramma by the luck of fate. She unintentionally blessed them 'May you have the darshan of Sripada Srivallabha'. By the influence of her blessing, seeds of devotion and dispassion developed in them. After having darshan of Nrusimha Deva in Mangalagiri, they were coming to Peethikapuram for the darshan of Sripada. Because that century old great mother was a great yogin, by the influence of her blessing, they got darshan of Sripada here itself. It was a surprising thing. They prayed Narasimha Swami in Mangalagiri, 'If we get the darshan of Sripada who was none other than Datta Prabhu as a result of Maha Yogini Kurooramma's blessing, we also want to have your darshan physically'.

While the fire was blazing, Bilva Mangala and Chintamani suffered pain as if their bodies were being burnt. After some time, black 'forms' exactly resembling them came out of their bodies, fell into that fire crying and then got engulfed by it. After that both came into consciousness. Meanwhile chenchus came there with their sister Chenchu Laxmi. They tied the hands of Nrusimha Deva from behind and placed him in front of Sripada.

Such strangest of strangest things never happened in any Yuga. In Sripada avathar's programme, leelas and wits were in plenty and unpredictable. Sripada questioned, 'Are you the Nrusimha of the previous yugam? Is this Chenchu Laxmi your wife? Are you the one who killed Hiranyakasyapa and saved Prahlada?' 'Nrusimha Deva said 'Yes' three times. Chenchu Laxmi and Nrusimha Deva took Jyothi form and entered into Sripada's body. Chenchus disappeared. Bilva Mangala later became a great devotee and transformed into Bilva Mangala Maharshi. Chintamani transformed into a great yogin.

Sripada said that a village would develop in the lands of Narasimha Varma where these strangest of strangest leelas' occurred and it would be called 'Chitravada'. His will is truth. His will prevails."

End of Chapter 11

Victory to Sripada Srivallabha



SRIPADA RAJAM SARANAM PRAPADHYE

Chapter 12

The Story of Kulasekhara

As Sri Subbaiah Shresthi explained to me many new things clearly and as I started understanding, I found elevation of my spirits. Subbaiah Shresthi started telling. 'Sripada Srivallabha is indeed Venkateswara Swami. At the end of Kaliyuga, Sripada Himself will come as Kalki avathar. Generally Brahmins say that Kaliyuga has 4,32,000 years. But according to 'Sandra Sindhu Vedam', after 5000 years in Kaliyugam, ordinary pralayam occurs and Satya Yugam gets established.' I Wondered! What Shresthi said was quite contrary to what I heard from Brahmins.

The relation between life span and respiration

'My Dear! Shankar Bhatt! In Kaliyugam, the period of influence of kali (antardasa) ends at 5000 years. After that, there is a transitory period. Later antardasa of Satyayugam starts. Though Kaliyugam has 4,32,000 years, it also has 'antardasas', 'subtle dasas', 'vidasas' etc. This will be understood only by people who understand yoga shastra. Let us presume that Brahma Deva has decided 120 years as life span for a particular individual. It does not mean that he will live physically for 120 years. He is given the number of breaths taken in normal conditions in 120 years. People with unstable mind, angry people, people who run fast, people who are always depressed and people engaged in cruel activities will expand their breaths in a short span. The monster Tortoise which takes least number of breaths lives for 300 years. Monkey which has the most unstable mind dies in a short span. To take breaths properly, the body structure also should be in a proper condition. Yogis hold the air and make the breath move within the inner parts of the body. With this many breaths are saved and they live longer. The life molecules in the body of man are subject to transformation.

The result of reading Sripada Charithamrutam

The parts of the body present today are not the same as those ten years ago. New live molecules are being replaced in place of old molecules. Similarly, the life force also is subject to many changes. New life force is being created. The diseased old life force perishes. Similarly, the mental force also is subject to many changes. Old thoughts change, die and new thoughts emerge. The newly emerged mental force has got the capacity of attracting divine force and divine grace. With that, mind becomes pure, the life (prana) becomes pure and through that, the body also is becoming pure. The books like Sripada Srivallabha Charithamrutham are really the 'Parameswara's form. Siddha power and yoga power remain inherent in every letter in this book. If such books are read mentally or read aloud or coordinating both mind and speech, Sripada's divine consciousness will be attracted in that direction. All the vibrations related to vital air, physical and mental diseases, sufferings and difficulties of devotees reading that book will reach the consciousness of Sripada.

There they acquire purity and return with divine graceful vibrations to the sadhaka. In such situation, sadhaka will get happiness related to this world as well as the other worlds.

The result of donating food (anna danam) to good people

After reading the book one should give food to eleven good people or donate equal amount of money in any Datta Kshetram. Then only the fruit of 'parayana' (reading) will be complete. By giving food to good people, sadhaka will get more life span. That means, food material enough for some more years will be produced for that person unexpressed. Moreover, if they are satisfied, the bhoga and yoga vibrations related to peace, plenty, satisfaction, wealth also will be arised unexpressed unseen form. In due course of time, those seed vibrations become expressed and grow into great trees. Srikrishna Paramatma took me rice grain from Draupadi matha and blessed Durvasa Maharshi and his ten thousand disciples with food to their complete satisfaction. So, all that is offered to Sri Guru with devotion remains in unexpressed seed form and in due course of time, becomes expressed and grant all wealth and luck to the sadhaka. Everyone should understand this.

'Once, Sri Krishna and Sudhama went to forest to bring 'darbhas' (holy grass). Sri Krishna was tired and rested in the lap of Sudhama. Without telling Sri Krishna, Sudhama was eating 'flattered rice' brought from ashramam. Sri Krishna who was feigning sleep, woke up and asked. 'Sudhama! I am hungry. When coming from home, did mother give any food to eat? Sudhama said, 'no'. He asked, 'It seems you are eating something'. Sudhama said, 'Nothing. I am repeating Vishnu Sahasra Namas'. Sri Krishna said, 'I had a dream that mother gave some flattered rice for both of us to eat and you were eating alone without giving to me.' Then Sudhama said, 'Sri Krishna! You are tired. That too it is day time. Shastram tells that the dream that comes in this hour will not give any result.' Sri Krishna laughed and kept quiet.

In due course of time, Sudhama became 'Kuchela' and a poor man. He read Vishnu Sahasranamas many times to come out of poverty. Atlast, Sri Krishna's grace fell on him. He took flattered rice from Kuchela and gave him plenty of wealth. Because Kuchela allowed Krishna to rest His head in his lap, when he got tired, Sri Krishna made Kuchela lie on a bed made of 'Quills of Hamsa' and massaged his feet. Prabhu indicated in this story how 'karma' works without being recognized.

Insult to Skilled Wrestler

When Sripada was a four year old boy, one person, who knew 'marma kala' named 'varma kala' came from Malayala Desam to Peethikapuram. His name is Kulasekhara. In our body there are some life force centers controlling many parts. These are called 'marmas'. By striking on these 'marmas', one can make that person unconscious. One can also make a part of the body, useless thus producing disability. These should be utilized to cure people suffering in those centers or to

prevent symptoms of diseases. Some special 'marmas' are called 'Adangals'. The art of healing diseases through these 'marmas' is called 'marma chikitsa' (marma treatment). The ancient surgeon who made this type of treatment known to people was 'Sushruta'. In this art, there are twelve most dangerous centers. One should learn through a Guru and the art should be utilized only for the welfare of people. The life forces will remain concentrated in these 'marma' sites. By giving intense pressure or hitting in those areas, one can kill a person. By giving pressure on certain areas one can cure long standing diseases also.

Kulasekhar was a devotee of Sri Venkateswara. He was roaming all kingdoms, defeating the wrestlers there and collecting victory certificates, and by the fate of time and karma, came to Peethikapuram. There were wrestlers in Peethikapuram also. They all assembled and came to the opinion that it was certain to get death blows from Kulasekhar and were afraid that the name of Peethikapuram also would get a beating. They thought, 'It is said that Yogis have strange powers. People who know, say that Sripada is an incarnation of Dattatreya. So we will surrender to Him for a solution to this serious problem'. At that time Sripada was in the house of Narasimha Varma. Sri Varma specially got a head cloth with 'Silver Jari' (border) made for Sripada. Whenever they went to oversee the Jameendari lands, he would put that head cloth on Sripada and take Him in a horse ridden cart. One day when he was about to wear the head cloth, Sripada said, 'Thatha! We will wait sometime and then go.'

Meanwhile the wrestlers of Peethikapuram came and surrendered to Him. Sripada assured them. In Peethikapuram there was a person by name 'Bheema' who had a hunch back and eight deformities in his body. He was also a weak person. Even though, he was unable to do any work, Varma put him in his service and was giving some salary. Bheema had a great affection towards Sripada and also had a great unwavering faith in Him. He used to ask Sripada often to correct his deformities. Sripada would say that He would correct him when time came. Sripada told those wrestlers, 'why do we fear? Our Bheema is there. He will face Kulasekhara. Why do we fear when we have the backing of a great person like Bheema?'

The ways of Datta are strange. The people of Peethikapuram were surprised at the selection of Bheema to fight with Kulasekhara. Some thought, 'with this fight either Bheema will die or Sripada divinity will come into light'. The wrestling venue was made near Kukkuteswara Temple. Many people came to see this fun. The fight started. With each blow given by Kulasekhara, Bheemas body was becoming stronger. Kulasekhara was receiving hits in the same place where he was hitting Bheema. Kulasekhara became weak. Bheemas deformities got corrected and moreover he became a strong person.

Kulasekhara prostrated before Sripada. Sripada said, 'Kulasekhara! There are 108 'marmas' in human body. You have the entire knowledge about them. But Bheema had surrendered to me. He

had the knowledge that I was his only saviour. Whose knowledge is greater? Yours or his? You became arrogant with ego. I am divine enjoyer. I am the rule maker who can give different types of punishments. From now onwards, the entire weakness of Bhima is being given to you. May you live with a weak body but without having any deficiency of food and clothing? Let Bhima take the entire life force from you and become a strong bodied person. I am stronger than any 'jeeva' in this world. Who is there in Tirupathi? Am I not the one present there? Praying for my protection, you misused this 'marma kala'. So I am withdrawing the 'marma kala' from you.'

Sripada gave darshan to Kulasekhara as Sri Padmavathi Venkateswara and made him blessed. Sripada's leelas cannot be comprehended and can not be predicted. The right path for us is to get His grace only.

End of Chapter 12
Victory to Sripada Srivallabha



Chapter 13

The Story of Anand Sharma

I took permission from Subbaiah Shresthi and started journey towards Kuruvapuram. By night, I reached a village. I was thinking which house to go for food. I saw a Brahmin seated comfortably on the verandah of his house and talking to the people nearby. His eyes were glowing. Grace was flowing from his eyes. He respectfully welcomed me inside and gave me food. After that, he started telling, "My Dear! I am called 'Ananda Sharma'. I practice Gayathri Mantra. A little while before, Gayatri Matha appeared to my inner eye and said that one Datta devotee was coming and I should give food to his satisfaction, and with the darshan of that Datta devotee I would get merit. It happened as she said. I am very happy."

Then I said, 'Sir! I am indeed a Datta devotee. I have heard that Datta Prabhu is now staying in Kuruvapuram in Bhoolakam with the name Sripada Srivallabha and I am going to have his darshan. My name is Shankar Bhatt. I am a Kannada Brahmin.'

Description of Kanwa Maharshi

Ananda Sharma laughed at my words. He said, 'When my father was doing Upanayanam (thread ceremony) to me, one Avadhoota came to our house. Our people looked after him very well. He explained many things related to performance of Gayathri Mantra. He told us to have darshan of Nrusimha Deva in Brihat Sila Kona (Penchalakona). My father took me to Penchalakona. There, after having darshan of Nrusimha Deva, unknowingly, my father went into dhyana. It went through day and night. I was afraid. I became hungry. One strange person gave me food. He took me to a cave in the hills through a difficult forest path. Then he disappeared. I saw one old Tapaswi in the cave. His eyes were looking like fierce balls of fire. He was being served by 101 rishis. That old Tapaswi told me that he was '*Kanwa Maharshi*' and was having many thousands of years of age. He also said that I could come to his tapo bhoomi because of the great merit of darshan of Sripada Srivallabha in an Avadhoota form. I could not speak as I was surprised and stunned. My body was trembling. Then Kanva Yogindra said, 'At present, Datta Prabhu is in Peethikapuram in Sripada Srivallabha form. You convey to Prabhu our prayer to look after us with grace. May you have darshan of Sripada Srivallabha soon.' He blessed me and put his divine hand on my head. In a moment, I was with my father. When my father came into external consciousness we both came back to our house. I did not inform my father about my experience in Kanwa Maharshi ashramam and the fact that Datta Prabhu's new avathar was in Peethikapuram.

Pattisachala – The sacred Kshetra near Rajamahendravaram

Time was running. Under the influence of the grace of Kanwa Maharshi, I was often having darshan of Sripadukas in dhyana. Once, some relatives came to our house. They had a desire to

take bath in sacred rivers and visit sacred places. They asked my father to accompany them. Then I was ten years old. My father used to like me very much. He told me also to come along with him. I agreed. Rajamahendravaram was on the bank of Godavari River and a great sacred kshetram. On the hills present to the north of Rajamahendravaram, some Rishis were doing penance. On the hill on eastern side, some more Rishis were doing tapas. The Pattisachala Kshetram was in the middle of Godavari River not very far from Rajamahendravaram. On the day of Maha Sivarathri, some of the Rishis used to say 'veda swasthi' in Pattisachala and some others in Kotilinga kshetram in Rajamahendravaram. These Rishis coming from East, West, North and South, used to meet in a village called 'Edurulapalli' in the middle. They used to take rest in a village called 'Munikudali' which was very near to 'Edurulapalli'. Then they used to discuss among themselves. Because of my luck, I could go to 'Munikudali' village along with my father. All this was Datta Prabhu's leela.

Sripada Srivallabha the first avathar of Sri Dattatreya in Kaliyuga

The things in highly in-comprehensible Vedanta, the secrets of yoga shastra and things related to astrology came up for discussion. All those great Munis told in one voice that **Sri Datta Prabhu took avathar as Sripada Srivallabha in Peethikapuram and that it was the first complete Datta avathar in Kaliyuga. They also said that, those who were unable to have His darshan physically, could have it in their respective hearts by dhyana technics and this avathar was an extremely peaceful and graceful avathar.**

My father took me to Peethikapuram. The group of pundits who came with us, took bath in Pada Gaya Tirtham, had darshan of different deities and from there, they started to Sri Bapanarya's house chanting 'Veda Swasthi'. Sri Bapanarya, Sri Appala Raju Sharma, along with their group of pundits met us chanting 'Veda Swasthi'. It was an extremely beautiful sight. It was also due to the merit of previous births that one would be able to witness such divine worldly sights.

Description of Sripada's divine auspicious form

Feast was arranged for all of us in the house of Sri Bapanarya. **At that time, Sripada's age was not more than five years. That divine child of milky tender age was extremely luminous, lustrous, beautiful and tall. Endless love and grace were flowing from his eyes. When I touched Sripada's feet, He put His assuring hand on my head and blessed. "My blessings will be on you for any number of births. In your last birth, you will become an avadhoota with the name Venkaiah. You will worship Agni and you will be capable of bringing rains in draught situations and will also be able to remove the worldly problems of householders."**

I said "Sripada's leelas appear more and stranger as I hear them. I pray to tell me the secrets in the performance of Gayathri Mantra."

The description of the greatness of letters in Gayathri Mantra

Anand Sharma explained 'Power of Gayathri is the power pervading the whole universe. If you establish a relationship with that power, the subtle nature will come under your control. Then, you will be able to possess all the riches in the areas related to physic, mind and soul. From different organs in the body, nerves spread throughout the body. When some nervous unite, it is called a 'grandhi' (knot). In the human body, different powers remain embedded in different 'grandhis'. For those who are immersed in 'japa yoga', by chanting such mantras the power embedded in such 'grandhis' will be expressed.

'Aum' : When chanted, power raises in an area of 6 inches on head.

'Bhooh' : When chanted, power raises in an area of 4 inches above the right eye.

'Bhuvah' : When chanted, power raises in an area of 3 inches above the human third eye.

'Swah' : When chanted, power raises in an area 4 inches above the left eye.

To raise the power 'saphalya' embedded in the grandhi by name 'Tapi' present in the area of Ajna Chakram Tat'

To raise the power 'parakram' embedded in grandhi by name 'saphalata' in the left eye Sa'

To raise the power 'palana' embedded in grandhi 'viswa' in the right eye Vi

To raise the power 'mangalakara' embedded in grandhi 'tushti' in the left ear Thuh

To have siddhi of power 'yogam' embedded in the grandhi 'varada' in right ear Va

To have siddhi of power 'preme' embedded in the grandhi 'Revathi' at the root of nose Re

To raise the power 'ghana' embedded in grandhi 'sookshma' in the upper lip Ni

To raise the power 'Tejam' embedded in grandhi 'Jnana' in the lower lip Yam

To raise the power 'Rakshana' embedded in grandhi 'Bharga' in the neck	Bhar
To have siddhi of power 'Buddhi' embedded in the grandhi 'Gomathi' at the throat	Go
To raise the power 'Damanam' embedded in grandhi 'Devika' at the top portion of chest on the left side	De
To have siddhi of power 'Nishta' embedded in the grandhi 'Varaha' in the top portion of right side of chest	Va
To raise the power 'Dharana' embedded in grandhi 'Simhini' in the upper part of abdomen where last ribs join together	Sya
To raise the power 'Prana' embedded in grandhi 'Dhyana' in the liver	Dhee
To raise the power 'Samyana' embedded in grandhi 'Maryada' in Pleeham	Ma
To raise the power 'Tapo' embedded in grandhi 'Sphuta' in Umbilicus	Hi
To raise the power 'Doora Darshita' embedded in grandhi 'Medha' at the end of spinal cord	Dhi
To raise the power 'Antarnihitam' embedded in grandhi 'Yoga Maya' in the left shoulder	Yo
To raise the power 'Utpadana' embedded in grandhi 'Yogini' in the right shoulder	Yo
To raise the power 'Sarasata' embedded in grandhi 'Dharini' in the right elbow	Nah
To raise the power 'Adarsha' embedded in grandhi 'Prabhava' in the left elbow	Pra
To raise the power 'Sahasam' embedded in grandhi 'Ooshma' in the right wrist	Cho
To raise the power 'Vivekam' embedded in grandhi 'Drushya' in the left wrist	Da

To raise the power 'Seva' embedded in grandhi 'Nirayana' in left hand

Yaata

One should chant those appropriate letters to raise those respective powers embedded in the knots.

Thus, there is a close relation between 24 letters in Gayathri Mantra, the twenty four 'grandhi' (knots) in different parts of human body and the twenty four types of powers embedded in them. The number **9** indicates the 'para brahma tatwam' which is not affected by change. The number **8** indicates 'maya tatwam'.

The explanation of the sentence 'Do Chowpathi Dev Laxmi'

Sripada used to accept two 'Chapathis' from the houses He liked. Instead of asking 'Do Chapathi Dev Laxmi', He used to ask 'Do Choupathi Dev Laxmi'. **'Do' indicates the No.2, 'Chou' indicates No.4, Pathidev indicates No.9 of Jagat Prabhu parameswar and 'Laxmi' indicates No.8 which is Maya tatwam. So the figure 2498 was a strange one.** Sripada applied this number to indicate that He was the form of Gayathri, Paramatma and Parashakthi.'

I said, 'Sir! I understood to a certain extent what you said about the **24** letters in Gayathri Mantra. But you said, '**9**' is the form of Paramatma and '**8**' is the form of Maya. I could not understand this.'

Explanation of No.9

Ananda Sharma said, 'My Dear! Shankar Bhatt! Paramatma is beyond this universe. He will not be affected by any changes happening. 'Nine' is a strange number. If 9 is multiplied by one, the result is 9. When 9 is multiplied by 2, eighteen comes. When 1 and 8 are added, again 9 comes. When nine is multiplied by 3, twenty seven comes, when two and seven are added, again 9 comes. In this way if nine is multiplied by any number, and the letters in the resultant number are added, only nine comes. So 9 indicates Brahma tatwam.

Explanation of Gayathri

Gayathri Mantram is like a 'kalpa vriksha' (The tree which gives whatever is asked). The 'Aum' in this is the stem which comes up from the soil. **By chanting 'Aum', one can get the knowledge that there is 'Bhagawan', and concentration on Parameswar.** 'Bhuh', 'Bhuvah', 'Suvah' are the three main branches. 'Bhuh' gives 'atmajnana'. 'Bhuvah' indicates the karma yoga to be followed while jeeva is with a body. 'Suvah' helps in maintaining equal stability in all pairs of opposites and to get a state of Samadhi.

From the branch 'Bhuh', three secondary branches emerge. They are 'Tat', 'Savituh', 'Varenyam'. 'Tat' causes the knowledge of living in the embodied soul. 'Savituh' will help in acquiring Shakti. 'Varenyam' helps man to overcome animal instincts and become divine.

From the branch 'Bhuvah', three secondary branches emerge. They are 'Bhargo', 'Devasya' and 'Dheemahi'. Bhargo improves purity. 'Devasya' imparts 'Divya drishti' which is possible only to Gods. 'Dheemahi' improves good qualities.

From the branch 'Suvah' three secondary branches emerge. They are 'Dhio', 'Yonah' and 'Prachodayat'. They help to develop discrimination, tolerance and service attitude respectively in all 'jeeva-rasis' (living beings).

So, you have understood that the kalpa vriksha Gayathri has three main branches, and each branch has three secondary branches. **So 2498 is the number that indicates Sripada.** In that I explained about **9**.

Explanation of number 8

The number 8 is the form of Maya. This is the tatwam of Anagha Matha. When 8 is multiplied by one, the result is 8. When 8 is multiplied by 2, the result is 16. If one and six are added, 7 comes. This is less than 8. When eight is multiplied by 3, the result is 24. When 2 and 4 are added, 6 comes. This is smaller than 7. In this way Jaganmatha had the 'tatwam' of reducing the powers in all living beings in the creation. Maya has the power to show a person in poor light, however great he may be. Sripada Srivallabha is the form of Gayathri Matha. He is Datta with Anagha Devi. **People who worship Him with mind, speech and actions, will have all their desires fulfilled.**

In the mornings, Brahmi Shakti sitting on Hamsa will be there in Gayathri Matha. In the noon time Vyshnavi Shakti will be there in Her, sitting on Garuda. In the evenings, Shambhavi Shakti sitting on Vrishabha will be there in Her. The supporting Goddess of Gayathri Matha is 'Savitha Devi'. In Treta Yuga, Bharadwaja Maharshi did Savithru Kathakachayanam in Peethikapuram. As a result of that, Sripada Srivallabha took avathar in Peethikapuram. Savitha Devatha will be in the form of 'Rigveda' in the mornings. In the noon time, She will be in the form of Yajurveda. In the evenings, She will be in the form of Samaveda. In the night, She will be in the form of Adharvana Veda. The Sun we see is only a representative. When yogis get the highest state, they can have darshan of Brahma Yoni in the shape of triangle having great lumiscence. From this only crores and crores of Brahmandas will be emanating every moment, cared every moment and getting destroyed every moment. In this way, every second, creation, protection and annihilation keep happening. The Savitha Shakti which creates, protects and destroys these countless celestial bodies is called 'Savithri'. But Gayathri and Savithri are not different. The fire used to burn dead bodies is called

'Lohitha'. The fire used to cook eatables is called 'Rohitha'. Similarly only one 'Maha Shakti' is playing the role of Gayathri in '*para*' (absolute plane) and Savithri in '*Apara*' (relative plane).

In the process of transformation of living beings, there are many worldly requirements. They get them by the grace of Savithri Matha. They get spiritual elevation by the grace of Gayathri Matha. There must be a coordination to have all worldly comforts in this world and to have the divine ananda in the liberated state in other worlds. **The people who surrender to Sripada will get the fruits in this world as well as the other worlds.** This is the difference between worship of other Gods and worship of Sri Datta."

What Sri Ananda Sharma said was unprecedented to me. I said, 'Maha Bhaga! You are blessed. I have heard that Sripada will take avathar as Nrusimha Saraswathi. I have also heard that He will take Sri Krishna Saraswathi as Guru in that avathar. What is this wonder?'

Sri Ananda Sharma said, "**Bhagwan's avathar comes only for the sake of devotees. When He comes as a human being, He will teach and set an example how an ideal man should be. The sanyas ashramam has to be uplifted. If he wants to become a sanyasi, He should also have a 'Guru'. That Guru should be highly suitable person. Only one person in crores will have the eligibility to become a Guru to an 'Avathar Purusha'. In the family where avathar purusha is born, 80 generations will attain salvation. In that family heaps and heaps of special merit should be there. Similarly the family of a person, who becomes Guru to Avathar purusha, should also be most sacred.** A Mahatma Mayanacharya was born in the family of Vajapeya Yajula in Tatankapuram (Tanuku). His wife was Srimathi. They were sacred couple. They later started living in Mangalapuram in Nandikotkuru area. They had three children Madhava, Sayana and Bhoginadha. To uplift sanathana dharma, Madhava became Vidyaranya. Bapanarya with the power of great Tapas, did Shaktipatham (invoking of power) from Surya Mandalam into Mallikaarjuna Lingam in Srisailam. In reality, Sri Datta's Sricharanas are manifested on Sri Parvatham. It was a wonderful thing. The name of the mountain is 'Sri'. Dattaprabhu's feet are Sricharanas. The name Sripada Srivallabha is most appropriate to this new avathar of Sri Datta.

The families of Bapanarya and Mayanacharya had relations for many generations. If a girl was born in Malladi family, they would say she was the daughter-in-law of Vajapeya yajula family. If a girl was born in Vajapeya yajula family, she was called the daughter-in-law of Malladi family. **But Bapanarya did not make his daughter Sakal Soubhagyavathi Sumathi Maharani, as daughter-in-law in Vajapeya yajula family. Dictated by fate and by an unseen divine will, he gave her to Ghandikota Appala Raju Sharma in marriage.**

Datta Prabhu Himself was born as Sripada Srivallabha and wanted to show His grace on Vajapeye yajula family who had blood relation to his maternal grand father. So He attracted Madhavacharya to Him. Madhavacharya had overflowing fatherly affection towards Sripada.

“Madhavacharya will get transformed into Vidyaranya Maharshi. His disciple is Malayananda, and his disciple is Deva theertha. His disciple is Yadavendra. Yadavendra’s disciple is Krishna Saraswathi. There are three ‘Gurus’ between Sri Vidyaranya and Sri Krishna Saraswathi. Sri Vidyaranya himself will be born as Krishna Saraswathi and will be the Guru for Nrusimha Saraswathi, Sripada’s next avathar. Sri Vidyaranya will be born in future in the family of his brother Sayanacharya as Govinda Deekshita, becomes a Rajarshi and will become the Prime Minister (Maha Manthri) of Tanjore.” This is Sripada’s divine prediction.

Sripada always says the Truth. Once, Sumathi Maharani was bathing Sripada. Meanwhile Venkatappaiah Shresthi came there. Seeing him, Sripada questioned, “Thatha! Is our Gothra Markandeya Gothra?” Venkatappaiah Shresthi, without answering, laughed in himself for the pleasing words of Sripada. In reality, Sripada belonged to Bharadwaja Gothra. Venkatappaiah Shresthi’s gothra was Markandeya Gothram. Sripada indicated the fact hidden in those words, that he was treating Venkatappaiah Shresthi also as His grand father. After finishing the bath, Sumathi Maharani sprinkled water around Sripada and blessed, ‘May you have life span equal to that of Markandeya Maharshi.’ Markandeya had life span of only 16 years. By the grace of Siva, he became Chiranjeevi (having endless life span). Thus Sripada indicated that he would be with His parents only upto 16 years of age. After 16 years, Markandeya left the house, became Maharshi and became a Chiranjeevi. Sripada also stayed with his parents only upto 16 years and later became a ‘Jagath Guru’. He repeatedly said that he would hide his form, His body would have ‘Chiranjeevatwam’ and that the ‘form’ they were seeing as Sripada Srivallabha was the same as that he had when he was born to Atri and Anasuya.

Sripada’s different forms

Sripada used to express his yoga Shakti and give darshan along with his yoga Shakti in the female form. This was an unprecedented thing. Only Datta Prabhu can do the expression of Kundalini Shakti in female form in this way. Bapanarya, Rajamamba, Sripada’s parents, Narasimha Varma couple, Venkatappaiah Shresthi couple and some others had darshan of those 16 year young male and female forms together. The parents who wanted to perform their marriage were only disappointed. When He first gave darshan to Sumathi Matha as Avadhoota He gave an indication that He would give them darshan as divine couple in future. Avadhoota told Sumathi, ‘Your son will be with you upto 16 years of age. If you think of performing his marriage, he will not listen to you. Moreover he will leave the house and go away. So you should behave in accordance with his wish.’

Sri Anagha and Datta are the first couple. They do not have births and deaths. They also enjoy leelas. He will be in Ardha Nareeswara tatwa in the forms of Sripada Srivallabha, Nrusimha Saraswathi and Swami Samardha. This is a divine secret.

The fruit of worshipping Datta for forty days and

the fruit of parayana of Sripada Srivallabha Charithamrutham

There is a great speciality in Sripada being born on Ganesh Chaturdhi day. **'Labha' is the son of Sri Ganesha.** In one kalpa, in one of the yugas, He became famous as Labhada Maharishi. He only was born as Nanda during the avathar of Sri Krishna. **Labha himself was born as grand father of Sripada in Sripada Srivallabha avathar. Sripada manifested keeping 'Vighnesha Tatwam' stable in His 'chaitanyam' to remove all obstacles of His devotees. He was born in 'chitta' star.** He disappeared in Kuruvapuram in 'Hasta' star which was the 27th star from 'chitta' star. **Sripada's devotees should take up 'Mandala Deeksha' (forty days) to remove the undesirable effects of the nine planets moving in 27 stars according to their horoscope. If one worships Sripada with devotion and concentration or does parayana of His divine 'charithra' all wishes will be fulfilled.** The mind, attitude, concentration, ego each sends its vibrations in all ten directions. That means, the vibrations individually will be emanating in forty directions. If these vibrations are controlled and diverted towards Sripada, they reach the 'chaintanyam' of Sripada Srivallabha. There they get modified appropriately and change into 'yoga spandanas' (yogic vibrations) and return to the sadhaka. Then sadhaka's all righteous wishes will be fulfilled. **My Dear! Shankar Bhatt!, I came to know with my inner eye that you would be writing Sripada's 'Charitha'.** All the parayana books in this world contain the details of the writer's ancestors and different stotras, along with other things. In the 'prabhu charithra' you are writing, your ancestors' details are unnecessary. **You do dhyana of Prabhu, keep Sripada in your inner eye and write in such a way that everybody will be able to understand it. Then whatever is brought out of your pen by Sripada's Chaitanyam will be the Truth.** Books written with such devotion or mantras chanted in such a way need not have any meter (chandassu). Some of the great devotees, when they had the 'sakshatkaram' of God, praised Lord with commonly used words in their local languages. They transgressed the ordinary rules of 'vyakarana' (grammer). Even then, those stotras should be read in that way only. If any changes are made to confirm it to 'chandassu', one will not get the required fruit. The group of words with which Bhagawan was satisfied, will have the 'power of grace' of Bhagwan. If the stotras having such words are read, our chaitanyam will reach Bhagawan's chaitanyam quickly. Bhagawan is 'bhava priya' (the one who likes the thought) and not 'bahya priya' (the one who likes the appearance). Thought is an eternal power. Note this point.'

I said, 'Sir! The discussion we had after meals on sadguru is very pleasing. Please make me blessed by telling some more things about Sripada's avathar.'

Ananda Sharma said, **'Sripada is very close to Malladi family, Pynda family and Vatsavai family. He had with them a debt relation which could not be expressed by**

language. Those three families had the power of great merit. In accordance with the wish of Sripada, Appala Raju Sharma couple, along with their children used to go to the houses of Bapanarya, Venkatappaiah Shresthi and Vatsavai family not only on festivals and special occasions but also in other times as they liked. Venkatappaiah Shresthi invited Appala Raju Sharma's family to his house on one festival day. He put Sripada in his lap and was swinging in a swing. Shresthi was serious on that day. There was a reason for it. There was a famous astrologer in Peethikapuram. He went to Orissa and learnt astrology. His predictions never went wrong. He could very accurately indicate the time of death. He said that Shresthi would die on a particular day at a particular time with heart attack. He said that there was a close relation among some medicinal plants, planets, stars, certain sacred trees and yoga practices. He said he would give a good medicine and a protective thread and with that his untimely death would be averted. He put a condition that Shresthi should leave Appala Raju Sharma and keep him as his 'purohit'. Shresthi declined that proposal. That astrologer took an oath that if his predictions did not happen, he would get his head tonsured and roam in the streets on a donkey. The matter was told to Appala Raju Sharma and Bapanarya. Bapanarya did some difficult calculations and indicated that by the work of divine power, his untimely death would be averted. Appala Raju Sharma worshipped Kalagni Shamana Datta and gave the 'Thirtham' (holy water) as 'Prasad' to Shresthi. Sumathi Matha took head bath in Pynda family's house and in the status of their family daughter, wore silk clothes, and the ornaments given by them and with a peaceful face, came to Shresthi whom she treated as her father's brother. Meanwhile Shresthi had a pain in heart and called 'Amma!' Sumathi Matha who was nearby came running saying, 'Father! Have you called me?' and with her divine auspicious hand touched the heart of Shresthi. **Sripada sitting in Shresthi's lap shouted loudly, "go". There was an ox in Shresthi's house. Immediately it struggled and died in a few moments. Shresthi was saved.**

The astrologer came to know about this. He immediately came running to Shresthi's house. He felt great grief within himself as his prediction was proved wrong in a moment.

Sripada told the astrologer, 'You are indeed a good astrologer, you put in great effort. I don't deny. Being jyothi for all jyothis, I am here. Why should there be a fear of death for Shresthi. You need not tonsure your head and need not parade on a donkey. It is enough if you repent. Your father, when he was alive took loan from Shresthi. He lied that he had repaid the loan. That 'lie' also he said with 'Gayathri' as witness. As a result of that, your father was born as an 'Ox' in Shresthi's house. As Shresthi was a pious person, he was giving good amount of feed for the Ox. I granted a higher birth to your father who had a lower birth as animal. **The fruit of 'karma' of Shresthi who was to die premature was transferred to that Ox.** You do the last rites of that Ox and do 'anna danam'. The fruit of karma of your father will perish. He will get higher states.' That astrologer followed the words of Sripada.

My Dear! Shankar Bhatt! Sripada saves people in many ways. He can reduce the life span in next birth and increase the life span in this birth or He can transfer the fruits of karma as he did in the case of Shresti. **He can take out life span from a well wisher and increase this man's life span. He can also give more life span over ruling the 'death' itself in an unprecedented fashion.** A yogi keeps his life force under control, by stopping growth and degeneration in the body. Sripada is an avathar with complete yogic powers. There is nothing impossible for Him. By disrupting movements of inhalation and exhalation, it is easy to attain liberation. A kriya yogi can make his 'life force' revolving up and down around the Ajna, Vishuddha, Anahata, Manipura, Swathistana and Mooladhara chakras. The time taken for one 'kriya', is equal to the spiritual transformation that happens in a natural way in one year. My Dear! If one thousand 'kriyas' happen in '1/3rd of a day and night', one can get the transformation that comes in 10 lakhs years in a natural way, in just 3 years. While telling in puranas, about the yogis, who did many thousands of years of penance, it should be understood that it was the time was required for the transformation in a natural way. One should understand that the time required for yogic transformation is different and the time required for natural transformation is different. **Brahma Deva gives life span for each 'jeeva' and decides the number of breaths. But he will not decide that as these many years.'** When there are bad qualities like anger and rage, more breaths are expended. With that the life span decreases. A monkey having unstable mind will take more breaths per minute. The tortoise which lives for 300 years will take only one eighth the numbers of breaths as a monkey in a fixed time.'

I became wiser with Ananda Sharma's good talk. Early in the morning, after completing daily chores, I took permission from Anand Sharma and started my journey towards Kuruvapuram for darshan of Sripada Srivallabha.

**End of Chapter 13
Victory to Sripada Srivallabha**



Chapter 14

Assurance to Datta Das

After travelling a few days, I reached a village called 'Muntakallu'. When I enquired from other travelers, I was told that I would be able to reach Kurungadda in a few days. My mind was very anxious to see Sripada physically. One person was coming with a pot filled with 'kallu' (toddy). Though I was not a pundit, I was following traditions to some extent as I was a Brahmin. The smell of toddy was not acceptable to me. He was coming in the same direction as I was travelling. It caused me agony. I started walking fast chanting the name of Sripada. He walked faster and reached me. He questioned, 'When I am coming to you, is it proper for you to try to go farther from me?'

I asked, 'Who are you? What work have you got with me?' He laughed loudly. An intense smell of toddy spread that place. He said, 'Before knowing who I am, it is proper to know who you are, where you have come from and to where your journey is.' I thought that people selling toddy also would be able to talk Vedanta in that area. He called all the people going that way loudly to come to him. Meanwhile some people gathered there. That toddy seller said, 'Sirs! I am a person who taps toddy and sell in this area. I live righteously. The palm tree is '*kalpa vriksha*' to me. While I was climbing tree and coming down with toddy, this Brahmin waited for me under the tree. He said that though he was a Brahmin, he got used to taking toddy. He also said that he had no money and requested me to give some toddy and get *punya* (merit). I said 'Yes'. When I was about to pour the toddy, he noticed that men were moving here and if he drank toddy that would be a blemish for his brahminhood. Now he is refusing toddy. I would become a great sinner if I broke my promise. For us, this toddy is equal to Amrit. I was having great hope of getting great merit if I donate this Amrit to a Brahmin. This Brahmin is not allowing me to realize this hope. Please convince him and see that I do not become a sinner.'

All the people who gathered there belonged to Gouda caste, who lived on tapping toddy, so they gave more importance to their caste person. I was forced to drink toddy. After that, they all went in different directions. That strange person who made me drink toddy also went somewhere. I thought in my mind, 'Having been born as a high caste Brahmin, and while going to have darshan of Sripada, a great avathar, I drank this mean toddy. My brahminhood went into flames. How can I see the face of the most sacred Sripada? My fate is like this. Fate is powerful. When this distorted fate is written on my forehead, how will it happen otherwise?' I grieved.

My steps faltered. Unbearable stench of toddy was coming from my mouth. I became somewhat giddy. Scolding my fate and chanting Sripadas name I was walking. On the way, I saw a '*parnasala*'. It was looking like a '*Tapo bhoomi*'. I had an intusion that there was a Mahatma inside. I

felt that I did not deserve the darshan of Mahatmas. I did not feel like entering that '*Tapo bhumi*'. I also felt that it was a great sin to enter a sacred ashram in a state of drunkenness.

When I was going on my way, one person called loudly behind me, clapping his hands. 'Oh! Shankar Bhatt! Stop. Dattananda Swami orders me is to bring you to the ashram.' I stopped, wondering for God's leela. That person put me in front of Dattananda Swami. With eyes overflowing with grace, Sri Swami ordered me to take bath. After bath, he gave me sweet fruits. After I ate, he called me near and said, 'My Dear! Dattatreya's new avathar Sripada Srivallabha has shown unlimited grace on you. He made you to drink 'amrit' with his own hands. You thought of Him as a toddy tapper belonging to Gouda caste. You thought that the '*amrit*' He gave you as '*toddy*'. What a strange thing?'

I felt as if I was giddy. The universe I am seeing, seemed disappearing in front of my eyes. After that the supreme consciousness overwhelmed me like the waves of a great ocean. In that endless pure consciousness my egoistic 'jeevatma' which was insignificant and most despicable, disappeared. I got merged in some divine happiness, where there was no individual 'I'. The limited false 'I' with in me perished and this whole creation appeared as a dream.

Meanwhile Sri Swami, sprinkled sacred water on me. He applied sacred 'bhasmam' on my forehead with his divine hands. I came into external consciousness. I experienced divine happiness for a few moments and when I became conscious of external surroundings I learnt that I got dragged into gross plane again.

Sri Swami said, 'In one of your previous births, you belonged to Gowda caste. You used to drink toddy heavily. In the depths of your individual ego, you still have a small desire to drink toddy. Without Sripada's grace, you would have got addicted to toddy and fallen, though you are a Brahmin. Sripada's looks are '*amrit*' looks. There are many obstacles in your horoscope. Sripada was removing them with his '*amrit*' looks without your knowledge. Who can describe Sri Guru's greatness. While describing His greatness, even Vedas remained silent.

I said, 'Sir! I would like to know Sri Guru's greatness. While knowing, I am getting enthusiasm to learn more. Sri Guru was repeatedly saying that he would again take an avathar with the name Nrusimha Saraswathi. I am eager to know the inner meaning of His leelas.' Swami said, 'My Dear! The main aim of Veda Rishis' search is the inner truth of spirituality. The most important of their secretive words is 'Rutam' i.e. truth. That is the 'real self'. While describing it in accordance with the 'karma kanda' (ritualistic aspect), they described it differently like '*satyam*', '*yajnam*', '*jalam*' and '*annam*'. Similarly the word '*saraswathi*' also is highly special. The river Saraswathi is '*Antarvahini*' (flowing underneath the earth's surface). While explaining, it is described as the one which facilities uttering of truthful words, which facilitates the thoughtful consciousness, which explains '*maharnavam*', and which illuminates our concentration. So, Sri Guru is one illuminating

power. It is an illuminating flow. His words are 'Truth'. They illuminate our concentration. They arouse the real truth and inner knowledge in us. In the Veda, 'yajnam' is the external sign of an inner faculty. Through yajnas, people worship their Gods. In return, Gods give them cows (goganas) and 'Aswas' (horses). Cows mean wealth of 'Tejas'. Horses mean wealth of power. Similarly, they also grant us the power of 'Tapas'. The hidden meaning of Vedas is kept extremely secret so that it is made known to only eligible people. The main material in yajnas is 'Ghrutham' (ghee). The literal meaning of this word is ghee obtained by boiling butter. But the word 'Ghruta' has another meaning 'Deepti'. In Veda the sound 'go' has a meaning 'Velugu' (light). Aswam is the symbol of power, the power of atma and the power of Tapas. Rishis prayed in their mantras for a form of 'horse' with the face of a cow. That means, Rishis were asking for spiritual power driven by 'Tejas'. The meaning is the power of 'Aswas' advanced by 'go' kiranas (rays).

Rishis appear to have prayed for children and sons through many 'mantras'. There is an inner meaning in this. 'Birth of a child' is an indication for the birth of inner power. This they described as 'Agni is being born to us', "son born in 'Agni Yajnam'," As viswa agni, he is the father of fathers. Similarly, the words 'salilam' and 'udakam' were also mentioned as a symbolic meaning. 'Salilam apraketham' means 'ocean without chaitanyam'. That means, 'the still ocean full of divinity'. From that dark ocean, the divinity is getting a form with its own power. This was also described as 'Maha Samudram'. Rishis in a 'suktam' said, "Saraswathi was showing us the 'urdhva salilams' with the rays of Her inner knowledge". There is also an inner meaning for 'sapta srotaswinulu' described in Vedam. They are 'swarga vibhutulu'. Parasara Maharshi has described the knowledge that lies in 'Salilamulu' as 'viswa pranam'. The robbers who steal 'cows' are mentioned as 'vruthrulu and dasyulu'. Vruthrudu is a demon (rakshas) who hangs on to the 'salilamulu', parama satyam, Oordhva Chaitanyam and secretly keeps them under his control. These type of powers which do such mean acts are called 'vruthrulu'. They are also called 'dasyulu'. These are 'tamasic' powers. They are great enemies for those who seek 'True knowledge'. Thus he explained.

The boon given to Oudumbara Tree

The speciality of avathar of Narasimha Saraswathi

"My Dear! Sri Mahavishnu manifested as Narasimha Swami by breaking the wooden pillar made of the stem of 'oudumbara tree' to kill Hiranya Kasyapa and save Prahlada. That wooden pillar which was broken into pieces started sprouting and there formed an 'oudumbara' tree. Prahlada was surprised and started worshipping it. Sri Dattatreya once gave darshan at the root of that 'oudumbara' tree and did 'jnana bodha' to Prahlada. Sri Datta noticed the interest of Prahlada in 'Dwaita Siddhanta' (dualism) and blessed him saying that he would be born in Kaliyuga and in a 'yathi' attire, will uplift people and spread the 'dwaitha siddhantham.'" **The most sacred oudumbara tree took the form of a man, fell on the feet of Sri Data and asked for a boon. Then Sri Datta said, 'At the root of every 'oudumbara tree', I will remain in 'subtle' form.**

Because the form of Narasimha manifested through you, I will have an avathar with the name of Narasimha Saraswathi in Kaliyugam. Thus He promised. This was all described in pyngya brahmanam. This pyngya brahmanyam is now prevalent around 'shambala' village in Himalayas which is the '*Tapo bhoomi*' of seven Rishis. It vanished in other places. When there was a doubt whether God existed or not, Narasimha Swami emerged from a static pillar, in an 'agitated' form. Similarly in Kaliyuga, when people with polluted minds engage in bad arguments whether God is there or not, He will take avathar with the name Narasimha Saraswathi and not only prove that He is there but also will protect devotees as he saved Prahlad.

I asked Sri Swami, 'Sir! Did you have darshan of Sripada in Sri Peethikapuram. My mind is enthusiastic to listen to His childhood leelas.'

Sripada's wonderful leela

Sri Swami started telling, 'I used to stammer since childhood. Everybody used to ridicule me. Moreover a strange disease fell on me. It started increasing from my 5th year. For every year my physical age was increasing by ten years. When I became 10 years, the feature of a person of 50 years old were seen in my body.

A yajnam was being conducted in Sri Peethikapuram under the guidance of Sri Bapanarya. Brahmins were being given good 'sambhavanas'. Scholars were being given 'dakshinas' liberally. Hearing Sripada's mahimas, my father took me also to the yajnam. Sripada's age would be not more than six years. Ghee was gathered for use in the yajnam. That ghee was kept under the custody of an old Brahmin. He was a miser and also a greedy person. He had hidden 1/4th part of ghee in his house and sent the 3/4th of it to the place of yajna. Yajnam started. People doing yajna thought that the ghee would not be sufficient. It was difficult to collect ghee then and there. Everybody was unhappy to see such an obstacle for yajna. Sri Bapanarya looked at Sripada with a calm face. Sripada said, "Some thieves are thinking of conquering my kingdom to steal my money. There, a big 'darbar' will be held in my name in this Peethikapuram. I will allow those people, who want to steal my money, inside. When they go out taking the money, I will stand hiding at the gate and hit them with a big stick. With that, some will die then and there. Some others leave my money and run away. I will order Saneeswar to live along with jyesta patni in the houses of those who steal my money." No one could understand the words of Sripada. They thought that He was telling about something that would happen in future. "Meanwhile Sripada called that old man and made him write on a palm leaf like this. 'Amma' Gangamma Thalli! Please give the ghee necessary for the performance of 'yajna'. My grandfather Venkatappaiah Shresthi will repay your debt. This is the order of Sripada Srivallabha." That letter was shown to Venkatappaiah Shresthi. He agreed for that. Taking that letter, four people along with that old man went to Padagaya thirtham. They gave that letter to that '*king of thirthas*'. They took water from the Thirtham into the vessel they brought. Chanting

Veda mantras they brought the water to the place of 'yajna'. That water changed to ghee as every one looking on. Yajnam was completed. As promised before, Venkatappaiah Shresthi gave ghee in that vessel and poured into the Padagaya thirtham. While the ghee was being poured, it had become water.

My father submitted my ill-fate to Sripada. He said 'Wait for sometime. I will remove his disease. I will drive away his stammering also. One house has to be burnt. We have to decide on a time for that.' His methods are unthinkable. Meanwhile that old Brahmin came there. He was worried within him whether he would have to suffer some ill-fate for stealing the ghee. Sometimes he was thinking whether to confess to Sripada about stealing the ghee. He came to a definite conclusion that, it would be always good to have Sripada's darshan. Then an interesting discussion happened between them.

Sripada : Thatha! You are very good in fixing auspicious dates and time. One house has to be burnt. You fix an auspicious timing for it.

Old Brahmin: There will be auspicious timings for constructing houses and Shankhustapanas. There will not be any auspicious timing for burning houses.

Sripada : Why will not be there any good timings suitable for committing thefts and burning houses?

Old Brahmin: I did not hear any such auspicious timings. May be such things happen in inauspicious timings like varjyam and durmuhurthams. I do not know.

Sripada : Is there any such inauspicious moment now?

Old Brahmin : Certainly such a time in passing now.

Sripada : Thatha! What a good answer! One fellow stole the ghee collected for the most sacred yajna. Agni deva's hunger was not satisfied. He is relieving his hunger by burning that ghee as well as the house in which it was hidden. Agnideva is jumpling with happiness.

Hearing these words of Sripada, the old man's face became lusterless. In a short time, his house was completely burnt to ashes. Sripada told that Brahmin to get the ash from the burnt house. That old Brahmin understood that Sripada was capable of blessing and giving boons as well as punishing with anger. He politely brought that ash. Sripada ordered me to put it in water in a vessel and drink it. He asked me to do that for three days. We stayed as guests in Sri Bapanarya's house. My stammering as well as the strange disease was cured. I became healthy. Sripada put His divine hand on me and did 'Shakti Patham' (transferring power) and blessed. 'From today, you will become famous as Dattananda. You will take 'gruhasta ashramam', teach dharma and be blissful.'

After that, Sripada told me. "In the previous birth, you and this old Brahmin were doing business together. Disputes came between you and him and both decided to kill each other. One day you came to this old Brahmin's house and gave him 'payasam' to drink. Not knowing that you mixed poison in that, he drank it and died. Without your knowledge, that old Brahmin torched your house through hired people at the same time. Your house was burnt to ashes. Your wife died in that burning house. When you came home, you saw everything was lost and you died of heart attack. Because you poisoned some one previously, you were affected by this strange disease in this birth. Because this man burnt your house in the previous birth, his house had been burnt to ashes now. I liberated both of you from the bonds of karma through this 'leela'."

Having the grace of Sripada, I came home. I became a pundit in Veda shastras. Sri Narasimha Varma built a new house and gave it to that old Brahmin. As our bonds of karma were broken by the grace of Sripada, we both were benefited in later days. His leelas are divine. That old man had a new house. My disease was cured, stammer disappeared and I became pundit . The Daksha Yajna, which was done without Siva, had become a warzone. It is good to know the subtle dharma in this.

'My Dear! Shankar Bhatt! All Gods were born from 'Tejas'. Aditi has endless form. Her sons only are Gods. They are the cause for man's growth and progress. Gods give 'Tejas' to men. They rain wealth of divine consciousness on their 'atma'. They are the promoters of Truth. They are the builders of divine worlds. They also create bad powers to put obstructions for people who want complete liberation and bliss. Rishis had darshan of Gods and after witnessing their different acts, describe them with a number of names. The words used in Vedam have special meanings. The word 'ashwam' has got the wordly meaning 'horse'. But Veda Rishis say that 'Ashwam' is the symbol for 'pranamaya chaitanyam', 'jajas Shakti', 'jeeva swasa Shakti' (respiratory power). This is the secret in kriya yoga. Like the living ones such as medicinal plants, animals etc, the vaagropams (the form of sounds) are not merely created by man's will. They are full of life and emanate from mother. Some were born from sounds called the 'root seeds'. They are developed as real living slogans. They are the countless offspring of elements. They develop in different ways, get separated in different classes, different creeds, lineages and families. In the grouping of words, each has a common 'prakanda' and a mental philogophical history.

Reason why Brahmins are called Bhusuras (Gods on earth)

In the language of Veda Rishis, language was initially created by 'Vayuvu' and 'Agni', but not Indra. Mind emanated from the faculties of the senses. The mental attitude was built according to the associations and reactions of man's sensory faculties. In accordance with this transformation only, the teaching of language came into formation following the dynamism of sensory faculties. My Dear! All Gods are forms of 'mantras'. All this Universe is under the control of Gods. Such Gods are

under the control of mantras. Those mantras are under the control of Sadbrahmins (good Brahmins). Hence Brahmins are said to be Gods on earth.

The sounds are used commonly by human beings to express primary thoughts with extremely small limits. They are limited to express light, movement, touch, feeling of extremes of temperature, spread, using of force and speed which can be comprehended by the five sensory organs. But, as the mental faculties start blooming, the language consists of expressing diverse views and fixity of ideas. That means from ambiguity to sharpness of ideas, from physical matters to mental faculties, and from expressed things to hidden ideas. In this way language improves and advances.

The reading of sacred books gives great results. You are chosen to write the divine history of Sripada. Even though, you write it in Sanskrit language, and if it is translated into Sripada's mother tongue Telugu in course of time, the result of 'parayana' of the book will be same. Wherever Sripada's divine history is being read, Sripada will stay there in subtle form and listen. I will tell you one story to confirm this. Listen carefully.

Sripada became 7 years old. Vedokta Upanayanam was performed to him. In those days, when such things happened in rich people's houses, there used to be a festival fervor. Bapanarya's happiness was unlimited. One mala dasari in Peethikapuram by name Datta Das was unable to see that great festival. He did not get the opportunity as he belonged to fifth caste. He invited people of his caste to his house to listen to 'Datta Charitra'. They all reached his house with good enthusiasm. **Datta Das started telling Datta charithra like this. "The same 'param jyothi', who was born to Atri Maharshi and Anasuya matha in previous yugas, is born in Peethikapuram in this kali yugam in the form of Sripada Srivallabha. Upanayanam was performed to that Maha Prabhu today. After upanayanam, our Prabhu is glowing with divine luster. That Prabhu is an uplifter of down trodden. May He have all wealth and auspiciousness!" He did not have any type of scholarship to tell more about Sri Guru. He was telling the something repeatedly. People gathered there were listening to it keenly. In this way, he said 53 times. Sripada's nectarine looks fell on Datta Das.** At the end of upanayanam Sripada told the Brahmins gathered there that he had to go to the house of Maladasari immediately. When Sri Bapanarya asked for the reason, Sripada said, 'Datta Das having a pure mind, is telling my story. If what he said once was taken as one chapter, it should be taken that he completed 53 chapters. Those who complete 53 chapters with concentration, should get the result immediately.

There is no difference of caste or creed for Sripada's affection on devotees

The Brahmin group there did not agree for Sripada to go to Mala Dasari's house. Sripada said with anger. "Those whom you are suppressing cruelly as fifth caste or low caste will have my blessings in plenty in the coming centuries and then they will be in higher states. In the coming centuries, majority of your Brahmins will take up service and be fallen from dharma and karma. My

words are like rules engraved on rocks. Even one letter can not be changed in them. But if any Brahmin lives righteously bound by dharma and has Datta devotion, I will protect him like the eye lid to the eye.”

Sripada’s parents tried to pacify Sripada. After sometime, Sripada cooled and remained silent.

At the same time, Sripada Srivallabha gave darshan in the house of Datta Das with his divine auspicious form. He ate tasty fruits they gave with affection. He drank the milk affectionately given by them. He Himself distributed sweets to them with His own hands. Sripada blessed every one present in Datta Dasu’s house.

My Dear! Shankar Bhatt! Have you seen Sripada’s divine love? He gets satisfied with just remembering. He has nothing to do about caste or gothras or any sort of physical matters. One should take the ‘prasada’ of Datta even when given by a low caste person. If he ignores, he will have to face difficulties.

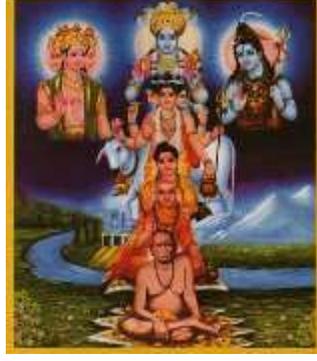
Sripada’s twelve Benediction sentences to His devotees

Listen carefully to the words spoken by Sripada in the house of Datta Das

- 1. I will stay in a subtle form in every place where my charitra is being read.**
- 2. I will protect a person, who surrenders to me by mind, word and action, like an eye lid to the eye.**
- 3. I will take bhiksha in the afternoon every day in Sri Peethikapuram. My arrival is a divine secret.**
- 4. I will burn all the karmas of people who think of me always.**
- 5. I will be happy if food is given to people who are craving for food.**
- 6. I am Sripada Srivallabha. Mahalaxmi will shine with all her glory in the houses of my devotees.**
- 7. If you have a pure mind, my blessings will be always with you.**
- 8. It is agreeable to me if you worship any form of God or if you take the support of any Sadguru.**
- 9. All your prayers will reach me. My grace will reach you through the form of God you are worshipping and through your Sadguru.**
- 10. Sripada Srivallabha is not this limited name or form only. My grand form, having all Gods and powers as parts in me, will be known only by ‘anushtanam’ (strict religious practices).**
- 11. Mine is a ‘yoga sampurna’ avathar. Maha Yogis and Maha Sidda Purushas always meditate on me. They are all my parts only.**

12. If you take my support, I will teach you the path of 'dharma' and the path of 'karma'.
I will protect you so that you will not fall.

End of Chapter 14
Victory to Sripada Srivallabha



Chapter 15

The stories of Bangarappa and Sundara Rama Sharma

After taking leave from Sri Dattananda Swami, I continued my journey. On the way I became thirsty and went to a nearby well. There was a 'cheda' (a bucket like container made of palm leaf) to draw water. I looked into the well and I found a strange sight. A tree grew from between the gaps in the wall of the well and was projecting into the well. From the branch of that tree one person was hanging upside down. That stranger lovingly called me, 'Shankar Bhatt!' I asked him with surprise how he could know my name. He said, 'Not only know your name; I also know that you are going to Kurungadda for the darshan of Sripada Srivallabha. I am waiting here to meet you only.'

I started thinking how to pull him out of the well. The rope tied to the palm leaf vessel was weak. Sensing my thought, the sacred man said, 'you are the one who is immersed in the world with many worldly bonds. I am the one in '*atmananda*' in this strange yoga method without any worldly attachment. How can you lift me?' I can lift myself. When my power is not enough, Sripada will kindly grant the power.'" Within a moment, he was by my side. I was surprised. He started telling, 'My name is Bangarappa. You are thirsty. I will relieve your thirst.' He immediately pulled water from the well by means of the palm leaf vessel and started drinking. Strangely, my thirst was relieved. I was surprised.

Then we both started our journey together. He started telling, 'I belong to a gold smith family. I acquired skills in mantra and tantras. I acquired the capacity to kill a person whom I did not like by using mantras and tantras. I also got nearness with Bhutas, Pretas and Pisachas. I used to do different types of actions in burial grounds. People used to shiver on hearing by name. Whenever I went to a village, people used to give me plenty of money with a fear that I would put them into trouble by invoking bhutas and pretas. I used to spend most of such money to give sacrifices to the bhutas and pretas to appease them. If sacrifices were not done on time, the bhutas would harm me. My face used to have ugly 'kalas' seen in bhutas and pretas, and cruel natured qualities instead of serenity normally seen in human beings. While roaming, I once came to Peethikapuram because of my previous merit.

Peethikapuram became sacred due to the avathar of Datta Prabhu. Still there was no dearth of people who would quarrel with each other and do bad 'kshudra' methods against others. I heard many strange things about Sri Bapanarya and Sripada from different people. Initially, I decided to kill Bapanarya. I went to a lake and started drinking handfuls of water continuously. I had many methods with me if I wanted to kill anybody. If I drink water thinking a particular person in my mind, all the water I drink will go into that particular person's stomach. After getting filled with water, his stomach would burst and that person dies. Sripada's leelas are unthinkable. When I was drinking water in the lake, Sripada was with Sri Bapanarya. Sripada stroked Bapanaryas abdomen

lovingly. Because of the grace of Sripada, the water I was drinking was getting evaporated. Drinking water repeatedly, I got tired. But Bapanarya was absolutely safe. I was worried not knowing why my '*kshudra vidya*' did not work on that particular day.

Sripada removes the menace of '*ksudropasakas*'

I used to have one '*snake mantra*'. If I chanted that mantra, snakes from different places would come to the house of the person whom I had in my mind, and would bite him. I thought of Bapanarya and chanted the snake mantra. Then many serpents gathered at Bapanarya's house. But they crawled up one thatched roof in their house and were hanging from it. After two hours, the serpents went back to their respective places. This way, my second attempt also failed. The Bhutas and Pretas told me curtly that they would not be able to go near Bapanarya's house. I got an intuition that this was all Sripada's magic. Because the demonic tendencies had not yet abated in me, I went to the burial ground, made an idol of Sripada with flour. I pierced 32 needles into 32 different places in that flour idol. Because of this killing practice, Sripada's body should have developed diseases in those thirty two places. Moreover, those needles should change into liquid form and spread into the whole body of Sripada and make it posinous and death should have occurred. My this trial also failed. Strangely, on one mid night, I felt that my stomach was getting filled up with excessive water and it was unbearable to me. Due to the effect of my '*snake mantra*', all the snakes that went to Bapanarya's house reached my temporary camp site in Peethikapuram and bit me. My body started aching in all the places where I pierced the needles in Sripada's flour idol. So the reactions of my cruel actions started giving experience in my body only. I suffered hell. It appeared that it was better to die. But I was not getting death. Commonly the pains in hell will be known only after death. But I experienced them while being alive. When pains overwhelm a person he will have no other option except turning to God. I mentally surrendered to Sripada Srivallabha. Sripada's form appeared to my mental eye and said, 'Bangarappa! Because of your cruel deeds, you should have experienced many years of pains in this world and then experience them in hell also after death. But keeping my grace on you, I am destroying all your sins by giving you the painful experience in one night only. All your '*kshudra vidyas*' will perish. But if any thirsty person appears in your mind, his thirst will get relieved if you drink water, however far he may be. There is a method in yoga where one hangs upside down. If you practice it you will get '*ananda*' (happiness). From today you live as a sobre man. The '*merit*' of many births is required to step into the house of my parents or my grandfather. You do not have that much fortune in this birth. Fortune will not come all of a sudden. Misfortune also will not be given indiscriminately. When the meritorious acts in previous births start giving effect suddenly, it is called fortune. If bad deeds give effect suddenly, it is called misfortune. It is Parameswara who gives life. So He only has the authority to take life. The parents are to be respected because they give birth. People who disregard them in old age, will not

get my grace. With 'kshudra vidyas', you caused unnatural deaths to many people. You will have the effect of that sin till you meet a kannada Brahmin by name Shankar Bhatt. When He becomes thirsty, you relieve his thirst by using your 'vidya'. Then your sin completely vanishes. That Shankar Bhatt will write my 'Charitra' (history).'

Bangarappa said, 'when that incident occurred, Sripada's age would be seven or eight years. My Dear! Shankar Bhatt! I have been waiting for you from that day. Today is a great day for me.' This story was all confusing to me. I said, 'Sir, how is the thirst of other person relieved if you drink water? Please explain the secret in this.' Bangarappa said, 'The jeevas in the '*Annamaya Kosa*' will have physical tendencies and experience contact with physical world. The jeevas in '*pranamaya kosa*' will have the dynamism of subtle body. The jeevas in '*Vijnanamaya kosa*' will have contact with mental world. The jeevas in '*Anandamaya kosa*', will have the experience of 'Ananda' (happiness). By one yoga method, I will make contact of my 'Pranamaya Shakti' with that of others. With that, there is an experience of 'oneness' between the two. In previous yuga, Vali used to get double the strength of a person standing in front of him by a 'yoga method'. That is why Rama killed Vali from behind a tree. Viswamitra Maharishi gave two sacred mantras 'Bala' and Ati Bala' to Rama and Laxmana. If the 'Prana Shakti' is tuned to the Vibrations of these mantras, one can attract the 'world power' present in the extreme corners of universe into his body. If the body is not pure, while the power is entering our body, there will be intense pain and one may even die unable to hold that power. There are twelve stages in the degree of purity in human bodies. Srirama's body belonged to the 12th stage. Sri Datta's body transcends the 12th stage also. So Sripada, who is a Datta Avathar, naturally has endless power, endless knowledge and endless spread". I questioned, 'Sir, It is said that Ahalya got the form of a stone due to curse of Gouthama Maharishi and she was released from curse on the touch of Sri Ramas feet dust. Did she really get the stone form or was there any hidden meaning in that?'

Then Bangarappa said, 'You asked a good question. Indra had relation only with shadow form of Ahalya. Not knowing this, Gouthama angrily cursed Ahalya to become a 'sila' (stone). Then Ahalya said, 'Oh! Foolish Muni! What have you done?' Gouthama lost his mental balance, roamed in different sacred places and ultimately became healthy by the grace of Siva. In the process of transformation of 'chaitanyam', the stone is in the lowest stage. The 'atma' resides in it in a lifeless state. There are many types of 'silas'. The 'atma' in a particular 'sila' is acquiring certain 'samskaras'. After those experiences, the atma enters another type of sila. Another atma will enter the first sila which became vacant. Only people with yogic vision know which 'atma' remained in which 'sila' and for how much 'time'. When one 'atma' is there in one 'sila' and that sila was broken into two pieces, the atma remains in one piece and another atma enters the second piece and gets experiences. They themselves do not know what sort of experiences there are having. But the atma will

experience unlimited suffering in the sila state. They have no life but the experience of suffering is there.'

Explanation of the sufferings of jeevas in different wombs

Then I said, 'Sir! Suffering and happiness are experienced when life is there. Then how is it possible to have unlimited suffering while remaining a lifeless matter?' Bangarappa said, 'Jeevatma, when merged in Paramatma will experience Brahmananda. It cannot be explained in words, it cannot be known by mind. Similarly when jeevatma is in a 'sila', it experiences the completely opposite intense grief. It also cannot be explained in words and it cannot be known by mind also. That means, it is the intense grief that is experienced when there is no life. That 'atma' roams in many different 'silas' (stones) and keeps experiencing unexplainable, unimaginable lifeless intense grief and then enters into a metal. While roaming in various metals, it experiences the life in a sleeping state. Suppose you pour an incompatible poisonous matter on the metal, the life present in it will experience the suffering in sleep state only and then leaves the metal and enters a new metal. The life which is so far in a sleep state as a lifeless matter will now become dynamic and have a desire to be upright or slanting. Then roots develop which penetrate the earth to give stability and enables it to get the necessary transformation. Thus, the atma enters into many different kinds of trees and have different experiences and remain in a state partially with life and partially without life. It then comes out of that state and transforms into different worms and insects. In this state its desire to have locomotion will get fulfilled. By acquiring many 'samskaras' as worms and insects, it gets the form of 'fish'. Then it gets the form of 'bird'. After having experiences in different kinds of birds, it will be born as a four legged animal. Then it gets the most sacred birth as cow. Because it gives milk to human beings like a mother, it gets great merit without its knowing it. It acquires more merit by helping in the production of food grains. In its next birth it gets a human body. Because of the 'samskaras', thoughts arise and they become actions. In this way it does sacred actions as well as sinful actions.

The seven stages in the path of sadhana

Man enters into seven stages during the process of his transformation. In the first stage the gross body organs and the subtle body organs will be used at a time. In the second stage, he gets the subtle world experience with subtle organs and with that gets the ability to do small small 'mahimas' (magical powers). In the third stage, he gets the ability to travel to far off places with subtle body. There is a 'vaseekarana' center between the third and fourth stages. When one is under 'vaseekarana' he remains in the same state. When Gouthama cursed Ahalya, she was stunned. Then she thought as if she was in a 'sila' state. She remained in that state till she had the darshan of Sri Rama. Ahalya's body did not get the form of sila. Her mind only got that state. That means, she

remained in the 'vaseekarana center' between third and fourth states. After Srirama's feet dust touched her, her mental flower started blooming. She got back her natural state again.

The atma which reaches the fourth stage will get vast yogic powers. If he uses the yogic powers for the welfare of world on the advice of antaratma, he goes into higher states. Otherwise, if they are utilized for sinful acts and paltry selfish benefits, he will fall down and reverts back to 'sila' chaitanyam. After that, one cannot enter into human birth unless after many thousands of lower births. Sadhakas in 5th stage are 'sankalpa jnanis'. Bhava jnanis are in 6th stage. They continue their worldly affairs but pray for manifestation of God. But they do not have much interest in worldly affairs. Sadhakas in seventh stage live in paramatma and get the knowledge of the 'anantha stithi'.

The differences between the avathar purushas and sadhakas

After listening to Bangarappa's words, I had some doubts. To clear them, I questioned, 'Sir, Is the sequence of transformation limited to jeevas or is it applicable to avathars also? Bangarappa said, 'Avathars come in response to times. If man becomes God, he is called samardha sadguru. If Gods becomes as man, He is called avathar. A fish moves fast in water. The turtle moves in water as well as land. The varaham means Khadgamriga (Rhino). It runs fast on land. Narasimham is an avathar with the head of a lion which is the best among animals, and the rest of the body is in the form of man. Vamana avathar came with the main quality of 'tamo guna' having the occupation of begging. Parasurama avathar came with '*Rajo guna*' as the main quality. Rama avathar came with 'satva guna' as the main quality. Krishna avathar came as 'nirguna' avathar which transcended all the three 'gunas'. Buddha avathar came with 'karma' as the main principle. Sripada Srivallabha avathar is an extremely wonderful, extremely elegant avathar of this Yugam having in Him the 'one in many' and 'many in one' principle. There is no yogic tradition, no religion and no dharma not having debt relation with Sripada Srivallabha. The state of Sripada cannot be comprehended by any one however knowledgeable he may be. He is equal to Him only. All doctrines, all traditions are connected to Him. He is the beginning point and ending point of all this creation. The vibrating business of this world is overseen, created and destroyed by Him only. This is a divine secret. How can I describe His state which cannot be understood by the seven Rishis also? My Dear! Shankar Bhatt! You are blessed. Only people who can get his genuine grace are blessed, others are waste jeevas.

Explanation of the fruit of good deeds and bad deeds

I asked 'Sir! I have a doubt. If He is the guiding force behind all actions, why should he create some as good people and some as bad people?

Bangarappa laughed loudly for that and said, 'My Dear! You asked a good question only. All the creation was formed with the help of pairs of opposites. If there is no fear of death, even mother

will not be able to love her child. In Vedas, the word 'Purusha' was used referring to 'atma', but not in the meaning of superiority of males. There is a great difference between dharmas of animals and dharmas of human beings. Similarly there is that much difference between the dharmas of humans and Gods. If there are no pairs of opposites, development or transformation cannot happen. When we say God is powerful, it does not mean he has only good powers. The things like deceit, frauding, wickedness you see this world are all part of those powers. Because there is grief we are seeking happiness, when there is no knowledge of grief, happiness will not be appreciated. The crores and crores of stars we see were initially formed irregularly. They collided with one another and groups of stars formed. After many such happenings, formations of regularly arranged constellations we see now have formed. The planets in our solar system keep moving around the Sun in regular orbits. Dhruva is the pivot for the Sun. In this way, the creation is running with mutual attractions and repulsions. The person who is attracted towards God is becoming a 'theist' and doing good actions. The person who has repulsion from God is becoming an 'atheist' and doing sinful actions. Paramatma is the pivot for both theists and atheists. He is the pivot for both good deeds and bad deeds. In this leela of creation, nothing is stable. The people whom you think are doing good 'karmas' might have done some sinful 'karmas' in previous births. That is why they are not able to escape from grief, though they are righteous. Commonly sin or merit will not give result immediately. Similarly, cruel people also experience happiness, because of their merit earned in previous janmas and nothing else. Ordinary sin or merit will not give result immediately. But great merit or great sin gives result immediately. Good books will reveal the manner of living which enables one to live happily. Man was given freedom to do either bad karma or good karma. When 'adharma' increases and the righteous people are in a state of helplessness, Paramatma comes as avathar by the will of his Maya. It is a wonderful thing that God who has no birth or death takes avathar and stays with us as a man.

Insult to the King

The King who ruled Peethikapuram Samsthan sometimes, used to roam in disguise and know about people's problems. Once, the King had a desire to have darshan of Sripada Srivallabha. Immediately he sent his servants to Appala Raju Sharma's house with a letter. The content of that letter was 'Appala Raju Sharma and Bapanarya should immediately come to the Maharaja's presence in the fort bringing Sripada along with them.' Sripada rejected that invitation which was insulting. Appalara Raju Sharma did not like to go into the fort. Great people like Bapanarya do not go to any place unless the desire comes from within. Bapanarya asked Sripada, 'My Dear! Bangaru! Do you have any objection to go into the fort? Sripada said, 'Grand father! The king has no devotion. My darshan is not that easy.' Sripada curtly told the servants. "If your King wants to see me, he himself can come here. He is the King only to this samsthanam. I am the King of Kings to this entire creation. I am the Chakravarthi. I am the Sarvabouma for all the Bhuvanas. So, one should not

come empty handed while coming for my darshan. 'Najaraana' should be brought. If the King thinks that I am his Guru, he should bring 'Guru dakshina' also."

Sripada is very clever in creating troubles. Similarly he is also very clever in solving them. Bapanarya, Appala Raju Sharma, Venkatappaiah Shresthi, Narasimha Varma were discussing the events that might arise if the King became angry. Hearing the reply of Sripada from the servants, the King started shaking with anger. He shouted loudly, 'I will make those weak Brahmins realize what will happen to their lives if I desire. They do not know how powerful I am.' Immediately after shouting, all the power in his body came out of the body and he became weak. The servants attended on him. But he remained weak.

Meanwhile, an ugly female form appeared to his mental eye, 'I am the shakti. I am entering you.' Shouting this, she entered into his body forcibly. Unable to bear the impact of that 'Shakti', he felt as if his bones were being made into powder. He shouted with a weak voice, 'go out of my body immediately.' Shouting 'See! I am going', the Shakti went out with great force. While the Shakti was going, the King felt hell like pain. In this way Shakti was entering his body and coming out. He was suffering like hell with these two actions. Message was sent through the servants to their purohit Sundara Rama Sharma. He worshipped Swayambhu Datta and gave the thirtham (sacred water) to the King. After applying Datta Vibhuti on the forehead, the 'coming in and going out' of Shakti stopped. Then Sharma said, 'Maha Raja! Did you see the immediate effect of our worship? You desired Sripada's darshan. That is useless for you. They have Kalagni Samana Datta murthi in their house. Because of the worship of Datta, Appala Raju Sharma got some small 'siddhis'. Bapanarya got some powers due to '*mantra anushtanam*'. The Venkatappaiah Shresthi is a vaysia. He can buy a good thing cheaply by arguing that it was imitation material. Similarly he can sell cheap materials as good ones. By concocting stories, he attributes wonderful powers to Sripada. Though Narasimha Varma is a good Kshatriya, he became foolish and is praising Sripada as the avathar of Sri Datta. You need not worry. Our '*anusthanam*' is great. What guts have they got to disobey when Maharaja ordered them to come? Prabhu, You can bring them here even by using force" Hearing those flattering words, the King said weakly "What do I gain by bringing them here by force? Moreover, I will get a bad name. I doubt that Sripada has some 'kshudra vidyas'. Sripada used 'Shakti' on me. Otherwise why this Shakti was moving in and out of my body. You have to show some remedy for this. You are our *purohit*, and you always desire our welfare.'

Then Sharma said, 'Maharaja! Brahmins should be made to do 'parayana' of Datta Purana. Worships should be done to Swayambhu Datta. Brahmins should be fed and they should be given money in plenty. Food should be donated to people of all the 18 varnas. Datta will be pleased by doing all these things. Sripada will be checked. The fear of kshudra Shakti will be removed.

As desired by royal purohit, the King made arrangements for all those things. There were many forests in the area of Peethikapuram. There is always a fear of thieves in that area. From the day they started 'parayana' of Datta puranam, thefts were happening frequently in the town. The King failed to control those thefts. He was also getting nightmares frequently. Many kinds of troubles started increasing. (as the saying goes that the tongue had fallen down while being treated for sore throat). His departed forefathers started giving darshan in dreams. They were having emaciated bodies and were looking like beggars craving for food. They questioned, 'What is this? You are not giving us 'shraddha bhojan'. Should we remain in this 'preta' state only? Don't we have higher lokas?' The King said that he was doing the shradda karmas as prescribed in shastras. They said 'You are doing alright! But we are not receiving them. The ancestors will get higher states only if the Brahmin conducts the ceremony of that karma with mantras and the person who is doing shradham does do it whole heartedly. Then only they give higher states for departed souls.' The King was not able to sleep because of their ancestors' crying, whether he closed the eyes or opened them. Moreover, King's daughter (yet to be married) was possessed by bhutas. She started laughing horribly spreading her hair and was throwing household articles outside the house. When they sat for eating food, many worms were appearing in the cooked rice. Suddenly clothes were catching fire. When King went to the place where 'annadanam' was being done, he saw the male and female members of the dead people of his family with horrible, emaciated bodies with the faces of dead bodies. The King's situation was very pitiable.

Things were not different in Sundara Rama Sharma's house. His wife who was docile, suddenly started hitting him on head with cooking vessels. Sharma's son would come and tie him to a pillar with a rope. Sharma's daughter would spit on his face and beat his face with her chappals. When Sharma asked for food, they were giving dried grass to eat. They would also threaten him with hot iron beatings if he did not eat the dried grass. But the Brahmins employed by Sharma continued the parayana of Datta purana. After they ate food at the end of 'parayana', bhutas, pretas and pishachas used to roam in the house freely and were frightening. Some female 'pisachas' said, 'The ancestors of the King for whom you are doing 'pourahityam' did not respect other woman as equal to mother and raped them. We are none other than those women. They did great sin by not allowing us to live happily with our husbands. We want to take revenge on this King's family. We will not get higher states if you merely do the 'pinda pradanam'. You have got plenty of money from the king's family and you became the owner of that impure money. So we decided to torture your family also.

The Brahmins who were doing parayana, Sundara Rama Sharma and the King were all frightened and felt like this. "We heard that auspicious results will come by doing parayana of Datta purana. But what is this calamity? Lord Shankara was pleased with this parayana and was doing black dance with his bhoota, preta and pisacha ganas. Lord Vishnu was pleased and was giving food

to those who came with hunger but preventing us from eating. Brahma Deva was pleased and created people who torture us with abusive and blameful language. In this way Datta puranam gave result by pleasing Brahma, Vishnu and Maheswar, torturing us with words, protecting us by not allowing to die and by making us 'living dead' with the dances of bhuta preta pisachas. Oh! Maha Prabho! We do not want this type of Datta devotion for many births!"

**Man is a labourer in this creation
Sripada is the one who gives remuneration**

Immediately the Brahmins, Sundara Rama Sharma and the Maharaja surrendered to Sripada. Sripada said, 'Every man in this creation is a labourer. I am the employer. If I am satisfied, I will give more remuneration than that is due. If I am not satisfied, I will cut the remuneration according to your misdeeds. I am the one present in the temple as Swayambhu Datta. I am the one present in the form of Kalagni Shamana Datta. With grace on the living beings, I have come as Sripada Srivallabha. What fruit will you get by giving 'aarathi' to my face and hitting nails in my legs? Who do you think my parents are? Vishnu Datta and his wife Susheela in this Datta Purana are born as Appala Raju Sharma and Sumathi Maharani in this kaliyugam. It was the Bapanarya who came as Labha, the son of Sri Vigneswara in one of the kalpas, and as Labhada Maharishi in another kalpa and as Sri Bhaskaracharya in Brihat Sila Nagaram. His gothram has become honourable to people born in vysya kulam. It is a part of my divine will that I am born on the day of Ganesh Chaturdhi. I have debt relation to Venkatappaiah Shresthi from the time of Sri Vasavi Kanyaka Parameswari avathar. Narasimha Varma had debt relation with my Nrusimha form in Simhachala Kshetram. They had great merit. That is why they had relation with me in this avathar. Their love and affection binds me for many births. When I take avathar as Narasimha Saraswathi, I will be born in the form exactly resembling Bapanarya. If the water from Bapanarya's copper vessel is sprinkled on the bhuta pretas they get liberated. Similarly, when I take avathar as Narasimha Saraswathi, I will remove the bhutas pretas possessing my devotees and also grant them higher states. One should not become arrogant simply because one has wealth. The money you have should have purity. Otherwise it gives only grief. If you become arrogant for being a meritorious person, you are not merited at all. Your list of actions (karmas) is with me. I am telling you that I have erased the fruits of your sinful actions. If you realize your sins, surrender to me and call me, 'Sripada! Datta! Srivallabha! Digambara!' I will burn all your sins and make you a merited person. You had seen troubles for thinking truth as untruth, and untruth as truth. Though you did 'parayana' of Datta Purana, you did not get any result and more over you fell into troubles because you blamed Sripada Srivallabha. Datta Himself has come as Sripada Srivallabha. This is the truth."

**End of Chapter 15
Victory to Sripada Srivallabha**



Chapter 16

The Story of Srimannarayana

Remembering Sripada's divine stories and chanting Sripada's name in my mind, I continued my journey. My heart became ecstatic knowing that I was very near to Kurungadda where Sripada was staying. While walking on the way I came across a sugarcane field. The farmer in the field was comfortably seated on an elevated platform. He invited me politely, 'Sir! You can relax here for some time and have some sugarcane juice and go. Please come!' I drank the juice given by him. It was very sweet. He felt very happy knowing that I was going for the darshan of Sripada Srivallabha. He started telling, 'Sir! My name is Srimannarayana. Our house name is Malladi. Our native village also is Malyadripuram, which later has become Malladi Village. The native village of Bapanarya also is Malyadripuram. Their house name (surname) also is Malladi. But they are Brahmins. We are 'Kammas'. There is a close relation between Bapanaryas family and our family. When Sripada was eight years old, we left Malyadripuram and came to Peethikapuram. Our conditions were reversed in our native place. The financial position was precarious. Unable to bear the pain of debts, we sold our movable and immovable properties, cleared our debts and with only clothes on us, we reached Peethikapuram. Sri Bapanarya treated us courteously and gave food and water. Our wish was to take Bapanarya's land on lease and do agriculture work. We prayed Bapanarya, 'It is not good for us to eat sitting idly. You gave us food and water and saved our lives. It is very painful to sell firewood in the same place where we sold flowers. That is why we left Malyadripuram and came to Peethikapuram. Please have mercy on us and give your land on lease. We will be very grateful to you. Please have mercy on us.' On that day Sripada was in Bapanarya's house. He said, 'The food in Bapanarya's house is equal to 'prasad'. No one can get it without God's grace. The darshan of Maha Tapaswi Sri Bapanarya itself is very difficult to get for ordinary people. You had that fortune because of the result of your previous merit.' Sri Bapanarya said, 'we gave our lands to 'panta kapus' already. They are doing agriculture. It is against 'dharma' to remove them without having a valid reason. Have patience for some more days. Some way will be found.' Sripada said, 'Take this black gram seeds. You tie them in a cloth and go towards west. Once your wish is fulfilled, throw them. The Lord of Universe, who can provide food even to a frog under rock, will be able to arrange food and water for you also. You will be victorious.'

We took the last meal in Bapanarya's house and along with the black gram seeds tied in the upper cloth, we started our journey towards west. By the grace of Sripada, we did not have any lack of food and water during our journey. We were getting food without effort. This was a great wonder. We crossed Andhra desam and entered Kannada desam. On the way, we saw one 'kuteeram'. There was an old couple in that. They were also 'kamma' people. They had only one son who died because of snake bite. After a few days his wife went to take bath in Krishna River and got drowned. They did

not have children also. Thus, there was no one to look after those old couple in their old age. Their relatives were thinking of getting control of their property. They would make those old people happy with sweet words. Those old couple were in a dilemma to whom should they give their property. We could get hospitality in their house. Whenever we thought of leaving that place, some obstacle was coming. One day, by effort, we wanted to leave that place at a particular time. Suddenly, all the members of the house started having vomiting and diarrhea. After we recovered, we wanted to go but those old couple did not allow us to go. They developed great affection towards us. It was very painful to the relatives. They were thinking that we wanted to settle there to steal the property. Bad smell started coming from the black gram seeds tied in the cloth. We threw them away thinking that their purpose was over. We decided to stay there only, come what may.

The relatives wanted those old couple's property but not the old couple. The old people decided to adopt us and give their property to us because we belong to their own caste. The relatives were watching all these things. This was very painful to them. So they had an understanding among themselves. They wanted to throw us out and distribute that property equally among themselves.

There was an astrologer whom the relatives knew well. They came to an understanding with him and brought him to the old couple's house. The astrologer said, 'These guests who are staying in your house have got extremely inauspicious horoscope. Wealth will not stay in the house where they live. Moreover, all the 'poverties' will embrace. So, send them out of the house as soon as possible.'

The old couple said, "If they have such 'poverty' yogam as you said, there must be some remedy prescribed in the 'shastras'. We request you to conduct worship to remove all inauspiciousness and to have all auspiciousness. Expenditure is not a problem. This entire world moves under the influence of Gods. All the Gods will be under the influence of 'mantras'. Such 'mantras' are with the Brahmins. So, you, being a goodbrahmin, is our God. Please oblige." Thus they requested him.

There was no way for the astrologer to escape except to make arrangements for the worship. My Dear! Shankar Bhatt! **Rain is required to grow food. 'Yajnas' will cause rains. 'Yajna' is a part of karma. 'Veda' is the root for all these karmas. Brahmins should worship Gods with 'yagas'. Gods will give 'shreyas' (wealth) to humans. In this way there is a 'symbiosis' between Gods and human beings.** There are five types of 'yajnas' – Deva yajnam, Manushya yajnam, Bhuta yajnam, Pithru yajnam and Brahma yajnam. Sripada's leelas are very strange. 'Yajna' was performed by the best among Brahmins with the money given by those old couple to get all auspiciousness. In reality, we had no faults in our horoscopes. Because of the kindness of the old couple, we had the opportunity of witnessing the most sacred yajna. Indra and other Gods are indirect Gods. Ritwiks (those who perform yajna) are direct Gods. The small quantity of 'havis'

offered in the 'homam' to Indra and other Gods, will multiply to satisfy the different Gods due to the power of mantras.

Bhudevi (earth) is supported by these seven

Bhumi is supported by Cows, Vedas, Brahmins, Pathivrathas (chaste woman), truthful people, generous people, people who donate. The ox is very much necessary for agriculture. **Gomatha (cow) gives ghee, milk, curd and other luxury things and helps man in worldly existence as well as other worlds through yajnas and yagas.** Indra and other Gods take the 'havis' offered in the yajnas with Veda mantras. Vedam is the root for all dharmas. So **Vedas** also are supporting Bhumi. Brahmins, through yajnas and yagas make people do 'sat karmas' (good deeds). So Bhumi is supported by Brahmins also. Pathivrathas, through their greatness of chastity, protect dharma from becoming irregular and thus support Bhumi. **Truthful people**, through their commitment to truth are supporting Bhumi. Generous people, leaving selfishness are spreading the sweetness of cooperative living. **Phelonthrophists** are protecting weak and ill-fated people by their worldly wealth through donations and by their wealth of merit. **Because we had darshan of great merited Sri Bapanarya, the Yajnapurusha Sripada made us blissful by conducting great yajna Himself indirectly, for the apparent purpose of removing our bad karmas.**

The way how Sripada saved His devotee

The Yajnam went on successfully. The old couple decided us as their heirs. The relatives were unhappy about all these developments. We had mirch crop in some part of land. It was lined on all four sides by palm trees. Those palm trees were given to 'gouds' for tapping toddy. The relatives were trying to steal our mirch by clandestine methods. The mirchi was plucked, filled into gunny bags and were loaded on to the carts. They were ready to move from that place with the cart load of mirch. At that time, I went there and was stunned at that sight. I was alone. They were ten people. Surprisingly I saw one bear drinking toddy on the top of palm tree. It fell down from the tree. Everyone is afraid of bear. With sharp nails, it cuts out even the muscle from the human beings. If those nails pierce the body, the blood becomes poisonous. It came directly towards the bullock cart. My relatives were frightened and ran. I was also frightened and started chanting Sripada's name. That frightful beast turned into a most docile animal and started clapping its hands in tune with the chanting of Sripada's name. I reached home in the bullock cart with mirch load. That bear was walking in front of the cart.

The old couple in our house as well as our neighbours was greatly surprised. We continued chanting of Sripada's name all through the night. The bear also was clapping hands sitting peacefully to the tune of chanting. The bear happily accepted Sripada's 'prasad'.

From that day onwards, that bear was moving in our house as a family member. It was showing great love towards the members of our family. It was creating terror in those who were against our family. It was guarding all our crops. We did not have any fear of thieves. Every day in our house, discussions on leelas of Datta Prabhu and chanting of Sripada Srivallabha's name were going on without any hindrance."

While Srimannarayana was telling all these things that bear came there. I started sweating on seeing it. But it showed friendly attitude towards me. When I started Sripada's chanting, it started jumping with joy.

"One Tantric came to our neighboring villages. He acquired some powers by doing 'kshudra upasana'. He was extracting great money from people who came under his influence. Our relatives went to him for help. The Tantric came to our village. He applied his tantra on our bear. All the powers of the bear were reduced to the lowest ebb. The Tantric's devotees were happy. The bear lay down silently. The Tantric became one with the chaitanyam of that bear by one yogic method and by another yogic method, he attracted all its powers into him.

In previous Yugas, Vaali knew this type of yoga practice. He would attract half of the power of a person standing in front of him. That was why Sri Rama killed Vaali by releasing the arrow from behind seven palm trees.

Sripada saves his devotees from their Prarabda Karmas

Sripada's leelas cannot be predicted. **It is futile to guess the relationship of actions and their effects. No action takes place without a cause.** Indra made it rain heavily in accordance with his dharma. Sri Krishna fulfilled his dharma as 'Gopala' by lifting Govardhana giri providing shelter. Similarly Sripada allowed the tantric powers of Tantrik to work. The bear became the target of Tantric Shakti. But some small merit of bear made it a devotee of Sripada. It was weeping silently. **Sripada will definitely listen to the cries of jeevas. When the results of their karmas give effect, He will reduce their ill effects because of His grace.**

The discussions on Datta stories and Sripada Srivallabha's 'nama parayana' were happening daily as usual in Srimannarayana's house. Some of the devotees gathered there, were having many doubts. Some were thinking of some other things. But some devotees had stable devotion towards Sripada.

While Sripada's name was being chanted, one strange thing happened. The bear which was lying silently like a living dead, started moving. It started regaining all its lost powers. It started jumping with happiness, while devotees were chanting the name of Sripada. Dattatreya's 'yoga' transcends all the previously known yogas. The 'atma' chaitanyam of the bear was being transferred to the Tantric. The Tantrik's 'atma chaitanyam' was getting changed from that of humanness to the

bear tatwa. So Tantric started behaving like a 'Bhalluka' (bear). So his accomplices tied him with ropes and left him in the forest.

The 'Bhalluka' stated talking in human language. "Sirs! In my previous birth, I was a loanee, I caused great suffering to many people by extracting heavy interest. As an effect of that, I got the birth as 'bhalluka'. As the result of my previous merit, I got the grace of Sripada. Learn that Sripada is indeed Datta Prabhu. By His grace, I am going to have 'uttama' (higher) janma in my next birth. The Tantric did many sinful acts. Moreover he tried to ruin me, though I was a devotee of Sripada and a dumb animal. Sripada punished him. He does protection and gives punishment also. He will look after the people who worship Him with stable devotion. He will punish those who blame devotees and who give troubles to theists. After experiencing the punishment, they themselves become His devotees and do the chanting of Sripada's name. I am going to higher states."

Every one was surprised and was chanting the name of Sripada Srivallabha. The bear was silent in self absorbed state. While doing 'Nama smarana' (chanting), three cobras came. They were also silent and were in ecstasy. The bear peacefully left the body. The three cobras which came did circumambulation to the body of the bear. Nobody could understand from where the snakes came and for what purpose. We did the last rites to the body of the bear just as we do for human beings. But the cobras stayed in our house throughout that day.

For us, the name of Sripada Srivallabha was the only refuge. We were doing chanting of that sacred name. The snakes were drinking the milk after it was offered to Srivallabha. They used to hiss, when people having 'maila' or woman in menses, were present in the crowd.

Because the cobras were residing in our house, some people were afraid of coming to our house. Datta devotees used to come to our house freely. Those snakes looked ecstatic whenever the name of Datta or Sripada was heard. The relatives illegally occupied a part of the old couple's land. The village elders decided that the place was a 'disputed site'. The relatives were allowed to grow vegetables and other things in that land till the final judgement was given. They mesmerized the village elders with money. Because of that, judgement was being delayed unnecessarily. On some or other small pretext, the case was being postponed. There was an ant-hill in that land. As there was no snake in that, milk was being poured into it. While pouring milk, people used to pray 'Oh! Naga Devatha!, Naga Devatha!, Let us have the fortune of your darshan. Please fulfill our desires.' Those who were praying in that way, knew very well that there was no snake in that ant-hill.

Sripada was a good magician. The 'Nagula Chavithi' was fast approaching. People were now hesitating to come to the ant-hill to offer milk.

'Nagula Chavithi' had come. How strange are the people? They pray for the darshan of Naga Devatha. But when it really gives darshan, no one will come. They run away frightened. The old

couple and our family members took the milk offered to Sripada to the ant-hill and prayed. Three cobras appeared and took the milk and went back into the ant-hill. None others came to pour milk into it.

Sripada teaches lesson to people who try to kill serpents protecting His devotees

One sorcerer came to our village on the day of 'Nagula Chavithi'. Our relatives and the village head gave him a hearty welcome. He could subdue with the power of his mantra, any snake, how much poisonous it might be. He could also bring back to life any person bitten by snake with his 'Mantra Shakti'. He has a 'Garuda Rekha' (mark of Eagle) in his hand. The shastras say that the serpents will surrender to human beings having 'Garuda Rekha'. The sorcerer and the village head were thinking of killing those snakes.

Fire was lit all over the area around the ant-hill. The sorcerer sat on 'aasana' and started doing 'tantric' practice with strange methods and was reciting mantras loudly. We felt sorry because killing King Cobra snakes was a sin. We were helpless. We were praying only Sripada to save those great snakes. The serpents came out of the ant-hill as if they surrendered to the power of mantras. This was very pleasing to the sorcerer and his followers. But that pleasure did not stay for long. Those snakes were becoming bigger with each moment. Sorcerer was reciting mantras loudly. Those serpents were moving towards those flames of fire as if they came under the influence of power of mantras. Wonder! On the path of those serpents, the fire was becoming cool as if Agni Deva was giving them way to pass through. The sorcerer was reciting the mantras still more louder. The flames were cooling wherever the snakes were moving. Atlast all the flames abated. Those snakes went away freely from there as they liked. The sorcerer and his followers were stunned.

Meanwhile, the village head's son started showing symptoms of snake bite. His second son's vision in both eyes deteriorated markedly. It was strange to develop symptoms of a snake bite victim without actually being bitten by a snake. It was also strange to have developed blindness suddenly. The sorcerer recited many mantras. But there was no result. The 'garuda rekha' in his hand lost its shape and ultimately disappeared. The village head developed fear in his mind. There was no way except to surrender to 'anadha rakshaka' Sripada. The power of mantra in that sorcerer was completely lost. In a few minutes he died. Who knows how Sripada's leela will be at a particular moment? The village head came to us and started weeping. What could we do? We only told him that his sons would become healthy, if he remembered Sripada constantly.

The sorcerer's dead body was lying at the house of village head. The two sons of village head became victims of the cruelty of fate. Our relatives started shivering with fear. The whole atmosphere was grief stricken. The dead body of the sorcerer was taken to the burial ground. Firewood was arranged to burn the body and it was put to fire. Suddenly the dead body started moving. It started shouting to save it from the pain of burns. The burial ground workers thought

that the dead sorcerer became a ghost and reentered his body and if he was saved, he would do all the cruel acts of 'pretatma' through the body. If his body was burnt to ashes, he would remain as 'pretatma' only and would be able to tease only a few people who came under his influence. So they did not pour water on the burning dead body. They thought that the 'pretatma' having an 'upadhi' would be more powerful than a 'pretatma' without 'upadhi' and would be causing more damage and grief to the society. Sripada Srivallabha's strange method of teaching the true 'philosophy' of His avathar is to create appropriate feelings in the appropriate minds at the appropriate time according to the 'prarabda'.

A good person among the workers in the burial ground unable to see his pain, took pity on him and poured water on that burning dead body. The water did not put off the fire but it acted like ghee and it made the blaze more intense. Though the body was caught in fire, it was not burnt. The body parts did not get deformed. But he was feeling the pains of 'hell' with his own body.

The 'sloka' to be read at the time of eating food

My Dear! Shankar Bhatt! In Maha Narakas (Hells) like 'Rourava', there are many jeevas suffering different types of pains for years together. While squeezing of water from 'sikha' during bath, while squeezing the loin cloth after washing and after finishing meals, one should say this mantra **'Rourave apunya nilaye padmarbhudha nivasinam ardhinam udakam dattam akshayya mupatishtatu'**, and leave water. It will relieve the thirst of those suffering in 'Rouravadi Narakas' (hells) for many years. **Sripada is like 'gold in hand' for those who are righteous and like 'Yama Dharma Raju' for those who do adharma and great sins.**

The dead body of the sorcerer got up from the funeral pyre and reached the village head's house jumping on the way. Without getting burnt by fire but still suffering with burning pain, he was shouting and reached the village head's house. We all gathered at that house talking about the stories of Datta and singing the name of Sripada Srivallabha Prabhu, who was the new divine worldly avathar of Sri Datta Prabhu. The singing of divine named 'Datta Digambara! Datta Digambara! Sripada Vallabha! Datta Digambara!' was making the atmosphere (vayu mandalam) sacred. The divine rays from the gross form of Sripada Srivallabha will be making the people near Him, sacred. The divine rays emanating from His causal form will make crores and crores of Brahmandas sacred. Those divine rays will make sacred the avadhootas, amsa avathars, maha sidda purushas, maha yogis, who remain in states of 'salokya' (in the same world), 'sameepya' (nearness) and 'sayujya' (merged).

While His name is being chanted, Sripada will remain there sitting incognito. He will be proving his presence and power by his divine 'leelas'.

That sorcerer had ridiculed Sripada questioning, "Is Datta a Digambara (Naked)? Is Sripada Datta himself? Is he also a Digambara? Is he a mad man without clothes?". Was it an ordinary thing when He brought the sorcerer suffering with flames all over his body in a naked state to the place where His name was being chanted by his devotees? Is this possible for ordinary Yogis? Have we heard or seen such 'leelas' before? Everything is strange, extremely wonderful, not heard before and cannot be understood by argument. Those who surrender at His 'Sri Charanas' will be happy like a small child on the lap of the mother with complete protection. They will get all auspiciousness and happiness.

While Sripada's name was being chanted, the sorcerer also was dancing and getting relief from pain. When he stopped dancing, his pain was increasing. It was very painful to him to dance in the naked state. He understood that it was all due to his own fault and that he was experiencing the result of his sinful actions. He recollected how he killed so many serpents with his 'mantra' Shakti. He thought that it was the result of scolding mahatmas and digambara sanyasis due to his 'ajnana' (lack of knowledge). He repented and surrendered wholeheartedly to Sripada.

With this change in his mind, the flames abated. I gave my upper cloth to him to wear. With great enthusiasm, he participated in the 'sankeertana' (singing of Sripada name). By sunrise in the next morning, the village head's second son got back his vision. The cow milk offered to Sripada was poured into the mouth of his first son, who was unconscious. Then he came into consciousness. The sorcerer went away singing Sripada's name telling that he would live as a pious man. The village head gave judgement that the disputed land belonged to the old couple.

In the ant-hill where three King Cobras lived, three 'Oudumber' Trees sprouted. In course of time, one sanyasi named Dattananda avadhoota came to my house casually. He used to be in a state of dhyana at the root of those 'Oudumbar' trees. On one Saturday at the time of Pradosha (evening), he asked us to make 'halwa' and offered it to Sripada and gave that 'prasad' to us also to eat. He said, 'Sripada used to sit at the root of one 'Oudumbara' tree in His maternal grandfather's house. His mother, with great affection, used to fill one silver bowl with Halwa and feed Sripada sitting at the root of the Oudumbar tree. These three Oudumbara trees are symbols of three names, 'Sripada Srivallabha, Narasimha Saraswathi and Swami Samardha.' In course of time, one 'Oudumbara' tree will grow at the place of Sripada's birth. The seed of that tree would be from generations of seeds of the same Oudumbara tree present in Bapanarya's house. There only His divine 'Murthi' (idol) will be installed. In future, if anyone offers halwa on the 'Sani pradhosha' time to Sripada at that place, Sripada's grace will be there like 'gold in his upper cloth.'

After hearing all these extremely wonderful stories of Sripada, my devotion also became more stable. On the next day, I left for Kurungadda.

End of Chapter 16

Victory to Sripada Srivallabha



Chapter 17

Darshan of Sri Namananda

While I was travelling towards Kurungadda, on the way I noticed that one woman with loose hairs was coming towards me laughing wildly. She was looking like a mentally imbalanced woman. As she was coming towards me only, with fast steps, my heart's palpitation increased. My hands and feet started shivering. Two men with sticks in their hands were chasing her. She came running, fell on my feet and prayed me to save her from those men. It was all confusing to me. I did not have any money and I was a lean Brahmin. How could I save her from those unknown people in an unknown place? I instinctively said, 'Amma! Don't be afraid. Sripada Srivallabha will definitely save you from these cruel people. Get up boldly.'

Those unknown men looked at me strangely. They were surprised that a person who could not be compared equal to them in physical strength was thinking them as cruel people and also assuring her that he would save her from them. They said, 'Oh! Weak Brahmin! We want to kill this sinful woman. You cannot save her. If you come in our way, we may have to kill you also. Don't come in our way.'

I experienced that some hidden power entered me. Without my effort, and unrelated to the thoughts in my mind, words came out of my mouth. Those words also appeared to put me into more troubles. I said, 'Though you are born as a Brahmins, without shame you killed a cow, ate its flesh, drank toddy and having all bad habits, it is not difficult for you to kill me as well as this woman, who has not done anything wrong. I am ready for all eventualities. I am telling you with pity on you. After you kill this woman, you will get leprosy. People who have leprosy will have more sexual desires. A snake will not bite a person having leprosy. Leprosy can be cured with a medicine made with snake venom. But not many people know how to extract medicine from venom. Controlling sexual desires, if one takes medicine, the disease will be cured. If you desire to suffer from this most heinous disease you can kill this woman. I am telling you all this for your benefit only.'

Those two men fell hearing my words. Strangest of the strange things! Some of the words spoken about them belonged to their past. So they thought that my fore-telling also would become true. They confessed to their sins. They thought that I was a great astrologer where as I did not really know anything about astrology. We all sat under the shade of a nearby tree. I asked them to tell their story fully. Then they said, 'Sir! You are a trikala vedi (a person who knows past, present and future), omni scent. Still you are asking. So we are telling. We both are brothers. Though we are born as Brahmins, Brahmin dharmas are not there in us. We were completely fallen. We made friendship with people eating beef. We are also habituated for drinking. We went into prostitution also. With bad habits, we became completely fallen and spoiled. We saw this woman sitting in

'padmasana' on a small hillock. We expressed the desire in our mind. She refused. Because she declined to satisfy our sexual desire, we wanted to rape her. Strangely, she was slipping from our hands each time. We came chasing her. Because of our merit of previous births, we had the fortune of your darshan.' Then I said, '**Paramatma has given us the capacity to think which a good act is and which a bad act is. If we go in a good path, we will get good results. If we walk in a bad path, we will have to experience bad results.**' This woman looks like a pious woman. You thought of her as a bad woman. Moreover, you approached her with the meanest desire. You are now repenting. **I do not know whether 'Prabhu' will pardon your sins or not, but I am telling you a good news. Sri Datta who is worshipped by people in all the three worlds and who is the combined form of the three 'Murthis' is now moving in this world presently in a human form as Sripada Srivallabha.** There is no way except His Srīcharanas, which can uplift great sinners. I heard many of His divine 'leelas'. I am going to Kurungadda which is his present camp. Amma! Please tell us your story,' I asked her.

She said, 'Sir! You saved me from these sinners. You are like my father. I am born in a good Brahmin family. I was married at an age when I did not know anything. How can I tell my ill-fate? My husband is impotent. He started teasing me every moment. I used to serve my husband as God, keeping aside all the youthful desires. My husband derives pleasure in torturing me. He would tell repeatedly that I had relation with other men. If I wore flowers (a symbol of sumangali), he would say that I was waiting for a customer. If I played with small children, he would say that I was weeping within me because of having no children. If I ate normally, he would say that I was draining the wealth by eating excessively. If I ate less, he would say that I was eating less so that neighbors should think that she was not getting enough food in her in-laws place. If I observed 'fast' on a day, he would say that I was chanting some 'mantra' secretly to please a Goddess to get rid of him. Though my husband was torturing me mentally, my father-in-law or mother-in-law or other elders in the house would not say anything to my husband. I came to know how 'hell' in this 'bhuloka' looked like by my experience in my in-laws' place. In this way the time was running heavily filled with grief for me.

Meanwhile, one person knowing mantra-tantras came to our village. Words spread that he was also having great knowledge in astrology. My in-laws invited him to our house. He did some calculations, did some strange worship and said, 'This woman is having a bad horoscope. She had many inauspicious aspects. Because of this, her husband has impotency. If she is sent out of the house, all inauspiciousness will disappear. My mantra-tantras and worship also help. Her husband will regain his potency. Again you can perform his marriage. Then he will certainly have children.'

My in-laws, my husband and the others in the house having no compassion, threw me out of the house. With no option, I started walking on foot to go to my parents' house. Meanwhile, the

sorcerer who came to our house stopped me on the way. He desired to sacrifice me for his mean sexual pleasure. I became a '*Bhadrakali*', lifted a nearby stone and threw it with all my force. It hit his head heavily and he died there itself. Oh! My God! Being a woman, I killed a Brahmin in such unavoidable circumstances. My mind was not in me. Even if I went to my parents' place, troubles would not leave me. Though my parents would look after me well, my brothers, sisters-in-law might not be kind to me. There, few lay people saw me killing that fake sorcerer. But they did not know his bad character. Such news spreads to all corners quickly. Let me go where the fate takes me. Thinking so, I was going having no aim. Meanwhile, I saw a water tank. I was thirsty. I took water from the tank and got relieved of my thirst. There is an Oudumber tree near the tank. I heard that 'Oudumbar' tree was very dear to Sri Datta Prabhu. My body was tired. I went into deep sleep at the root of that tree. I got up after some time. I was very hungry. When I opened my eyes and saw, there were two cobras on my either side like body guards. I folded my hands in reverence to them. They left that place as if they accepted my prayer. I was singing 'Datta Digambara! Datta Digambara! Jay Guru Datta! Datta Digambara!' I heard elders saying that Datta Prabhu would be pleased by simple remembering and protect. More over I was under the shade of the Oudumber tree. I had an intusion that I was under the protecting umbrella of Sri Datta Prabhu.

Listening to my chanting of Datta's name with ecstasy, one traveler going on that way came and stood in the shade of the Oudumber tree. Frightened, I said, 'Oh! Who are you? Go away immediately from here. Otherwise, I will take one big stone from here and kill you. Sometime before, I killed a fake sorcerer.'

That new person folded his hands and said, "Amma! I am Ravi Dasu born in a Rajaka (washer man) family and a devotee of Datta. I live in Kuruvapuram. **Sri Guru Datta is living in Kuruvapuram as Sripada Srivallabha to make this 'Bhuloka' (earth) sacred. He is expressing this good news through one or other of his special 'leelas' to his devotees, however far they may be. This is known only by experience.** I am now going to Kuruvapuram. If you like, you can come with me. Kuruvapuram is very near. I have gone to my relatives place and going back to Kuruvapuram."

Then I said, 'I cannot believe your words. I am not concerned about who Sripada Srivallabha is. If he is really Datta Swami, he would attract this poor woman to his Sricharanas. It is Sripada's responsibility to prove that he indeed is Datta Prabhu. I will not chant his name. I will chant Datta's name only. I will see what happens later. If you do not go from here immediately, you will face danger from me.'

Without saying anything more, he left chanting, 'Datta Digambara', 'Datta Digambara', Sripada Vallabha! 'Datta Digambara'. Later on a small hillock, while I was sitting in padmasana doing dhyana, I fell in the looks of these cruel people and was saved by you.

Then I said, **'Amma! You were saved because of Sripada's grace. There is no place in this creation, where He is not present as 'antaryami' or anytime which is not in His knowledge.** Different incidents keep happening in this 'creation', in different places and different times, in accordance with the rule of 'action and cause'. He is the Maha Karana (cause) for all causes (karanas). Different incidents in different places and timings keep happening for 'jeevas' in different levels for the purpose of their transformation. We cannot see any action without cause. No one knows whether Sripada is without qualities (Nirguna) or with qualities (Saguna), or having no form (Nirakara) or having a form (Sakara) or whether he is beyond all these states. He only knows about Himself. **If we chant the name of Sripada Srivallabha, we will certainly get His grace. We can get liberated from all difficulties and losses.'** Later I started my journey towards Kurungadda along with those Brahmin brothers and that Brahmin woman named Susheela. We all were travelling chanting the name of Sripada Srivallabha. We were appearing as a 'Bhajan troupe' to the onlookers. On the way, we reached the ashram of a mahatma by name Namananda.

Sri Datta comes as Chandala to grace Namananda

We learnt that Namananda was a 'Trikala Vedi' (knower of past, present and future). He received us heartily. Sri Namananda started telling, 'My father is Mayanacharya. My name is Sayanacharya. Ours is Bharadwaja gothra. We are Sri Vaishnavas. After I took sanyasa, I was being called Namananda. Having an intense detachment, I visited sacred places and Siddha Kshetras in the north and in search of a Sadguru who could uplift me, I reached Peethikapuram. Because we were Sri Vaishnavas, worship of Siva was not acceptable to us. We used to follow austerities and traditions greatly. After having darshan of 'Kunti Madhava', I came out and saw a 'chandala'. It was highly intolerable to see a 'chandala'. Moreover he came near me and said in a bullying voice 'Namananda! Give me Guru Dakshina and move from here.' I was stunned. People in the middle of the town were looking at this wonder. People thought that it was the effect of 'kali' when a 'chandala' was demanding Guru Dakshina from a great Sri Vaishnava Brahmin. Some others thought that some fellow after getting drunk was forcing a great Vaishnava. Then I said, 'Oh! I do not know who you are? I am a Vaishnava Brahmin. You are a chandala. My name is also not Namananda. It is not proper for you to ask me Guru Dakshina.'" I could not speak more than this. His eyes were like balls of fire. His facial features would frighten anybody. He did not budge to my peaceful words and said curtly. "You are lying that you do not know me. You were roaming villages searching for a guru who could uplift you, questioning people of different 'gothras' and roaming like a mad dog. With the ego of a Brahmin birth, you are not able to see the truth. I am your 'sadguru'. I am giving you the sanyasa name 'Namananda'. Politely give me all the money you have as 'Guru Dakshina' and in the presence of everybody, you prostrate to me and accept me as Guru? Otherwise, I will cut your body into pieces with this knife. I will drink your blood. I will stab your head repeatedly. I will see that life

will not leave you and you will experience pain in all the parts of your body pieces. You will suffer the severe pains of 'hell'. Transaction with me will be straight forward. Yes or No, only two words. Even if you pray the three crore Gods, none of them will dare to protect you from me." After saying those harsh words, he took out a knife and tried to kill me.

With no other option, I prostrated to that 'chandala', I gave all the money I had with me as Guru Dakshina. I felt that all the qualities attributed to God were false. But upsetting all my thoughts, His beautiful divine auspicious form appeared to me. I felt that endless love and grace were flowing like a great stream from His divine eyes. That divine auspicious form blessed me like this, **'I am Sri Datta. At present, I took avathar as Sripada Srivallabha in Peethikapuram. You are mine and I am yours. I am your wealth. You are my wealth. The thing which brought us together is 'sat', 'chit' and 'ananda'.** You will be called Namananda from today and teach dharma and get eternal peace. At the end, you will come to my world.'

Sripada gives food to Namananda with His own hands

'Sir! In this way I became a sanyasi by name Namananda. I desired to have darshan of Sripada Srivallabha in Peethikapuram. I was hungry. I was not getting food in any house. People used to talk about me strangely. "He is a mad man. A chandala came drunk and extracted guru dakshina from him. Though he is a Brahmin, he accepted a chandala as Guru. So, he is an untouchable. So to give bhiksha (food) to him is against 'dharma shastra'." The Brahmins in Peethikapuram decided that way and stopped giving food to me. I reached Appala Raju Sharma's house without effort. I was so weak that I could not utter the words '*Bhavathi Bhikshan Dehi*' with my weak throat. Meanwhile, Sripada Srivallabha opened the door and came out with food in plate. He made me sit on the floor and with His own hands fed me. He wiped my hands and mouth with His own hands. He put His most powerful benediction hand on me and said, "Everything will be readied for you. You need not struggle for anything. **The Prabhu who can give food to a frog under a stone can also support you. Wherever you are, I will be behind you. I will move as your hidden companion. I will be protecting you like an eye lid to the eye.**" Thus he gave farewell to me with his assuring words. Since then, I have been roaming as I like, as a sanyasi. His divine hand has been protecting me always incognito.'

Four types of Jeevan Muktas

I asked 'Sir! I heard that one gets liberation quickly if Sri Datta is worshipped. Is there any special method of worship? Should we do any special mantra japam? Please clear my doubts and make me blessed.'

Namananda was pleased and said, 'My Dear! The annihilation of Moham (attachment) is Moksham (liberation). There is no rule that liberation is achieved only after leaving the body. The body may be experiencing the bodily '*prarabda*'. Even then, the '*Jeevatma*' may be in a state of '*mukta*' (liberation). Such people are called '*jeevan muktas*'. Living in the world of one's chosen God is called '*salokya mukti*'. People having more merit than that, will have the fortune of living near his chosen God. That is called '*sameepya mukti*'. If more merit is there, he will get the form of his chosen God. That is called '*saroopya mukti*'. In a still higher state, he will get merged in the chaitanyam of his chosen God. It is called '*sayujya mukti*'. Some Datta bhaktas in a particular spiritual state, will experience '*salokya mukti*' even when they are in this world. The body may be experiencing the '*prarabda*'. His mind will be concentrated on the lotus feet of Sri Datta. He will experience 'Ananda' (happiness) looking at the gross and subtle dharmas of creation, and the different strange ways of conducting the process of creation with his inner vision. **All the divine powers of selfless 'yogis' will be utilized for the welfare of the universe without their noticing it.** People can be in worldly life and still have '*sameepya mukti*'. They will be knowing the divine leelas of Datta Prabhu with their inner vision more analytically, than the '*salokya*' devotees. Their happiness will be much more. A '*jeevi*' when bound in a body will be in a state of attachment with many qualities, tendencies and desires. As transformation is happening he will know that jeevi is becoming more and more lighter. While experiencing this, he will have more happiness. **Sri Datta's divine leelas will get expressed freely through devotees in a state of 'sayujya'. Sri Datta has 'will'. Merited people, who get the grace of Sri Datta will get protection relentlessly through such maha yogis. Only Sripada can give the wealth related to this world as well as wealth related to the other worlds. Men will worship different form of Gods. All those Gods are divine 'amsas' of Sripada only. Sripada will be gracing the devotees through those respective Gods.**

The specialty of Datta worship

Then I said, 'Sir! In that case, should we worship Gods in different forms? Or should we worship only Sripada? You say that all Gods are not different from Sripada. Please explain to me in a little more detail.' Sri Namananda was pleased with that question and said, 'One girl was married. She reached her in-laws place. Once, her brother went to see her. Her mother-in-law told him 'Sir! Your sister is doing different kinds of thefts in our house. She is drinking milk, curd, butter milk and ghee in large quantities. I would be contended if it were only one theft. She is doing so many thefts.' The brother called his sister and said, 'You stop doing so many types of thefts. The things you are

drinking are all hidden in thick milk. The energy in milk, curd, butter milk and ghee are there in the thick milk. So, you take thick milk only in sufficient quantities. If you take only one thing, your mother-in-law will not say anything.' Similarly, if Sri Datta is worshipped, everything will be achieved. People have different tastes. So they worship different Gods. If you do Siva worship, Vishnu will not appear. If Vishnu is worshipped, Siva will not appear. The grace may be the same. The protection of devotee also will be similar. The action done with saguna (with qualities) and sakara (with form) devotion, will give result in accordance with the action only. When the sins committed in many births start waning and the fruit of merit starts accumulating, one will get devotion towards Datta. So there is nothing impossible for devotees of Datta. No God can change writing on the forehead written by Vidhata. But Sripada responds to the call of devotee and tells Brahma to erase the writing on his forehead and rewrite. Vishnu is the cause for the physical, mental and spiritual states of jeevas. He is the '*stithi karta*'. If the yoga shakti expresses in 'jeevas' without proper maturity, the body, mind and intellect will not be able to withstand that shakti. He will have the experience of being burnt in flames of fire while being alive. So Vishnu keeps the jeevas in the appropriate states according to their '*karma*' and help the jeevas to properly perform the journey of life. Sri Krishna and Sripada are not different. Common people know that Sri Krishna lifted the hill of 'Govardhana'. But all the Gopas and Gopikas were great rishis in previous births. The 'giris' (hills) are '*yoga grandhis*' (knots). If those '*grandhis*' open up and great power dances, jeevatma experiences extreme lightness. In that subtle state, great pleasure (yogananda) is felt. To get that subtle state, one will have to take thousands of births. Sri Krishna took the burden of all those who surrendered to Him, caused the opening of their '*grandhis*' and made them 'jeevan muktas'. This is a spiritual secret. People seeing with physical looks, will understand that He lifted the Govardhana giri and protected them from rain. If Sripada decides to change the states of His devotees, He will speed up the process of transformation. He will make the devotee experience all the pains in unknown states or He will take their burdens on His shoulders. How graceful He is! The main aim of the avathar of Sripada Srivallabha is to make one lakh twenty five thousand yogis, who experience the 'sayujya' state with Him. If Sripada wills to annihilate all the vibrations of the bonds of karma, the Rudra in Him will rise and destroy them even if they are from many crores of past births or whether they are oncoming karmas in future. Thus He can grant liberation to that 'Jeevi'. Thus the Brahma amsa, Vishnu amsa or Rudra amsa in Him may get expressed and save His devotee accordingly. Everything will be in accordance to His 'will'. We have to follow the path of 'bhakti' to arouse such 'will' in Him. **Once, in Peethikapuram, when one devotee of Sripada climbed a horse, it threw him down and stamped him with legs injuring him critically. Sripada showed His beneficial hand towards that injured devotee and all the wounds disappeared in a moment. Another person who had no devotion at all in Sripada, got a vessel with one hundred 'varahas' in it.** Venkatappaiah Shresthi asked Sripada to explain this. Sripada said 'My

devotee should have died today. But I granted 20 years more to him. This I have decided in return for his stable devotion. For the other man, this is the day when he should have got great wealth. Because he had not even a trace of devotion, and as he was ridiculing devotees, I reduced his 'great wealth' to 100 varahas only. I am servant of my devotees. The real 'prabhu' is the one who binds me in his heart. The Parameswara who is the head of all the three worlds will also work as a servant to such a person. Thus He let them know good things and gave good message."

We all became extremely happy when Sri Namananda said these words. The Brahmin brothers prayed Namananda to tell them how to do penance to get over their sins. Then Namananda said 'You observe deeksha for 40 days. Take only one meal a day. Work hard and earn money. With that money you give food to good Brahmins. Then your sin gets destroyed. Indicating that your sins have got destroyed, you will have darshan of Sripada Srivallabha physically or in dream state. After the deeksha also, you should follow good traditions. By mistake if you become slaves to your previous habits, you will get twice the amount of punishment from Sripada.

Sacred worship of Datta along with Anagha Devi

That Brahmin woman named Susheela prayed Namananda to tell her the way to remove her problems. Namananda with a graceful mind said, 'Atma is eternal. Mind dies many times in one moment and takes birth. If during the meeting of wife and husband, one or both of them experience that their mental '*chaitanyam*' is caught between the life and lifeless state, the child born will become a '*Napumsaka*' (impotent). Impotent life will be like hell to a man. People who separate wife and husband, torture daughters-in-law in many ways due to arrogance, mercilessly killing children and woman, showing cruelty towards helpless orphans, either will have impotency or will become wife to an impotent person. A man can have ten children from a woman. It is against dharma to have more children than that. After having ten children, one should treat wife as mother. Amma! To get rid of the impotency of your husband, to get all happiness of favourable relationship with husband, you have to do '*Anagha*' vratham and satisfy Anagha Devi and Dattatreya. Certainly Sri Datta will show His grace. People who praise Sripada will have plenty of happiness in this world as well as in other worlds. Sri Bapanarya had darshan of his grandson as Dattatreya Himself and did 'stotra'. It is called '***Siddha Mangala Stotra***'. The letters uttered on seeing Datta are very powerful. Every letter will shine with the '*Chaitanyam*' till the end of yugas. One should not search faults in 'vyakarana' in them. **To read this *Siddha Mangala Stotram*, one need not follow any formal pattern of rules of worship.** *I am a fortunate person who heard this stotram from the mouth of Sri Bapanarya.*

SIDDHA MANGALA STOTRAM

1. ***Sree madananta Sri Vibhushita Appala Lakshmi Narasimha Raja
Jaya Vijayeebhava Digvijayeebhava Srimadakhanda Sri Vijayeebhava.***
2. ***Sri Vidyadhari Radha Surekha Sri Rakhee dhara Sripada
Jaya Vijayeebhava Digvijayeebhava Srimadakhanda Sri Vijayeebhava.***
3. ***Matha Sumati Vatsalyamruta, Pariposhita Jaya Sripada
Jaya Vijayeebhava Digvijayeebhava Srimadakhanda Sri Vijayeebhava.***
4. ***Satya Risheswara Dhuhitanandana Bapanaryanutha Sree Charana
Jaya Vijayeebhava Digvijayeebhava Srimadakhanda Sri Vijayeebhava.***
5. ***Savitru kathakachayana punya phala Bharadwaja Rishi Gothra Sambhava
Jaya Vijayeebhava Digvijayeebhava Srimadakhanda Sri Vijayeebhava.***
6. ***Do chowpathi Dev Laxmi Ghana Sankhya Bodhita Sri Charana
Jaya Vijayeebhava Digvijayeebhava Srimadakhanda Sri Vijayeebhava.***
7. ***Punya Rupini Rajamamba suta garbha punyaphala sanjatha
Jaya Vijayeebhava Digvijayeebhava Srimadakhanda Sri Vijayeebhava.***
8. ***Sumathi Nandana Naraharinandana Datta deva prabhu Sripada
Jaya Vijayeebhava Digvijayeebhava Srimadakhanda Sri Vijayeebhava.***
9. ***Peethikapura nitya vihara Madhumathi Datta Mangala roopa
Jaya Vijayeebhava Digvijayeebhava Srimadakhanda Sri Vijayeebhava.***

My Dear! "If one reads this most sacred '*Sidda Mangala Stotram*', one will get the fruit of feeding thousand good Brahmins after performing Anaghashtami Vratham and also feeding one thousand good Brahmins with the money earned by doing physical work taking one meal a day in forty days deeksha. This stotram will be read by eligible people. By reading this, one gets the fortune of '*darshan*' and '*sparshan*' (touch) of siddha purushas. The wishes in their mind will be fulfilled. The devotees, who perform Datta worship with mind, talk and action will get the grace of Sripada after reading this '*stotram*'. In the place where it is being read, the siddhas in the subtle Vayu mandalam will be moving incognito." Thus he explained these nectarine words to that Brahmin woman called Susheela.

Impotence cured by the grace of Sripada Srivallabha

After hearing those nectarine words from Sri Namananda, I had a thought in my mind. I said, 'Maha Purusha! I am having a desire to spend this night here with parayana of this divine stotram and with Sripada's divine leelas and stories. I am submitting humbly my request to give permission. Suseela and the two Brahmin brothers also gave their support for my suggestion. A kind hearted Namananda agreed for this request. The whole night was spent with chanting of Sripada's name, the stories of his leelas and reading of Siddha Mangala Stotram. In the morning, divine Mangala Harathi was given to Sripada.

After completion of mangala harathi, one person came to our ashramam on a bullock cart with food material. He told Susheela that her in-laws and her husband would be reaching ashramam shortly in another bullock cart. He unloaded the food material and left. At that time, Sri Namananda was in dhyana.

When Namananda came into external consciousness, he asked hurriedly 'where is that person who came in bullock cart?' When said that he went away, he was upset and said, 'Oh! You are very fortunate. I am an unfortunate fellow.' We were stunned. Sri Namananda said, 'Sripada is very graceful. He only came in the form of cart fellow and gave you darshan. Amma! Susheela! Your luck ripened. Your husband's impotency was cured and he and his parents are coming here in a bullock cart.'

Everything happened as Namananda said Susheela went along with her husband and in-laws to her house. I along with those two Brahmin brothers started our journey towards Kurungadda after taking blessings from Sri Namananda.

End of Chapter 17

*******Victory to Sripada Srivallabha*******



Chapter 18

The divine auspicious darshan of Sripada

Ravidasu's Story

I, along with the two Brahmins reached Kurungadda (Kuruvapuram). **The lord of countless crores of brahmandas, the 'adi purusha', the one having no beginning and no end, the sarvabhoma of 14 bhuvanas, leela avathar, Sripada Srivallabha swami** was coming to the shore after taking bath in river Krishna. Divine light was spreading from his divine auspicious form. Endless love and grace were emanating from His two eyes. He came to me and told me to do 'pada namaskara' (salutations to His lotus feet). While I was touching Sripadas, He sprinkled the sacred water from his kamandalam on my head. Before I talked anything, divine Sricharana said with an intense sweet voice, 'My Dear! Shankar Bhatt! With an intense love on you I attracted you to this place.' The language is not sufficient to describe the sweetness of those words and His nectarine graceful looks. He put his most powerful divine hand, which was capable of giving assurance to all the Bhuvanas, on my head. The kundalini power in me arose all of a sudden and made me helpless. I felt that the entire world in front of my eyes was disappearing. The electrical fire of the endless 'sat' was burning every nerve of mine making me unconscious as if all the thousand oceans arose at a time and were trying to merge me into them. My eyes got closed. The beating of my heart stopped. My mind became 'Nirvikara' and stable and stood in 'Maha Sunyam'. The chaitanyam of my heart merged into the endless chaitanyam of universe. On and off I was having a feeling that I was in a subtle form and in a state of 'ananda'. Some other time, even that 'I' also vanished and I remained in an inexplicable ananda. I was getting 'jnana' in which I had a feeling that I was not different from the universal chaitanyam. I also saw that crores of 'brahmandas' were being created sustained and annihilated. When there was jnana, I felt that 'I' was not different from this 'sarva chaitanyam'. When this ego 'I' had vanished, I was in an inexplicable ananda. All this was wonderful to me.

Sripada again sprinkled the sacred water from His kamandalam on me. I came to the ordinary state. Srivallabha swami who was the first Guru looked at me smiling with graceful nectarine looks which made one forget the love of thousand mothers.

Sripada's talk with Mlecchas

The two Brahmins who came with me were not having guts to either talk to Sripada or touch His Sricharanas. Sripada looked at me and asked who those two strangers were. I said, 'Prabhu! These two people who have come for the divine darshan of Sri Charanas are also Brahmins.' The calm and beautiful Prabhu said, 'My Dear! They are not looking like Brahmins. They are appearing as 'Mlecchas' who eat cow meat. We will ask them and find the truth.' Those two Brahmins said, 'Sir!

We are not Brahmins. We are Mlecchas only. There is no doubt.' Saying so, they recited 'kalman' read by Muslims. Sripada was a 'leela vihari' (player) every moment. I was stunned. The great Guru said, **'It is due to the fruit of many births that one would be able to identify Jagat Prabhu Sri Dattatreya, who is roaming in an illusive form with the name of Sripada Srivallabha. After recognizing, that feeling should become stable and one should have complete devotion in Him. That is the greatest fortune.** The cow is the seat of all Gods and Goddesses. A house having no cow is like a burial ground. People who do service to cows are very dear to me. The cow milk gives complete health and satisfaction. People who are born as Brahmins and eat cow meat deserve punishment. In yajnas and yagas, goat will be sacrificed. Then, not only that 'goat', but many other goats having blood relation to it will be released from their mean birth and get higher births. They will get Brahmin birth quickly. The people conducting the yajnam should have enough 'power of tapas' to grant higher births to the 'yajna pasuvu' (sacrificial animal). If they do not have such 'yoga and tapas', and conduct yajna nominally and sacrifice the goat, they will get the sin of killing a goat. In accordance with the place and times, the actions of dharma keep changing. Even though a person is a 'Mleccha' and if he has great power of tapas and eats cow meat that will be like offering to Parameswara. That cow as well as its blood related animals would be sent to higher births. Otherwise great sin would accumulate. So, as a general rule, killing a cow is decided as a great sin. Before the war of Kurukshetra, Krishna and Arjuna went to find a place suitable for the war. At one place one farmer was leading water into his fields. That farmer searched for a big stone to stop the flow of water. Meanwhile the farmer's son came with food for his father. After eating food, the farmer cut his son's head with a sword and put that head to obstruct the flow of water. The father who was cutting and the son whose head was being cut, were not having any type of emotion during the act of cutting the head. Food is required for feeding the community. The farmer's aim is to see that the crop grows. The farmer did that job without expecting any return. Sri Krishna choose that place as 'dharma kshetra' suitable as 'war zone' (yudda kshetra) for the future war between Kouravas and Pandavas. Oh! Brahmins only in the name! For you, eating cow meat is not at all justifiable. But as a result of your previous merit and the power of the prayers of your ancestors and mostly because of my grace, you could get my darshan. You learn that this itself is your great wealth and rare fortune. I will not accept your salutations. Don't touch my feet. It is not possible to sprinkle the sacred water from my 'kamandalam' on you. Immediately you start from here and go wherever you like. I will see that you will not have any dearth of food and clothes. You marry 'mleccha' women and follow that 'mleccha dharma'. The cows killed by you will be born as your children in this birth and in future births also. They will torture you in different ways, spend your hard earned money and will enjoy as they like. But, **as you had the fortune of my darshan, you will be born after many centuries as Bade Baba and Abdul Baba and will be uplifted by my complete sadguru avathar of 'Saibaba'.** There is a village called 'Seeladhi' in Maratha desam. In

course of time, it becomes a siddha kshetram. There you will meet Saibaba. My orders cannot be transgressed. They cannot be changed. They are like the engravings on a rock. You leave this place immediately.' He thus ordered both of them.

Only I and Sripada were there. Meanwhile one rajaka by name 'Ravidasu' came there. Ravidasu was saluting to Sripada repeatedly. For some time, Sripada did not care him. Later He looked at him and smiled. I was wondering what could be the reason for this. He turned His graceful eyes towards me and touched my forehead between the eyebrows. Wonderful sights were seen in my mental eye.

Sripada's grace on devotees

Ravidasu was rowing a boat towards Kurungadda. There was a pundit who studied veda shastras in that boat. The Pundit told him that he belonged to Brahmin caste and if others boarded the boat, they would touch him. So, only he should be taken to Kurungadda in that boat. Ravidasu said that he had to pay more money. The Pundit said, 'I am a great pundit. I am going to Sripada. If that swami is a pundit, he will recognize my scholarship and give great amount of money. From that money, I will give you the fare.' Ravidasu agreed. The journey was going on. In the course of conversation the pundit learnt that Ravidasu did not have any knowledge of puranas and itihās. He said, 'My birth is history. Three fourths of your birth is a waste because you do not know anything about itihās and puranas.' Ravidasu kept quiet. The flow of water in the river was heavy. Moreover, a hole got made in the boat and water started entering the boat. Ravidasu asked, 'Sir! Do you know swimming?' Pundit said, 'No'. Then Ravidasu said, 'I know swimming. You do not know how to swim. So, your life is hundred percent waste.' Ravidasu was trying to jump into the river remembering the name of Sripada Srivallabha. A sparkling divine light was seen in the middle of the river. Ravidasu thought that it was all Sripada's 'mahima'. Water was entering the boat. But some unseen hand was throwing that water out. Both of them came for the darshan of Sripada Srivallabha. Previously whenever Ravidasu saluted Sripada, He used to decline the salutations by ignoring him. But today when Ravidasu saluted, Sripada smiled with a graceful face. But He ignored the Pundit who came with Ravidasu. The Pundit who desired a discussion on shastras, stood there not able to speak. Sripada said, 'you have lost the mind to discriminate which is right and which is wrong because of your ego of scholarship. Being a pundit and having been born in a good family, you were acquiring sin instead of acquiring merit. You tortured your pious wife mentally. You separated one happily living washerman's wife from her husband and made her your mistress. That woman, though surrendered her body to you in unavoidable circumstances, is cursing you always. Your wife who is a good Brahmin woman is suffering mentally as her family life has got ruined. Watching all these things, I attracted you to this place. According to your horoscope, you are supposed to die today. I am now granting you three more years of life. You go to your house and discard your bad habits. Otherwise I will leave you to your 'karma' (fate). You are a scholar. There is no doubt. Do you want

money for your scholarship? or Do you want three more years of life? Answer quickly.” After hearing those words of omniscient Sripada, the pundit remained mute not able to speak anything. But in his heart he wanted that his life should be prolonged. Sripada said, ‘In accordance with the desire in your heart, I am prolonging your life span. The washerman’s woman whom you kept should have been your wife in your next birth. But you made her yours in this birth itself. The dharmas of one birth are limited to that birth only. You transgressed that rule. In their next birth, those washerman couple will enjoy royal wealth. You will be born as an impotent person and bear the fruits of karma by serving that rajaka woman. If you do some good deeds in the remaining three years, you will not have dearth of food and clothes, while serving that woman. If you do bad deeds, you will not get enough money for your effort while serving that woman and will face many difficulties. All your merit will go to Ravidas who brought you here by saving you from death. With that merit he will be able to serve me, the avathar of Datta.’ That pundit left. Ravidasu was washing Sripada’s clothes, cleaning the premises of ashramam and doing other services.

Whenever Sripada came for bathing in the river, Ravidasu used to do ‘sashtanga namaskara’ (prostration). With a graceful face, Sripada used to receive his salutations. Ravidasu remembered the words of his father. His father once told him ‘As Sripada is omnipresent, in return to one salutation done to Him, you will get the maha yoga of many salutations from many hundreds of people. But only when Sripada accepts that salutation, this ‘yogam’ will be realized.” Ravidasu was very happy that Sripada had accepted his salutations.

One day Ravidasu saw one King playing in water with beautiful women, and thought that it would be good if he had a birth as a King. While Sripada was going to bathe in the river, this thing came for discussion while talking to him. Sripada gave a boon to him that he would be born in a Royal Yavan family in Vaidhurya Nagaram (Bidar). He also gave him an assurance that He would then give him darshan during the avathar of Narasinga Saraswathi. He looked at Ravidasu with a strange smile. Ravidasu died there itself. I was surprised and stunned to see these strange sights appearing to my mind’s eye.

When I became normal, Sripada looked at me and smiled. How much can we praise Srigurudev, who plays leelas every moment?

Meanwhile, some women came there with their ailing husbands. Some parents of girls came there asking for suitable alliances for their daughters. Srigurudev was distributing ‘pasupu kammulu’ to all of them. Everyone was leaving that place with extreme happiness.

Sripada’s grace on Vallabhesa

Meanwhile one young Brahmin came there. His body was full of dust. He belonged to kasyapasa gothra. He was an apastamba sutra. His name was Vallabheswara Sharma. He came from Peethikapuram agraharam. Sripada enquired from him about His close people in Peethikapuram by name. He, being omniscient, this enquiry was only for fun. For the afternoon 'bhiksha', many people brought eatables. Meanwhile He stretched his hand into the air as if he was receiving something. One silver vessel containing 'kheer' (a sweet liquid preparation) appeared in his hands. He ordered me to distribute it among the devotees gathered there. The vessel remained full even after distributing it to any number of people. He ordered to throw the eatables brought by disciples in the river. The work was assigned to Ravidasu. Thus Swami's 'prasad' was distributed to the aquatic animals in the river also.

Sripada told Vallabhesa to sit near to him. I sat by the side of Vallabhesa. Near me, one Kannada Brahmin by name Subbana Shastri sat. One poor Brahmin prayed swami to fix a good alliance to his daughter. Sripada said, 'why do you worry when I am here? There is fear only when there is sin. This Vallabhesa is your son-in-law. Subbanna Shastri will do the 'pourahityam' (conducting the marriage). Vallabhesa's 'pitru devathas' (ancestor Gods) are angry. It is not good for life to have the curse of 'pithru devathas'. The karmas such as 'shraadhham' and offering of 'pindas' only will reach them. Other things will not belong to them. So, after reading mantras from Garuda Purana, the marriage mantras should be read. You take 'pasupu kommu' for the welfare of 'mangalyam'. The 'prasad' you received today was the most difficult thing to get. Malladi family, Venkatappaiah Shresthi family and Vatsavai family in Peethikapuram prepared 'payasam' and offered it to me. The same thing was distributed to you. People under the spell of brahma raakshasas, maha pisaachas and maha dushta shaktis will be relieved of them with this 'prasad'. People, who are in great poverty and grief, will have their wealth increased after taking this 'prasad'. While speaking those divine words tears rolled on his cheeks. With a choked voice, Sripada said, 'My debt relation with the family of Malladi, Venkatappaiah Shresthi and Vatsavai transcends time. I will be entranced for their affectionate devotion. I will go to their kitchens in subtle form as I like to see if I can get something to eat. Not only they, if any one worships me with affectionate devotion, I will be moving in their houses as a small boy. The sound of my foot steps will be heard always in their hearts. In the nights, no one should stay in Kurungadda without my permission. Brahma Rakshasas and Maha Pisachas will be crying with great sorrow desiring liberation. I will swallow them and grant them new 'vimukta bodies'. Gods, Gandharvas, Yakshas, unseen powers and higher living beings from 'maha padaartha' come here to have the fortune of My darshan. Maha Siddhas, Maha Yogis and great people who are in 'tapas samadhi' for centuries, come eagerly for My darshan, sparshan and talk. You go happily crossing the river. My order cannot be transgressed.'" Thus he ordered.

We crossed the waters and came to the shore on this side and reached a village. Subbanna Sastri was reciting mantras when the bride and bridegroom were seated in the house of 'kanya data'

(father of the bride). Shastri knew only the mantras recited in marriages. He did not know the mantras related to '*preta samskara karmas*'. Moreover he never saw or heard anyone reciting such mantras in front of bride and bridegroom. Subbanna thought of Sripada and sat in the 'Brahma sthana'. Without his effort, mantras were coming out of his mouth. This was surprising to Subbanna also. After he finished those mantras, marriage was performed with marriage mantras. In place of 'mangala sutra', turmeric root (pasupu kommu) was tied. The kanya data had no money. The bridegroom also had no money. The Brahmins who came for the marriage left the place as the marriage was not performed according to tradition. Vallabhesa was not having father and mother also. The bride's parents, the bride groom, the purohit and myself were there. After that, we went for darshan of Sripada along with the newly wed couple. Sri Swami blessed us and made us happy. He told us to be in dhyana for some time in His presence. When I was in dhyana, I saw Vallabhesa's future. Vallabhesa was doing business in 'pasupu' (turmeric). He had decided that he would feed thousand Brahmins in Kuruvapuram if he had good profit in business. By the grace of Sripada he earned great amount of money. But he was postponing to fulfill his vow. Meanwhile Sripada hid his gross body and was staying in Kurungadda incognito. Sripada's 'padukas' are there in Kurungadda. While Vallabhesa was coming to Kurungadda with money, four decoits came with him disguised as travelers and killed him. While his head was being severed, he remembered Sripada Srivallabha. Sripada came as a 'jyothi' form with Trishul and killed three decoits. The fourth one said that he never did even theft, those three decoits joined them on the way and that he came under their influence because of their inducing talk. He prayed to save him. The compassionate Gurudev assured him. He gave some 'vibhudhi' and asked him to sprinkle it on Vallabhesa's body. He also ordered him to join the head and trunk of the body. By the nectarine looks of Sripada, Vallabhesa came back to life. Vallabhesa came to know from that thief, all that had happened. He was very much surprised and happy. He was upset that he could not have Sripada's darshan. The thief felt extremely happy that he had darshan of Sripada because of Vallabhesa. Vallabhesa understood his mistake. He got the capacity to feed one thousand Brahmins long ago. In the present time, he could easily feed four thousand people. Because he delayed the 'annadaanam' unnecessarily and got into troubles, he did 'annadaanam' for four thousand Brahmins in Kurungadda.

Sripada's manifested form

Sripada ordered us to open the eyes. He said, "In my presence, nothing happens without any cause. The order of creation is variegated and wonderful. It is strange that, having no form, I have come in front of you with in the form of a man. It is a wonder that I, having no qualities, is seen by you as having qualities. It is strange that I, having no limits and boundaries, am seen as having limits and boundaries. All powers are in my hands. The one present in every atom of these endless crores of brahmandas is Myself. The 'sankalpa' which keeps these atoms together is Myself. The pralaya rudra who breaks these atoms and make the field ready for new creation is myself. I will

teach you what '*jnana*' is and what '*ajnana*' is. I will throw all the living beings into many different types of '*maya*' (illusion) and enjoy. When called with pain, I will come with thousand hands and save you. That '*tatwam*' having no beginning or end is Myself. I am the one who is seen as '*I*' in all jeevas. In such case, you should not be surprised, when I am giving you the experience that I have the omnipotence, omniscience and omnipresence."

While Srigurudev, the embodied parabrahma, was telling all this, the sound of a bell was heard from somewhere. While everyone was looking surprised, the bell fell at the feet of Srucharana. After a few seconds, it disappeared while everyone was looking on.

Sripada looks at all women as mothers

Sripada said, 'The avathar of Sripada Srivallabha grants instant results. No avadhoota can achieve '*poorna siddhi*' without remembering My name. He cannot overcome the obstacles in '*yoga*'. Vallabhesa! Listen. Your parents died when you were very young. Your uncles put you into many troubles and snatched away your property and made you a pauper. I know all this. After death, your uncles will be born again and become thieves. When you come to Kurungadda, they will kill you and try to steal your money. If you remember My name, I will immediately appear there and kill those three thieves with my '*Trishul*'. I will leave the fourth one as he is a small sinner."

Hearing Sripada's words, Vallabhesa's wife got tears in her eyes. Then Sripada said, 'Amma! Being Sripada Srivallabha, I will see my mother Akhanda Soubhagyavathi Sumathi Maharani in every woman. I am always a small boy in her lap. Don't worry. Preserve this '*pasupu kommu*' (turmeric root) carefully. It will grant all auspiciousness. You will live as '*Sumangali*' only. My law is an engraving on rock. No power in this creation can change it.

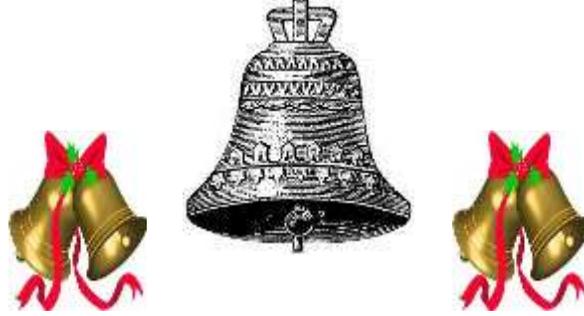
My first Guru is my father who initiated me into Gayathri Mantra. I decided to make his name remembered forever. My next avathar will come with the name '*Narasimha Saraswathi*' adding Saraswathi to the name Narasimha taken from My father's name. I want to make the form of My grandfather Bapanarya remembered forever. So, My form as Narasimha Saraswathi will resemble my grandfather exactly. My grandfather is My second Guru. I learnt '*Veda Vidya*' from him only. The bell you saw now was there once in My grandfather's house. In accordance with my will, that bell will be roaming many countries to grace '*sadhakas*'. It will also be travelling under

surface layers of earth deeply and superficially also. Shankar Bhatt! When the 18th chapter of the Telugu copy of Sripada Srivallabha Charithamrutham, which you write, reaches Peethikapuram, that

bell again reaches Peethikapuram. This bell changes into many shapes and sizes and will act according to My will. Maha Samsthanam will be formed in my name in My grandfather's house. As a symbol of My love, I will send the bell (the form of jaya jaya dhvanam) to Peethikapuram.

End of Chapter 18

*****Victory to Sripada Srivallabha*****



Chapter 19

Sripada's Supreme form

Vallabheswara Sharma couple, myself and Subbanna Shastri were recollecting the leelas of Sripada. Meanwhile, Linganna Shastri who was Subbanna's distant relative came. He was a scholar in Vedas and Vedangas. Linganna Shastri started telling 'I came to Peethikapuram which was Padagaya Kshetram for the purpose of offering 'tarpan' to pitru devatas (ancestor Gods). My grandfather though he was a Brahmin traditionist, and a rich man, was a great miser. He used to apply the 'apaddharmas' and 'subtle dharmas' to his advantage always. The ten types of donations done to please the 'pithru devatas' have got a rule 'Yadha Shakti' (according to one's capacity). He used to apply it in a twisted way and with meager money, he used to complete that. Even in 'shradda karmas' also, which should have been done with full involvement, he used to grieve mentally that money was being spent unnecessarily and the 'bhoktas' were taking the occasion as an opportunity and eating more and his resources were getting drained due to that. My grandfather died subsequently. My father also followed my grandfather's footsteps. The time took away my father also. I used to do 'tarpan' to 'pithru devathas' as prescribed in the shastras depending on my capacity neither more or less.

Meanwhile causeless quarrels rose in our house and there was no peace of mind. Without any reason, quarrels were occurring suddenly. Our relatives and friends, who were very peaceful, would become angry on entering our house and start quarrels. The house became a place of quarrels. My wife became angry with me and went to her parents' house. When I slept, my son would sit on my chest and squeeze my throat with his both hands. My daughter in law would scold me saying 'many people of your age reached burial ground, when will your turn come?' My daughter would say harshly 'I might have done great sin in my previous births. That is why I am now born as a daughter to a poor fellow like you.' My son-in-law would say "there is no good servant in our house. You are strong. Why don't you come to our house and sweep the house and courtyard and do service to the cows in cowshed. You can sometimes go to take donation of 'gingelly'. Even if we starve, we will give you 'Bakasura food' (unlimited food as the demon Bakasura ate). You yourself can do the cooking and after your eating, if anything remains you can give to us." Thus he used to torture with sarcastic words.

My life had become thorny. Every 'jeevi' will have desire to live and feel that there is sweetness in living. But in my case, I realized that there was no sweetness in living. But I was afraid that if I committed suicide, I might get 'pisacha' birth. I also realized that when I died, my last rites also would not happen as prescribed in shastras. One day, after finishing all the works assigned to me in the cowshed in my house, I sat for eating food. But my daughter-in-law gave me stale food. It smelled. I saw some worms also in that. As I was tired after work, pain of hunger was torturing me.

I did not have strength even to shed tears. I could not eat the food giving bad smell. I could not tolerate hunger also. In that pitiful state, I had a doubt in my mind whether this world, these people and these relationships were true or whether it was '*indrajala mahendrajala*' (great magic). Not having strength even to think, my mind became numb.

In such critical situation, one '*avadhoota*' gave darshan in the cow shed. Grace was flowing from his eyes like a great stream. The moment I saw that divine graceful form, I wept incessantly like a child. It appeared that I knew that person for some lakhs of years. I fell on the divine feet of that '*avadhoota*' and held them to my heart. That '*avadhoota*' touched that food with his divine hands. The food in the plate disappeared. There appeared a sweet preparation called '*halva*' in the plate. That '*avadhoota*' took a small part of it and ordered me to eat it. I ate to my satisfaction. I gained strength in my body. That avadhoota asked me to dig at a place in the north-east corner with a spear. After digging six feet, there appeared two skeletons of dogs. I threw them away. Avadhoota asked me to pour '*ganji*' (rice water) into the pit. I poured '*ganji*' into the pit and closed it with mud. The avadhoota said, 'I removed your 'pain of pisacha'. Consecration was done to your house now. Slowly the things will improve. You have got the call from Peethikapuram, which is '*padagaya kshetram*'. You start immediately. Proper arrangements will be made for you. We will meet in Peethikapuram.'

I started for Peethikapuram as I was, without telling anyone in the house. After going for some distance, it became dusk. I was passing through a mango garden. The owner of the garden Narasimhappa greatly honored me. He gave me sweet fruits to eat. My hunger was relieved. He requested me to take hospitality in his house for that night. I agreed. In the morning after finishing bath and sandhya vandanam, he gave me '*vastra danam*' (donation of new clothes) and some money as '*dakshina*'. I was surprised that things were being arranged for me as told by the avadhoota. The farmer said, 'Sir! One avadhoota gave me darshan in a dream yesterday afternoon and said that one good Brahmin would be going in the evening time walking along the garden path. He also told me to give him hospitality and give '*vastra danam*' and dakshina also on the next day, and also to give mango fruits to eat. I had the fortune of your darshan. I had the opportunity of serving you also. I am blessed.' He said happily.

By this, I understood that the avadhoota was not an ordinary avadhoota and he had supernatural powers. I was travelling chanting the '*Ruchas*' from Veda. While travelling chanting '*Ruchas*', wearing new clothes, I noticed that current was flowing in all my nerves. With that electrical current, unexplained happiness was felt in the body. I noticed that some Veda pundit was coming fast behind me. He started telling '*Savithri*' pannam from the Vedas. I also joined my '*swaram*' with him. Then the Veda pundit said, '*Savithri*' pannam is very important. In Treta Yugam, Baradwaja Maharshi did '*savithru kathaka chayanam*' in Peethikapuram. In accordance with the

promise Datta Prabhu gave at that time, he manifested now as Sripada Srivallabha in Peethikapuram. Vedam is endorsed by Prabhu. **Though the right to chant Vedas was given only to Brahmins, the right to study Vedas was given to people of all 'varnas'**. Brahmins will worship Sri Krishna. But Sri Krishna used to wash the feet of Brahmins and sprinkle on His head. You are a very fortunate person to have got the call from Peethikapuram."

I asked him, Sir! Who is Sripada Srivallabha? I want to know His greatness. That Veda Pundit said, "My Dear! Darshan of Sripada Srivallabha destroys all sins. He is Dattatreya Himself. His playful birth place is Peethikapuram. The mahatmas in previous yugas take birth along with avathar purusha whenever there is a need. In previous Yuga, there were sacred couple by name Susheela and Vishnu Datta. A great pious Susheela used to be in the absorbed state with Anasuya Matha in the process of her sadhana. On 'Datta Jayanthi' day, she felt labour pains. Vishnu Datta in his sadhana process used to be in an absorbed state with Athri Maharshi. This absorbed state is not physical. It is not natural. It cannot be comprehended by mind or intellect. It is a divine secret. It cannot be described in words. It is impossible to explain it. They are born now as Sumathi Maharani and Appala Raju Sharma. As a result of their 'tapas', Sripada is born as their child. They are Krishna Yajurvedis and Apasthamba sutras. They belong to Bhadrawaja gothra. A vysya muni named Labhada Maharshi of previous Yuga was born as Bhaskaracharya at the time of Vasavi Kanyaka avathar and is born now as Bapanarya the father of Sumathi Maharani. You can have darshan of those merited people in Peethikapuram. The farmer who gave you shelter, vastra danam and dakshina worked as a servant in his previous birth with Subbaramaiah Shresthi, father of Venkatappaiah Shresthi. As a result of great merit acquired because of eating food in the house of the most sacred Subbaramaiah Shresthi, he became a '*Bhuswami*' (land lord) in this birth and is enjoying all happiness. Venkatappaiah Shresthi and Narasimha Varma of Peethikapuram are very dear to Sripada. They have affectionate devotion towards Sripada."

I asked, 'Sir! I noticed that bonds of karma are the most difficult bonds. It is said that while doing 'yajna', if the pavamana ghatam (poorna pathra) breaks, the head of the person presiding the yajna will also burst and he dies. Now a days also, '*yajnas*' are being conducted. If by mistake, one of the three '*pavamana*' ghatas is broken, the presiding person's head is not breaking. What is the reason for this? Thus, if the things mentioned in the Veda Shastras, whether they are auspicious or inauspicious, are not happening the atheists are ridiculing the shastras.'

That great person said in response to my question, 'My Dear! In the yajnas being conducted now, there are no life threatening materials like electricity. The person who conducts yajnam should be a great sadhaka. '*Yogagni*' should be clearly visible in him. That yogagni can cause electricity in '*pavamana ghatams*'. If a great yogi presides the yajnam, the result will occur immediately and causes universal welfare. On the other hand, things that are done for name sake, will not give the

results mentioned in the Veda shastras. The dakshinas given in karmas like 'yajnas' as **16, 116, 1116** also have great secret meaning. Gothram is related to father. This dharma will not change as long as 'creation' exists. 'Sapindyam' is related to mother. This dharma ceases after **7** 'purushams' (generations). There are two fruits for 'vivaham' (marriage) -- son and money. To get these two, agni called 'woman' is chiefly required. **Sripada does not distinguish difference in qualities. How can He have difference in castes? He is teaching 'advaita' (oneness) in 'bhava' (in the mind), not advaita in 'karma'. Like Adishankara, Sripada also does not have favouratism. Adishankara did not teach the 'Hema vidya' (art of making gold) to Brahmins who had 'satva' (the quality of purity) as the chief quality. He taught that vidya to 'gouda' caste people who lived by tapping toddy and who had the 'Rajas' (the quality of ego) as the chief quality and who were always helpful to others. Similarly Sripada also casts His grace depending on their eligibility without discriminating between groups, castes, religions and ages.** If Adishankara had taught the 'hema vidya' to Brahmins, they would have become misers, get caught in the passion for money and forget their own dharma. The mind, intellect, ego and the five tanmaatras of air, earth, water, agni and sky are called 'jada prakrithis' (the nature without chaitanyam). With 'chit prakruthi' (the nature with chaitanyam), they become nine. 1 is the representative of 'chit' prakrithi. The other eight numbers from 2 to 9 are representative of 'jada' prakrithis. Sunyam (poornam) is indicative of Brahma tatwam. The mathematics born from the nine numbers along with 'poornam' is representative of the 'functions' of prakriti, i.e. Srishti (creation). Sripada used to ask for **2** chapathis funnily in 'bhiksha' as '**Do Chowpathi Dev Laxmi**'. This is representative of the number **2498**. Many meanings appear in His every movement and every word. **2** is representative of the pairs of opposite in the creation. **4** represents the gross, subtle, the casual and the maha casual bodies. **9** represents the Brahma tatwa which is not influenced by change. **8** represents Maha Maya. Sripada is '*Ardha nareeswara*' (female in one half and male in other half).

Sripada's supreme form

I belong to Penugonda village which is also called Brihatsila Nagaram. I am called Ganapathi Shastri. I came to Vayasapura agraharam (Kakinada) to do 'Veda adhyayanam' (learn Vedas). I was learning Vedam doing service to Guru. My Gurudev had lands near his house. He had many cows. Once I went to the lands taking cows to graze them in the fields. One boy of ten years came into our lands. He was in the attire of a cowherd and was having a divine glow. He was having sacred thread in the neck. So I thought he was a Brahmin boy and asked him for confirmation.

Then the boy said, 'I am Myself. I have all 'tatwas' in Me. The basis for all is Myself. If you think of Me as a Brahmin looking at my Brahmin qualities, it is not wrong. But that is not the complete truth. If you think of me as a Kshatriya looking at Kshatriya qualities in me, it is not wrong. But that is not the complete truth. If you think of me as a Vysya seeing Vysya qualities in

me, it is not wrong. But it is not the complete truth. If you think of me as a Sudra seeing the qualities of Sudra in me, it is not wrong. But it is not the complete truth. If you think of me as Chandala, it is not wrong. But it is not the complete truth. I am beyond all limitations. I am beyond things seen as truth or untruth. I am the basis of all those things and I am the '*Parama satyam*' (the absolute truth). That is beyond all those limitations. My dharma is Parama dharma. It is beyond all dharmas and the basis for all dharmas. Mine is Parama prema tatwam. It is beyond all the prema tatwas seen in the living beings in this creation. It is also the basis for all that. If you think of me as a man, I will behave like a woman. If you think of me as a woman, I will behave like a man. If you think of me as an '*ardha nareeswara*', I will prove that I am the '*divine ananda tatwam*' present even before the '*ardha nareeswara tatwam*' has manifested. That '*divine ananda tatwam*' can not be comprehended by mind and word. How can you know about me having so much diversity?'

What all he said appeared to me as the delirious talk of a person with high fever. I thought that when '*pytham*' crossed the limit, such talk would come. That boy noticing my mind's thoughts said, 'I am talking to Shaneeswara now. That Shaneeswara is telling me 'Prabhu! See how cleverly I will throw this Ganapathi Shastri in different strange ties and torture him now. Please look at this fun. But I told Shaneeswara, 'I am taking away the fruit of karma of this Ganapathi Shastri in the form of cow milk. You can not throw him into bonds.'

Hearing those words, I started shivering. Truly the bad period was going on at that time in my horoscope. When I was not in a position to speak, that cowherd boy went to one cow and asked, 'Gayathri! I am hungry. Will you give some milk? The cow nodded its head. It's udder, got filled with milk and streams of milk started falling on the ground. The cowherd boy drank that milk to his satisfaction. In reality, it was a barren cow. Even then, it gave milk to the cowherd boy. It was all confusing to me. That cowherd boy sat under a mango tree satisfied. When I casually saw at that boy, there was a 10 year old girl in the attire of a farmer's daughter along with him. They two were looking pleasant to the eyes of people seeing them. Due to their conversation and playful actions they were appearing as pleasing couple. Meanwhile Venkatappaiah Shresti got down from a horse driven cart. Along with him, there was a 10 year old lustrous boy. I came to know later that He only was Sripada Srivallabha Swami. Venkatappaiah Shresti had given this land to my Gurudev as donation in memory of his father. Adjoining this land, Shresti had a vast land. To inspect his lands Venkatappaiah Shresti would come to Vayasapura agraharam sometimes. Shresti saw the cowherd boy and the farmer girl present with him and was stunned. They were not only lustrous but also resembling Sripada more or less.

Sripada said, 'Thatha! Why are you surprised so much?' Shresti said, 'My Dear! See those two. It is a pleasant sight'. Sripada asked 'Are the person seeing and the sight seen the same? Sri Shresti said, 'My Dear! I do not know such big Vedanta matters.'

Sripada said, "Thatha! What Vedantha is there in this? Sri Maha Vishnu also was said to have got stunned looking at His limitless spread of 'Maya'. This creation is filled with nine 'rasaas'. Creation of surprising sights is also a rule in this creation. There it is two. Here it is one. Is Advaita (oneness) true or Dvaita (Dualism) true? Am I one or two or many? Think and tell me."

With these words of Sripada, Shresthi had got a doubt whether that cowherd boy and the farmer girl were the creation of Sripada. Sripada held the chin of Shresthi and said, "Thatha! Why is there a doubt? As long as the people in your family do not forget me, Myself and My Shakti will be roaming in your lands in unseen form. Certainly sadhakas will experience the sound of my feet in your house. Anagha with Anagha Devi (Sri Dattatreya with hidden 'ardha nareeswara' form) are there in your presence as Sripada Srivallabha as an avadhoota. Do not have any doubt. When I first gave darshan as avadhoota to Sumathi matha, I told her clearly that, when I was born to them, they should not think of performing my marriage and if they tried to do, I would certainly leave the house and go. As you are a Rajarshi, you made me a prisoner with the rope of your spotless devotion. So I showed you my form of Anagha with Anagha Devi. **In the presence of Sripada, no action takes place without reason. The creation is wonderful. I will decide the karmas, their results and the time and place (when and where) they would happen. It is a part of the programme of my avathar to teach people jnana through my actions, leelas and mahimas.**" After saying so, Sripada got the form of a jyothi (light) and went towards the mango tree as we were watching. The farmer girl and the cowherd boy also got the form of jyothi (light) and merged in Sripada. It is impossible to see a mango tree having a fruit when it is not the season. But that mango tree had one fruit. Sripada plucked it. It became ripe in His hands as we looked on. Sripada fed the fruit bit by bit to Shresthi as a mother did to her child while feeding food or sweet preparations. As long as he was eating the fruit, Shresthi was crying like a small child. **Sripada's motherly affection is greater than the affection of thousand mothers. When grace and love rain from his divine eyes, he will appear as Anagha Matha who is the combined form of three Shaktis.** The seed of the fruit stood in front of Sripada as if a servant waited for the orders of Prabhu. With a movement of indication of His hand, it flew up in the sky. Though it was in the form of a mango seed, it changed into 'jyothi' form. Sripada said, **'some people argue whether the seed is the first or the tree. There is someone who has been present even before both of them. He is God. With His will, He can produce a tree from seed and seed from tree. His great will can not be comprehended by even the seven rishis (satpa rishis). The Paramatma with an impurity is called jeeva. Pure jeeva is becoming Paramatma.** When Jeevatma merges in Paramatma his tendencies will remain as fried seeds. But when Paramatma wills to bring out the merged Jeevatma into the cycle of creation, no power can stop him. But when the merged jeevas are brought into creation, they become 'karana janmis' (born for a purpose) and do God's work. At the end of the life, they again merge with Paramatma. Some jeevas would not like to

merge in Paramatma but would like to stay very near to Him and enjoy divine ananda. That is 'sameepya' state. Such people, who like to be in a state where Paramatma is different and Jeevathma is different, will again go back to the same state at the end of their 'karana janma' after performing God's work. The dual state (Dvaita), qualified dual state (Visista Advaita) and unitary state (Advaita) are granted to jeevas according to their wish. So it is not proper for people to argue whether the Dvaita is greater, Visista Advaita is greater or Advaita state is greater. Creation, Sustainance and annihilation keep happening every moment. Brahma, Vishnu and Maheswara will remain in Paramatma's unrevealed ananda state at the end of their respective kalpas. In accordance to Maha Sankalpa, again they come to the revealed state and do creation, sustainance and annihilation in the brahmandas created newly for them. Hanumantha who is a pundit in the nine vyakarana's, will be the Brahma in the next 'kalpa'. Responsibility will be allotted to jeevas in the process of ruling of the universe according to their tendencies and their eligibility. There are crores of brahmandas in the creation. The godly powers used in ruling them also will be endless. Opposing those godly powers there are demonic powers which are also endless. Turushkas call the formless Brahman with qualities as 'Allah'. Christians call the formless Brahman with qualities as 'Yahova' and the combined chaitanyam that reflected in the creation as His son 'Yesu' and the divine chaitanyam which gives consolation, hospitality, love and grace as 'Pavithra Atma' (sacred soul). **I am the one who shines with my own lumiscience in all dharmas, religions and philosophies. I am the one who appears in different tatwas depending on the jeevas' wishes, tastes and according to the paths they follow and according to their mental states. I am an independent one, have nothing that can not be done by me. So I do not have any fixed agenda. I am the one who shines in all forms of Gods and Goddesses as the inner being. So I am the one who receives the worship and stotras through those forms. I am the one who bestows grace on everybody.** When the Maya (illusion) of Kalipurusha ends, people know that the sanatana dharma, which is the essence of all dharmas, is My form. A sadhaka can get Me through bahiryagam (outward worship) or antaryagam (inward worship). I am the one who always protects and loves the sadhaka whether his mind is turned inwards or outwards. In Vedas also it is said that 'Brahma is Satyam (truth), Jnanam (knowledge) and anantham (endless)'. I am the form of Satya Jnana Anantha Brahma. I am the one who tells an atheist that there is no God. I am the one who cautions a theist that there is God. I am the form of all Gurus. In all the states of sadhana like Satyaloka, Satya Nama, Goloka, Maha Sunyam, I am the one who is shining with self effulgence. **I will always take care of the welfare of those who worship me with spotless devotion and of those who surrender to me completely putting all their burdens on me. I am Sripada. I am Srivallabha. Thatha! This Sripada Srivallabha is the same one who was born as the son of Athri and Anasuya of that most ancient yugam. I had to manifest in Peethikapuram in accordance with the promise given to Bharadwaja Maharshi.**" Tears of pleasure were flowing

from the eyes of Venkatappaiah Shresthi continuously. He embraced Sripada firmly. The ecstasy he experienced can not be described. It can not be revealed in words. After sometime, Shresthi prayed, 'My Dear! Please keep your grace on our family. Keep your grace on our gothram. Keep your grace on our Arya Vysya caste.' Sripada said, 'Thatha! Thathastu (Let it be so). A Brahmin has got the right to ask for one boon. A Kshatriya can ask for two boons. A vysya can ask for three boons. A Sudra can ask four boons. I granted all the three boons you asked. I am promising with the 33 crores of Gods as witness. In my name, Sripada Srivallabha Maha Samsthanam will be formed at the place of my birth in my maternal grandfather Sri Bapanarya's house. When the 33rd generation from you, 33rd generation from Sri Bapanarya and 33rd generation from Sri Narasimha Varma will be running, I will establish my samsthan taking your 33rd generation person as a tool. I am telling the root person of your 'vamsam' Markandeya Maharshi. Markandeya Maharshi in some form or the other will take a small part of the food offered to me as 'naivedyam' on every Thursday in the afternoons. With that, people who are born in Markandeya gothram will get benefit. As you desired, my grace will be there on Arya Vysya caste. I am blessing that Arya Vysyas will get the fortune of ruling the state. In tune with that, one Arya Vysya person will become the Lord of Bharat. He will come to Peethikapuram according to the indications given in Nadee Jyothisyam. He will get my grace in plenty. After that, devotees from Nepal will come to Peethikapuram for My darshan. My order is like an engraving on rock. It can not be erased by any living being in the creation.

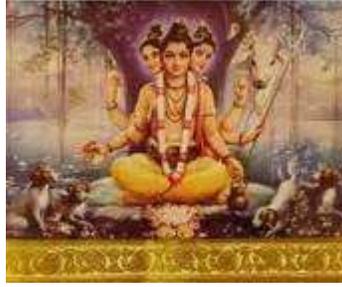
Thatha! "My victory bell will be subjected to many changes and remain inside the earth at the place of the installation of my idol. As a mark of the bell reaching there, some earthenware vessels will be found while digging there. Great merit is required to give financial help for my Maha Samsthanam to be built in Peethikapuram. The financial help will be received only from persons having some relation with Peethikapuram and they should have been born in Arya Vysya caste in any one birth. Non believers, foolish people, egoistic pundits ask for proof for everything. Desires will be fulfilled if My 'Charithra' is read. All obstacles will be removed if one participates in any good work related to My Samsthan. The debts will be cleared if I am worshipped with devotion on the day of Chitta star, which is My birth star, in Peethikapuram. Girls will get married to suitable bridegrooms. The torture of unseen powers like bhutha, preta, pisachas will vanish. The full moon day in the month of Shravan (Shravan suddha pournami) is a sacred day when Sri Vasavee Kanyaka will tie 'Raksha Bandhan' to Me. Chitrugupta will write great merit to those who stay in My presence at Peethikapuram on that day. I am the proof for myself. What proof is needed to call Sun, a Sun?"

Sripada's leelas can not be imitated by others. On the next day, myself, Vallabheswara Sharma couple, Subbanna Shastri and Linganna Shastri went to Kurungadda for darshan of Sripada.

Sripada blessed us profusely. He said with a smile, 'Oh! What discussions! What Discussions! 'There is a long time for the formation of Sripada Srivallabha Mahasamsthan.' When will the debts of Malladi family, Venkatappaiah Shresthi and Vatsavai family clear?' After saying this He kept silent.

End of Chapter 19

*****Victory to Sripada Srivallabha*****



Chapter 20

The Story of Vissavadhanulu Description of Sripada's divine auspicious form

I came to Kurungadda early morning for Sripada's darshan. Peace, grace, love and jnana were emanating from Sripada's divine eyes in the form of jyothi. People in His divine presence were getting peace, grace, love and jnana without asking. I was overwhelmed with happiness and wonder, when the only Prabhu for all the lokas, the formless tatwam was seen in a human form and with qualities (saakara and saguna).

Sripada gracefully indicated to me to come near Him and give salutations. When He indicated this with his hand, some unknown peaceful and affectionate vibrations emanated from His hand. I felt that my mind, heart and body were taken to some unknown worlds. I touched Sricharanas with devotion. My body became light. I noticed a black 'Tejas' (energy) coming out of my eyes. After that, black 'tejas' had come out of all parts of my body. All that tejas took the form of ugly man. That form exactly resembled me. Sripada questioned me with a smile 'Have you noticed who that black 'form' is, which exactly resembles you?' I said 'Swamy! I noticed that 'form' resembling me but I do not know why that 'form' has come out of my body. I also do not know who that 'form' is.'

Sripada said, 'My Dear! That is your sinful body. He is your sinful purusha.' Now what remains in you is only *Punya Purusha*. Every human body has a sinful purusha and a *Punya Purusha*. 'Mukti' means liberation from both sin and Punya (merit). A person born as a Brahmin should follow austerities and not only burn his sinful body but also should be able to uplift others with the strength of his merit. A Brahmin should have 'satwa' as the main quality. He should make others do the karmas (actions) prescribed in the shastras and take the money necessary only for maintaining his life. While taking money in that way, he is also taking their sins without knowing. He should burn that sin in Agni called 'tapas'. Only a Brahmin living in that way is eligible to be called a Brahmin. Otherwise, he is Brahmin only by birth, but he cannot be a Brahmin having Brahma Jnana. People like my maternal grandfather Bapanarya and my father Appala Raju Sharma only can be called sadbrahmins (good Brahmins). My maternal grandmother and my mother Sumathi Maharani are the most sacred. By merely remembering them, thousands of sins leave the bodies of jeevas and immediately run away.'

After saying these words Sripada remained silent for a moment. With the finger of His right hand He touched His forehead between eyebrows and then stretched His hand. An intense light emanated from his palm. Immediately the sacred things required for 'homam' materialized. Some sweet fruits and flowers also were created. Later, gold and silver were created. After that 'Nava ratnas' (nine types of precious stones) were created. The sinful purusha emanated from my body was frightened and was shouting. Sripada ordered that sinful man with a movement of his eyes to

fall into that fire and get burnt. He fell into the fire reluctantly. My whole body started burning. I shouted, 'Swami! I am getting burnt. Please save me! Please save me!' One ray of light came from Sripada's divine eyes and touched me. My body was cooled. 'Homagni' burnt the sinful man. Different types of electric currents got generated in my body. I noticed the awakening of kundalini. My pulse beat stopped. Heart beat stopped. I slipped into state of Samadhi.

It was afternoon and Thursday. Sripada after having bath was surrounded by devotees. He touched the 'bhiksha anna' brought by devotees with His divine hand. He sprinkled water from his kamandalam on the devotees. He kept some food on all eight sides as 'bali'. He called my name with a voice filled with sweetness of a crore koils. He ordered every one to eat food. He told me to come near Him. He closed His eyes for a moment and opened. He spread his playful hand towards me. One silver vessel appeared in his hand. It was full of a north Indian sweet preparation called 'Halwa'. That was a preparation liked by Sripada. Sripada said, 'Shankar Bhatt! My devotees bind me with the rope of devotion. I am bound only by spotless devotion and faith. In Shresti's house, his 'dharma patni' (wife) Venkata Subbamamba made this for me and took a vow that she would eat food only after I took this 'halwa'. Her granddaughter Laxmi Vasavi tied raksha bandhan to my hand. She took 'deeksha' saying "The astrologers are telling that in my husband's horoscope, there is a chance of death. If it is true that I have tied Raksha Bandhan to you, you should take this 'prasadam' and bless me as 'sumangali'." What else can I do! I blessed chiranjeevi 'Lakshmi Vasavi' as 'Lakshmi Soubhagyavathi' and granted flowers, bangles and kumkum to her. I brought along with me the 'halwa' made by my grandmother Venkata Subbamamba lovingly.

This sweet 'prasadam' will remove great sins coming from many births. I myself will take the 'prasadam' offered to me in my devotees' house, through subtle rays. But the thing cooked in Shresti's house is 'maha prasadam'. So I am taking it myself physically. You also eat the 'prasadam'." Who can describe the sweetness of that 'maha prasadam'. He threw part of the prasadam up. It went somewhere in the celestial sphere. Some prasadam was dropped from his hand. There the earth broke and gave way for it. After it went in, the broken earth came back to its original state. The devotees present there also desired to have that prasadam. Sripada would not disappoint any one. The prasadam was not exhausting even if it was given to any number of people in any quantity. Meanwhile a devotee belonging to Padmasali caste by name Gurucharana came there. Sripada gave prasadam to him also. He threw that silver vessel into Krishna River.

Sripada said, "Padmasalis also belong to Markandeya gothram. Due to some reasons, they became meat eaters. In my presence, no action takes place without reason. Gurucharana! You have been offering prasadam to me for many days and living a sacred life saying that Sriguru charanas are the only refuge. Today you have got maha prasadam from Sriguru's lotus hands. You explain the Guru Tatwam to Shankar Bhatt as far as you know. In the afternoon I will be in 'yoga nidra' and do

'manasa sancharam' (wandering with mind). No one should see me at that time. No one should disturb my rest."

It was really Sri Guru's 'will' that I should meet Sri Gurucharana a great devotee. Sri Gurucharana reached the highest state in 'yoga' path. I prayed him to teach me Sripada's tatwam and make me blessed. Gurucharana said, 'It is the Maha Sankalpa that causes creation, sustainance and dissolution of endless crores of Brahmandas. It has no qualities and no form. Such Maha Sankalpam had manifested with form and with qualittes in previous Yugam as Sri Dattatreya. Now the same tatwam has come in this yugam, in these times as Sripada Srivallabha. This avathar is 'Niraakaara' but is appearing as 'Naraakaara' (like man). It is Nirguna but is appearing as 'saguna' (with qualities). It is appearing like the form of a God but it is the form of all Gods. It is the ultimate destination of all yogic paths. The different forms of Gods, which the Maharshis saw due to the power of their respective sadhanas from the beginning of creation, are the divine forms of Sripada only.

In ancient times, Maharshis had many divine powers. Vasishtha used to do 'yajnas' using 'havyas' (offerings to Gods). Viswamithra and Jamadagni used to follow the method of doing yajnas without the need of 'havyas'. Only the person who knows the secret of 'karma' and the secret of 'mantra' will be capable of doing a karma, not doing a karma or doing it in a different way. Sripada is capable of doing everything. As he knows the secret of karma, he appears to behave differently with different people. Prema Shakti (the power of love) is the best among all Shaktis. Its power is limitless. Bapanarya, Narasimha Varma and Venkatappaiah Shresthi are extraordinarily rich yogis. They have high loving devotion towards Sripada. They can insist in front of Sripada with their power of love to fulfill a particular work. Sripada also has to bend his head. It is Sripada's natural tendency to see His mother in every woman. With natural love, if anybody thinks of Sripada as a divine child and worships Him, Sripada also will behave like a child in their house. This is Maha Maya. The attributeless, formless Parabrahman which is being mentioned by yogis and jnanis repeatedly, showed divine leelas in Peethikapuram. This cannot be understood by argument. People do sadhana with a view that He will be known through studies of Veda shastras, through yoga path and jnana path. They will get Him through their respective paths. The experience of divinity can be confirmed through shastras. Sometimes divine experiences can be had through paths other than shastras. Daivam (God) is independent. Sripada's leelas can not be argued. They were not heard of before.'

I asked, 'Sir! How did you get the darshan of Sripada at first? Please explain that story and make me blessed.'

Then Gurucharana said, 'Oh! Greatest among Brahmins! You are highly blessed. It is due to the merit of my previous births that I have the fortune of telling you Sripada's divine leelas in His

presence. You are the one who received Sriguru's genuine grace in plenty.' Saying so he narrated briefly how he had the darshan of Sripada.

"I was born in a family having devotion. From the childhood, I have been worshipping our family God Sri Datta Prabhu. There were many financial problems in the family. My difficulties were not removed inspite of praying Datta Prabhu many times. Moreover they started increasing. Some elders gave an advice. 'You did not have the grace of Datta Prabhu. If you select another God as family God and worship, your problems may be solved.' I also kept thinking which God should I make as family God to get over my difficulties. In a dream, I saw an extremely frightful butcher. He was tending a herd of goats with extreme loving care. Every day he was killing some goats with his butcher's knife. The knife in his hand was frightening me. He said with a thundering voice, 'I am Datta. The forms of Gods and Goddesses you worship, are mine only. If you merely change the form of God you worship, I will not change. Moreover, I will not leave you. You are my person. How can my shadow be away from me? I am the Maha Sankalpam which conducts the sankalpam of all Gods and Goddesses and the sankalpams of all human beings. The form of Brahman, from where all the avatars are emanating, is myself. A prey may be able to wriggle out of a tigers mouth, but you cannot escape from me. Datta devotees should be like lion cubs. They should not become cowards. I am like a lion. Lion cubs will not have fear of a lion. They please their mother with their playful deeds. It is certain that I will kill you with this knife. There is no one in all the three lokas who can save you.' I started shouting frightened. Meanwhile, the dream dispersed. People in the house asked me what the matter was. I narrated my dream to them. I wailed that it was due to the result of karma done in some previous birth that I am now suffering this poverty. Our financial problems increased. I thought it was better if I died. Early morning one Haridas appeared in front of our house. He had 'chiratalu' (pair of wooden blocks clapped while singing). He was singing Hari's name. He had a vessel on his head in which he would collect rice. He was a strange Haridasu. He had a small 'medi' (oudumber) plant in that vessel. It is inauspicious not to give rice when Haridas is standing in front of the house. So, I searched in the house, found a fistful of broken grains of rice and gave them to Haridas. He received those broken grains and said, 'Sir! Yesterday night, one butcher killed a Datta devotee by name Gurucharana. The strange thing is that the man's life force left his body and stood in this 'medi plant'. Dattatreya would reside at the root of Oudumber tree. This plant is not an ordinary one. There is a great kshetram called Sri Peethikapuram in Godavari mandalam. People say that Swayambhu Datta is moving in disguise as Sripada Srivallabha. This plant is an offshoot of the Oudumbar tree present in Sripada's grandfather's house. You plant it in your house and get all auspiciousness.' My head started reeling. I told Haridas, 'Sir! I am indeed Gurucharana. I was not killed. I am a devotee of Datta. I saw a butcher in a dream. He told me that he would kill me with his knife. I heard that if any person died and his dead body was not traceable, wood from 'medi' tree would be arranged and the last rites performed thinking it as the dead body.

But I have not heard or seen attracting the life force of a person into a 'medi' plant and at the same time keeping the life in that person.'

The greatness of Oudumber Tree

Haridas laughed loudly and said, 'What you say is correct. I don't deny. The whole secret of this creation is known only to Adi Guru Datta Prabhu. Even the seven rishis can not say what He does the next moment. How can you and I say? You are thinking that death means death of physical body. If a person has a 'maaraka dasa' (the time of death), Sadguru can grant rebirth by destroying his karma by making him suffer intense mental torture, great insults and unbearable troubles and losses. But Dattatreya will attract the life force into the Oudumbar tree where he also lives, and by the life force emanating from the Oudumber tree, he will save the body of his devotee. The devotee having no knowledge thinks that he is living because of the life force present in his body. But the truth is that the life force emanates from the Oudumbar and keeps the functions of the body without hindrance. Once the maaraka dasaa passes, the life force comes out of the Oudumbar tree and gets established in the devotee and he will live for some more time. Oudumbar always remains complete even if any amount of life force has gone out of it. The reason for it is, Sri Dattatreya will remain always established at the root of Oudumbr tree in subtle form.' Thus he explained.

What Haridas said was all surprising to me. The Haridas, named Krishnadas went away. I had been caring that Oudumbar plant with great love and devotion in the backyard of our house. A few days passed. One of my distant relatives was doing business in silk sarees. He became old. He did not have children. He developed unexplained affection towards me. He started living in my house. He gave me some money and suggested that I should do business in silk clothes. He also used to do circumambulation to the Oudumber tree and worship Datta Prabhu with great devotion. Whenever difficulties arose in our house, we used to circumambulate that Oudumber tree and submit our problems to that King of Trees. Our prayer would reach Datta Prabhu and get solved in an unexpected way. The Oudumber tree used to be a friendly bridge between Dattatreya and us. Sir! It is the main duty of a Datta devotee to serve Oudumber tree. When Oudumber tree is in our house, it means Dattatreya is indeed in our house. However much you describe the greatness of Oudumber tree, it will be less only.

Vissavadhanulu born as thorny bush due to sinful karmas

While going to Orissa for business purpose, I reached Peethikapuram because of my fortune and found the house of Sri Bapanarya. At that time, Sripada was playing with Bapanarya in their backyard. There was a thorny bush in their house. Sripada was pouring water to it devotedly. Bapanarya asked Sripada 'Bangaru Kanna! It is proper to water that tree devotedly as if it is a 'somalatha' or 'sanjeevini' plant. But whether you care for it or not, it will not stop growing.'

Sripada said, "Thatha! In previous birth, Vissavadhanulu thatha used to stay in our street and ridicule us saying 'Swayambhu datta was said to be born as Bapanarya's grandson! What a wonder? What a blasphemy?' He is now born as thorny bush. When mother, myself, brothers, Srividadhari, Radha and Surekha, were taking food at Venkatappaiah Shresthi and Narasimha Varma's houses, he used to say 'Malladi and Ghandikota families are really 'anaacharis' (those who do not follow traditions). They are fallen from dharma. Those two families should be expelled from Brahmin community.' Thus he raised a dispute in Brahmin Parishat. He is this thorny bush. 'Is Sripada Himself Datta? Where is the proof for this? Is it there in Shastras? Is it there in Vedas?' Thus he did distorted arguments. That same Vissavadhanulu is this thorny bush. He used to scold Venkatappaiah Shresthi and Narasimha Varma who treated my mother Sumathi Maharani Sarvamangala Swaroopini (the one with auspicious qualities) as their daughter, gave food and new clothes and felt that thier life was fulfilled. That same Vissavadhanulu thatha is this thorny bush. After death, as his last rites were not properly performed and by the weight of his own great sins, he is now born as this thorny bush in accordance with his nature. I am showing pity on him and doing 'jala tarpanam'."

After a while, they came into the front yard. Seeing the beautiful mind bewitching form of Sripada, I got hiccups with great happiness. Pleasure tears were flowing from my eyes incessantly. I fell on the divine lotus feet of Sripada. Sripada lovingly tapped on my back with his hand and said 'My Dear! Get up. What are these mad actions? You died, got back life and came to me'. Knowing that I do business in silk clothes, Bapanarya asked me. 'Do you have any clothes for my golden grandson?' I gave silk clothes suitable to Sripada. Sripada said, 'Gurucharana! I will show you a wonder. Come in.' He took me inside. Bapanarya also was behind Sripada. He took us to the thorny bush and said, 'Vissanna thatha! Because of the shraaddha karmas done to you by your sons without devotion and because of the result of scolding great people like Bapanarya, you have got this low 'janma'. This Gurucharana was your son in one previous janma. I will make him do shraaddha karma to you. Do you agree?' We were looking stunned. Vissavadhanulu who was in the form of 'preta atma' surrounding the thorny bush said clearly 'Is there anything more fortunate than that?' Sripada told me to pull out that bush completely from ground. He gave me small raavi and medi sticks and told me to create fire. When both were rubbed, fire was created. I burnt that thorny bush. Sripada told me to take bath. After bath Sripada gave me vibhudhi and told me to apply it on my body. He said, 'people think that Siva will smear Himself with the ashes from the burial ground. When Maha Purushas', Siddha Purushas, Maha yogis' and Maha devotees', leave their body, Siva will smear the ashes from their burnt bodies on Him. They remain in a merged state in the aura of light in His vicinity. If animals like monkey, snake, and cow happen to be killed by us by mistake, the last rites should be performed to them. It is enough to burn the bodies with devotion and give food to poor people. Nothing is required to be done with chanting of mantras. Those jeevas which have a small debt relation in some previous janma will die in our hands due to some mistake. By doing the

devoted burning of the body any karma remaining will be destroyed. They will get higher states. In previous Yugam once people were put to hardship due to draught. Unless the live stock of cows is improved, the cow ghee and other sacred materials will not be produced. When yajnas and yagas are not done, the mutual cooperation between human beings and Gods cannot be maintained and dharma will be affected. Human beings cannot live without good stock of food grains. So Gautama Maharshi was growing crops with the power of his tapas. Gautama Maharsi got the sin of killing cow due to some reasons and to remove that sin, Godavari was brought to the earth. So, the world owes a lot for Gautama Maharshi. His wife Ahalya was a great 'pathivratha'.

This Vissavadhanulu was born in 'Gautama' gothra. That is the only relation between Gautama Maharshi and Vissavadhanulu. This is a very meager debt relation. Gautama Maharshi also took part in the 'savithru kathakachayanam' done in this same Peethikapuram. Vissavadhanulu was not only born in Peethikapuram by luck but he also got My darshan which was extremely difficult to get. The time has come to prove that Sri Datta can grant higher states with his causeless affection even on undeserving persons. As a result of all those reasons, this incident had happened. If there is no debt relation, even a dog will not come to you. So, if any one comes to you for help, you help him if possible. If not possible, you tell him about your inability to help, politely. But don't show arrogance. If you show your arrogance, I will also show my arrogance on you, because I am the one present inside all beings. If you are truth, the world is truth, this creation is truth, then it is the same truth that I am the root cause for all this. I am the parama satyam (the ultimate truth) which is the truth of all the truths. In Vedas also it was said 'satyam jnanam anantham brahma'. Thus He explained.

I was looking stunned. Pleasure tears were flowing on the cheeks of Bapanarya. Sripada wiped the tears from grandfather's cheeks with his little hands and said, 'Thatha, these days, you have always been in My dhyana. Your life is fulfilled. I will take the avathar of Nrusimha Saraswathi exactly in your form. This is true.' He put his hand in Bapanarya's hand as if promising. Bapanarya asked Sripada, 'a doubt has been there in my mind for a long time. Shall I ask?' Immediately Sripada said smiling, 'Thatha! How can a doubt be there for a person of your caliber? How can I clear it being a boy of only ten years? Still I will try. You can ask.'

Bapanarya Is it true that Brahma, Vishnu, Maheswar do the creation, sustainance and annihilation?

Sripada Yes

Bapanarya Is it true that Saraswathi, Laxmi and Parvathi are the forms of their Shakti?

Sripada Yes

Bapanarya Is it true that it is Adipara Shakti which created these three 'Murthis' and three Shaktis'

Sripada Yes

Bapanarya In that case, who are you?

Sripada is the form of all Gods and the root of all

When Bapanarya put a series of questions, Sripada smiled pleasingly and said, 'Thatha! Just now I gave higher states to this thorny bush. There should not be any doubt whether there is a precedence in the shastras for my actions. I am present in all planes of yoga. A yogi in that respective plane will be able to know me. Srishti (creation) is not 'Maya'. To think of this as shristi is 'Maya'. In all this creation, there is only one 'chaitanyam' of God. But it is subject to transformations in different kinds of states. Time (kaala) is necessary for this process of transformation. As there is awareness of 'time', there is an experience of transformation. This 'time' is caused by the movements of the planets like Sun and Moon. Atri Maharshi had the awareness of the three 'kaalas' (past, present and future) and the awareness of three states (jagrit, swapna and shshupti) at the same time. In this creation, the great woman who had the experience of Anasuya tatwam (no ill feeling towards anything) is Anasuya Matha. I have the experience of 'creation, protection and annihilation' 'the gross, subtle and causal bodies', 'past, present and future' and all other things at the same time. Hence, mine is eternal 'present' (vartamanam). I experience the thing that happened, that is happening and that is going to happen at the same 'time'. In that state, it is true that Trimurthis and three Shaktis were in Adiparashakti before the 'creation'. Myself and Adiparashakti are not different. But there is a subtle matter in this. As there is a 'Mahasankalpam' that all the creation has to come from 'female form', Adiparashakti form has expressed itself. But how does the sankalpam occur to Adiparashakti that the creation must be done and the creation should be in a particular manner? The power behind that sankalpam is Myself in the form of Maha Sankalpam. The manifestation of Adiparashakti, the three Murthis and the three Shaktis occurred in accordance with the Maha Sankalpam. This is the matter of utmost secrecy. If that Maha Sankalpam 'wills', it happens immediately. The 'will' and the 'happening' occur at the same time. I am the root 'shakti' which controls all shaktis. In this creation, the relation of father and mother, father and son, wife and husband and Brother and Sister are essential. To make these sacred relations as ideal, the forms of 'Devis' and 'Devathas' have come. Jeeva is the Shakti in the Maya. I am Shakti which transcends 'maya'. Maya Shakti and Maha Shakti meet only with the help of Yoga Shakti. The same Maha Shakti which is seen in a female form as Vasavi Kanyaka, is seen in male form as Sripada Srivallabha. The expression of two forms of Shakti is also due to the 'will' of Maha Sankalpam. While being worshipped as Adipara Shakti or the root Datta, the three Murthis and the three Shaktis remain merged. Only people having the wealth of sadhana will understand these relations of Gods, their philosophies and the experiences of those states.

All the sins of those worshipping Sripada will be destroyed

It is futile to go to an animal and teach Sanskrit Vyakarana. If an animal wants to learn Sanskrit, it should first come out of that low birth and get a human birth and learn it from suitable person. I am the one present inside every living being. So I will take the samskaras and impurities of 'jeevas' and burn them daily with a bath and japa and help them in their transformation. Really, I need not to do any worship. I will attract the sinful sanskaras of people worshipping me and do the 'gross' worship of Kalagni Shamana Datta who is present in our house as family deity. I will pass on the great result that comes by worship to people who worship me. Without doing karma, the results cannot be given. That is why, I will perform great merited karmas with this body. Because I am the endless chaitanya, immediate results come for my actions. I will transfer those results to those respective devotees according to their eligibility. That is why mine is the form of Adi Guru. The disciple is the heir to the Tapo Shakti of his Guru, just as a child becomes the heir of his parents' property. In Bhagavidgitha also it was mentioned that "doing karma is inevitable".

There is no end to my avathar

Being Datta, I am easily accessible. The other Gods give boons, when they become happy with the 'tapas' of devotees. But Datta the form of 'Guru' is a compassionate form. He will destroy the cruel powers and bad luck powers which cause obstructions to His devotees getting boons. Thatha! That is why I am called 'Smarthrugami' (The one who comes by merely remembering). I am the one present in all Gurus. There will be no end for this avathar because I am this form of Parama Guru, having great compassion. When I get the call from my devotee, I will respond immediately. I will be waiting for the call of My devotee. If my devotee takes one step towards Me, I will take hundred steps towards him. It is my natural quality to save my devotees like an eyelid to the eye from all difficulties and pains." Thus Sripada taught Bapanarya.

I asked that Maha Guru 'Maha Prabhu! I heard a little about 'soma latha' and 'soma yagam'. Please let me know in detail. Sripada said that 'somalatha' was also called sanjeevini moolika (plant) and asked me. 'Do you like to see it?' I said "yes". Immediately sanjeevini moolika appeared in His hand. He gave it to me as a gift. That is present in my puja room safely even today as His divine 'prasad'.

Sripada said, 'These sanjeevini plants are available in Himalaya mountain ranges, Kashmir, Manasa Sarovaram, at the origin of Sindhu river, at Srisaila mountain the abode of Mallikarjuna Prabhu, in Sahyadri, Mahendragiri, Vindhya mountain ranges and in the forests of Badari. Laxmana came out of unconsciousness due its influence only. By taking this, one gets relief from many diseases. By applying this on body, one gets the 'siddhi' of 'akasa gamana' (walking in space). It will help in strengthening of muscles, increase the luster in the eyes, improve the power of hearing.

Under its influence, one will not have any fear or grief from fire, water and poison. It also gives eight siddhis (Anima etc.) In the suklapaksha (the first half of lunar month), this plant will give one leaf per day and on 15th day, that plant will have 15 leaves. From the next day, one leaf will be falling every day. By the Amavasya day, 30th day, all leaves will fall and the plant dries. The dried stem of the plant if made wet and kept in the room at night, will emanate light. In Sahyadri Mountain range and Bhima Sankara Mountains, wild animals will be guarding these sanjeevini plants. In the mid night of Amavasya day this plant can be easily identified because of its glow. My Dear! Gurucharana! There are 24 types of such divine medical plants. All these are very sacred. Godly powers will be resting in these plants. So one should take that plant, digging with utmost humility chanting sacred veda mantras. These are the 24 divine sacred medicinal plants. (1) Soma (2) Maha Soma (3) Chandrama (4) Amshuman (5) Manjuvan (6) Rajita Prabhu (7) Durva (8) Kaniyan (9) Swetan (10) Kanaka Prabhu (11) Pratanavan (12) Lal Vritha (13) Karadheera (14) Amsuvan (15) Swayam Prabhu (16) Rudraksha (17) Gayatri (18) Eshtam (19) Pavatha (20) Jagath (21) Shakar (22) Anishtam (23) Raikta (24) Tripada Gayatri.”

I took leave from Sripada and left Peethikapuram”

As Gurucharana finished explaining this to me, Maha Guru’s subtle wandering finished and we received the order to come for His darshan. We had His darshan. We received fruits and Prasad from His divine hands. Later Sripada said, ‘both of you cross the river Krishna and go to the other side. You go to ‘Maanchaala’ village. The village Goddess of ‘Maanchaala’ will bless you. After receiving that Mother’s blessings you come back to Kurungadda. Know that I will be always watching you wherever you are and however far you are.

In future Maanchaala village will become world famous. It will become famous because of the presence of the live Samadhi of a Maha Purusha. Just like there is a gross Peethikapuram, there is a subtle Peethikapuram also. That is Swarna Peethikapuram’. It is established in the light aura surrounding My gross body. People who get my grace will have their ‘*chaitanyam*’ established in Swarna Peethikapuram whether they belong to any ‘*Yugam*’, any country or any time. This thing is known to all who have ‘*yoga drishti*’ (yoga vision). People who are able to earn a place in Swarna Peethikapuram for their ‘*jeeva chaitanyam*’, are blessed. I will be behind them in birth after birth and protect them.

My Dear! Shankar Bhatt! After many hundreds of years, Maha Samsthanam will be established in my name, in my maternal grandfather’s house. My ‘padukas’ will be installed under the shade of an Oudumber tree. My idol, the idol of my previous avathar, and the idol of my next avathar will be also installed. I am giving you ‘*divine vision*’ (Divya Drishti). Look!’. ‘Saying so, He touched me and Gurucharana between eye brows. We were blessed looking at that beautiful sight.

His 'will' was most powerful. His leelas were most wonderful. While we were starting, He said, 'A person with the 'amsa' of vashista will come as '*pujari*' (priest) to my samsthan.'

End of Chapter 20

*****Victory to Sripada Srivallabha*****



Chapter 21

Dandiswami comes to Kukkuteswara Temple Sadaka should have purity of place and purity of 'bhava'

In accordance with the order of Sri Maha Guru, I started for darshan of Maanchaala village along with Gurucharana. On the way we were discussing Sripada's leelas. I learnt many things related to spiritual matters from Gurucharana. I asked Gurucharana 'Sir! Sripada said that a person with the 'amsa' of Vasishtha would come to His Maha Samsthan as pujari. Who is that great fortunate person? When will he come?' Gurucharana said 'Sir! Shankar Bhatt! He Himself said that Maha Samsthan would be established in His name after many centuries. Sripada's 'will' is that one great tapaswi should come as pujari in that Maha Samsthan. It is not possible for great tapaswis to come without the 'will' of God. Doing dhyana, araadhana (worship), chanting of sacred mantras and worship with devotion and concentration will make the atmosphere (vayu mandalam) pure. From the depths of universe on all sides, the thought vibrations will be always radiating. People with sacred thoughts will receive the sacred vibrations. People with impure thoughts will receive impure vibrations. If the thought vibrations in the vayumandalam of a particular place become highly powerful, they touch the chaitanyam of mind of great purushas and with some wonderful methods, will attract them to that place. There is nothing to wonder in this. If impure mental vibrations accumulate in a particular place, they touch the mental chaitanyam of cruel people and attract them to that place in different strange methods. So a 'sadhaka' should live in a place of purity. He should also have purity of thought. He should make friendship with such people only. One should take money or food only from people having purity of money. Many people who thought themselves to be great pundits in Vedas and Vedangas (upanishats), could not get the grace of Sripada. Poorly read but having purity of mind could get great benefit from Him. I went to Puri Jagannadha Kshetra in Orissa on business purpose. There I saw Sripada in place of Jagannadha. Three or four Sripada devotees were with me. He granted them the darshan of their "chosen Gods" and taught silently that He was the form of all Gods and Goddesses.

Insult to Dandi Swami

On the same day when we went, one Dandi Swami came there with 108 disciples. It was our habit to pay obeisance to their feet whenever we came across 'Mahatmas'. When we saluted to Dandiswami, he lost his speech immediately. We prayed 'Sripada Srivallabha! Maha Prabhu! Please restore his speech.' Immediately Dandi Swami got back his speech. After knowing that we were devotees of Sripada, they talked with false logic. "The person by name Sripada is a 'kshudra' mantrik. Being his disciples, you are also 'kshudra' mantriks. Eventhough, you made him speechless with your 'kshudra vidya', our Swami has got back his speech again because he is a powerful person. Our great Swami will come to Peethikapuram and expose your Sripada. He will make

Sripada bite dust and get the victory certificate. The people of Peethikapuram will highly honour our Swami." We could not say anything. **In the process of His 'leela', Sripada will put his followers into troubles and when they pray, He will protect them in a wonderful manner. He is the one who creates the problem. He is the one who shows the remedy and gives support. These types of leelas are very familiar to all Datta devotees.** After a few days, Dandi Swami came to Peethikapuram. Fortunately I also came to Peethikapuram on the way at the same time. There was no dearth of people in Peethikapuram who had hatred towards Sri Bapanarya, Sri Appala Raju Sharma and Sripada. Dandi Swami had darshan of Gods and Goddess in Kukkuteswara temple. They also had darshan of Swayambhu Datta. Dandi Swami said, "The power in this Swayambhu Datta is great. Swayambhu Datta has taken me as a tool to control the ego of Sripada who boasts himself as His avathar. Good days have started for Peethikapuram from today. You be without worry." Saying so, he created vibhudi and kumkum with the power of his 'will', and gave them to his supporters. The Brahmins of Peethikapuram went to Kukkuteswara temple to welcome Dandi Swami with 'Veda ghosha' (chanting Veda mantras) into Peethikapuram. It was announced through out the village, 'Sripada who says he is the avathar of Datta should realize his mistake and prostrate before Dandi Swami. Bapanarya should come in person before Dandi Swami and express his regret. Appala Raju Sharma should come before Dandi Swami and surrender the idol of Kalagni Shamana Datta to him and be ready for the punishment given by Swami.'

Arya Vysya Parishat met under the chairmanship of Venkatappaiah Shresthi. It was decided that Sripada, Appala Raju Sharma or Bapanarya should not bow to Dandi Swami under any circumstances and no one should give support to such misbehavior of Dandi Swami. The Kshatriya Maha Saba, which met under the chairmanship of Narasimha Varma also made a similar resolution.

Sripada was resting under the shade of Oudumber tree in his maternal grandfather's house. Seeing his face spreading divine light, Shresthi was grief stricken and was shedding tears. Narasimha Varma, Shresthi and Bapanarya sat silently near Sripada. Appala Raju Sharma could not do anything and sat like a mad person. Sripada looking like Srikrishna got up from sleep and said that he was hungry and would eat curd rice. His grandmother Rajamamba brought curd rice in a silver bowl. Sripada ate it quickly. Sripada asked his grandfather to do 'Veda ghosha'. Appala Raju Sharma also took part in the 'Ved ghosha'. Sripada also joined them. Narasimha Varma and Shresthi were hearing that melodious chanting of the sacred 'Veda Ruchas'. The atmosphere there was like an ashramam of a Rishi.

Curd rice was seen stuck to the mouth of Swayambhu Datta in Kukkuteswara temple. When the priest was wiping, it was reappearing. It was a surprise that the idol of Swayambhu Datta was showing such 'leela'. Dandi Swami started from there with his disciples and the new disciples of Peethikapuram with 'Veda ghosha'. He was lifting leg and putting it down. But he was seeing that

the earth was elongating. For those who was seeing them, they were appearing that they were moving their legs but were unable to move forward. With this strange variation in leg movements, time was running. Every one was looking surprised at this wonder. The 'Brahma dandam' (staff) of Dandi Swami broke into two pieces. Dandi Swami felt as if his back bone was broken and sat on the ground. This incident caused fright among the people of Peethikapuram. They felt that Sripada was more powerful than Dandi Swami and if they harboured enmity with Sripada, they would have to face many problems. But they did not know how to get out of that place and reach home.

Moksham (liberation) comes when Moham (attachment) is lost

There is one Abbanna in Peethikapuram. He used to catch snakes and live by playing them. Blowing Nagaswara, he came to Bapanarya's house. Sripada stopped 'Veda ghosha'. Abbanna was given food to his satisfaction. Sripada called Abbanna and said, 'Oyi! From here, you go to Kukkuteswara temple with water filled in your vessel. While Datta avathar is moving in Peethikapuram as Sripada Srivallabha, great sinners who are blaming Him unnecessarily, are there in Kukkuteswara temple. For them, Chithra Gupta resolved that they would get pisaacha janma after death. I am talking to Chithra Gupta and trying to destroy their sin. Bhumatha (earth) also is angry. You go there and tell Bhumatha as My word to cool down. You sprinkle this water on those who agree to come for Sripada's darshan. Go to Madiga Subbaiah's house and take him along with you and distribute the curd rice in his vessel to all of them as maha Prasad.' Abbanna and Subbaiah went there and brought all of them to Bapanarya's house. Sripada was furious and said "How egoistic you have become as a Dandi Swami? You are the greatest fool who can not recognize that the same Datta Prabhu whom you worship is here in the form of Sripada Srivallabha. Do you deserve disciples also? And you have a new group of disciples in Peethikapuram also. What can you do to me? What is your existence in front of the Almighty who rule all this creation? Because of scolding God, you and your followers acquired great sin. Chithra Gupta decided that all of you should remain in 'pisacha' janma for some hundred years. With compassion, I cancelled it. It was also resolved that, even when you came to human birth, you would have low births having all difficulties. That also, I cancelled it with a very little punishment. The form of Sripada Srivallabha is like a great Agni. Playing with fire will lead to dangers. My Maya and Myself are the same. You understand what Moksha is. Moksha (liberation) is nothing but loss of Moham (attachment). If any 'jeevi' desires the experience of sacchidananda form, I will grant it if he has the eligibility. If one desires to remain happy in ecstasy of divine ananda beyond 'Maya', it will be granted that way. There is no difference in my looks between formless, qualityless state and the state of 'form and with qualities'; and between 'liberation' and 'bound state'. Every moment, countless new worlds will be created, sustained and destroyed. There are no limits to the highest states and highest blissful planes, which can be acquired by jeevas. People who want to come to me after death, can come certainly. My

sankalpam (will) will decide how many hundreds of divine years they should remain in such 'states' and in which 'lokas' they should be sent again. The key person in this world drama is Myself. At present I am in human form before you. You are seeing me. Even in the formless state also I will be always seeing you. I have come down from that highest state to this human form to tell this to you. The yogic powers of Maha yogis should be used only for the world welfare. 'World' does not mean only this 'Bhulokam'. **It is your dharma to help the helpless jeevas who are in a lesser 'state' than you.** I took avathar only to teach the paths of dharma, karma, yoga, bhakti and jnana. I am the only Truth which is the basis for all truths. I am the only 'dharma' which is the basis for all dharmas. I am the only 'cause' which is the basis for all 'causes'. Nothing is seen in this creation which is not in my 'sankalpa'. If 'I' am not there, there is no creation. Because 'I' am there, you are there and the 'creation' is there. How do you want me to tell more than this? You go to Himalayas and do 'tapas' alone. You don't keep the burden of 'disciples'. Even if you do not get liberation or you are not uplifted, there is no harm to Me or to this creation. The programmes in this creation will go on as usual. This is the real thing. A new band of disciples in Peethikapuram has come in support of you. It is like donkeys' music concert for the marriage of camels. While donkeys are praising the beauty of camels, the camels are praising the sweetness of donkeys' music. Even if you praise each other like this, the truth is something different." Thus he taught Dandi Swami.

The relationship of Arundhati and Vashista

I asked Gurucharana, 'I heard that Arundhati Matha was born in a 'chandala' family. In such case, how did Vasishta Maharshi marry her?' Gurucharana said, 'In ancient times, Vasishta did tapas for thousand years. At that time, one chandala girl by name Aksha Mala did service to him within her limits. The Maharshi was pleased and told her to ask for any boon. She desired that he should marry her. Vasishta questioned, 'I am a Brahmin. You belong to a chandala family. How is the relationship of wife and husband suitable to us?' She said, 'you told me to ask for a boon, I asked. If you give, it is good. Otherwise permit me to go back.' Then Maharshi was afraid of breaking his promise and said 'in that case, will you agree to whatever I do with your body?'. She agreed. The Maharshi burnt her to ashes and again brought her back to life. Thus, he did seven times. In the seventh 'janma', the sin of 'chandala' was completely destroyed and she became pure. Then Vasishta married her. She did not object even a little to what her husband did, so she became famous as 'Arundhati'. This thing was told to Narasimha Varma who belonged to Vasishta 'gothra' during the course of a conversation by Sripada. A person born in a sudra 'kshetram' to a Brahmin can be treated as Brahmin after doing upanayanam in his seventh 'janma'. It is good if people belonging to the four 'varnas' behave according to their respective qualities and actions allotted to them. **A Brahmin, because of his bad deeds can slowly become fallen and become a 'sudra'. A Sudra, because of his good deeds (satkarmas) slowly get elevated and can become a Brahmin.**

People who keep undisturbed faith in Datta Prabhu will get the higher states quickly according to their eligibility. Datta Prabhu can grant life, health and wealth necessary for living happily, to His devotee in whichever caste he is born or in which ever circumstances he is. It is Sripada's natural leela to cut the bonds of 'karma' of many 'janmas' and give higher states to the devotee.' Thus he explained.

Sripada's assurance to Datta devotees

Talking to each other on the speciality of Sripada's greatness, we reached 'Maanchaala' village. The village Goddess of Maanchaala gave us Her divine darshan and blessed us. She fed us 'prasad' with Her divine hands and said, "Dattatreya who did 'Guru bodha' (teaching of Guru), is now present in the form of Sripada Srivallabha in Bhulokam. Sripada's 'will' can not be predicted. Sripada Himself told me that in the coming centuries, Prahlada would take avathar as '*Gurusarvabhoma*' (the greatest Guru) and this place would become famous as 'Mantralayam'. He would daily drink the waters of 'Thungabhadra'. May you have all auspiciousness." Saying so she got back Her previous form. While we were leaving that place, one Maaladaasari by name Krishna Dasu came. The village Goddess of Maanchaala gave 'prasad' to him also, gave him a garland of flowers as a symbol of Her grace and told us to travel to Kurungadda.

We three started our journey to Kurungadda. All the devotees of Datta belong to only one caste. They can take the 'prasad' of Datta Prabhu given by a person of any caste. When Krishna Dasu joined us, we had new enthusiasm. In course of conversation, Krishna Dasu said, 'If one knows why there are differences in the numbers 16, 116, 1116 to the 'dakshinas' given as donation in yajnas, one can understand the number 2498 of Sripada.

Just as this 'jagat' (world) is reflected in 'atma', children are born from father. During marriage the bridegroom prays to Agnihotra, 'Oh! Agnihotra! You allow me to have ten children in this bride.' He himself becomes the 11th son. That means, it is within dharma to have 10 children. After that he should treat his wife as mother. The son is 1/10th part of the father. Ten such children together become father, who is the form of 'purnanka'. Siva is atma, so He is 'Paripoorna' (wholesome). If 16 'dasa amsas' (one tenths) are divided by ten, one (purna ankam) comes as the symbol of Siva, and six remains. Vishnu is the form of 'Moola Prakruthi' (the root nature) and has the form of 'Maya'. Prakruthi is one half of 'Purusha'. So one half of 10 is 5. If 6 is divided by 5, one (purnankam) comes as the symbol of Vishnu. But one (dasamsa) remains. Brahma who is the son of 'purusha prakruthi' (Siva-Vishnu) is 1/10th of them (dasamsa). So if 1 is divided by 1, 1 (purnanka) comes as the symbol of Brahma as the result. Nothing remained. Purnam means zero. It is 'Nirguna'. So it is the form of Rudra. When everything is merged (annihilated) (laya), only 'Maha Sunyam' is seen. Everything merges in Maha Sunyam only. But the form of Vishnu has the dharma

of 'Anantha' (endless). While the creation in the nature of 'Sthithi', the ananthatwam (all pervading nature) is inevitable.

Sripada has 16 kalas in wholesome

My Dear! Shankar Bhatt! "If one thing is broken into countless pieces, every piece becomes 'sunyam'. When such 'sunnyas' join in countless numbers, one limited form is created. Hence Siva and Kesava are not different. In the division of sixteen 'dasaamsas' when divided by ten, six 'dasamsas' come as the remainder. From that five 'dasamsas' are taken as the symbol of Vishnu, it is said that the creation (Srishti) made of five bhutas (air, water, fire, sky and earth) is the form of Vishnu. Vishnu told Veerabhadra who destroyed Daksha Yajna, "for Eswar, Moola Prakruthi is in the form of Parvathi for 'bhogam', in the form of Durga for killing demons, as 'Kaalika Devi' in the state of anger and as Veerabhadra in the form of 'purusha' (male form). This is the aim in telling that Sripada has the 16 kalas in wholesome." He left Peethikapuram at the age of sixteen. As He is the combined form of Brahma, Vishnu and Rudra, learn that He is 'Shodasa Kala Prapoorna'.

The different forms of God

As Prakruthi is the form of Vishnu, five 'dasamsas' are the symbol of Vishnu. As Brahma is the son of Parvathi and Parameswara, Brahma is $1/10^{\text{th}}$ of Siva. The reason is very clear. Siva, being the form of 'chaitanyam', is important. The form of Vishnu being the symbol of 'Jagat' (which is illusion), is not important. So Brahma is $1/10^{\text{th}}$ of Siva. The No.1 (Ekankam) is the symbol of Brahma. This Ekankam is spread in all eight Murthis from the numbers 2 to 8. So Brahma got the form of 'Nava Prajapathi'. Out of the numbers sixteen (16), hundred (100) and thousand (1000), the last two words had 16 and 116 added and got the forms 116 and 1116. If these are divided by ten, they become symbols of all things in the creation. Rudra will get '1' as purnankam, Vishnu gets 11 as two 'purnankas' and Brahma gets 111 as three 'purnankas'. 16, 116 and 1116 are called 'thridakshna' (three dakshinas) starting from 16. It was said that people donating 'thridakshina' will get Brahma jnana. By donating thridakshina, one will be treated as having donated three things body, wealth and mind. By donating in equivalent amounts to 16, 116 and 1116, one will get the fruit of donating whole world. Pindandam is the symbol of 'jagat'. Our body is in the form of three 'savanas' – prathassavanam, Madhyamdina savanam and Trutheeya savanam. They are related to the 'chandassu' (metres) – Gayatri, Trishtup and Jagathi. Gayathri has 24 letters, Trishtup has 44 letters and Jagathi has 48 letters. The total is 116 letters. So by this pindanda danam (donation of body), also one gets the fruit of donation of the money as said above.

Sripada's avathar is the result of Savithru Kathaka Chayanam

The divine effulgence (tejas) pervading the 'Savithru Mandalam' is the one which induces the functions of all 'buddhis' (intellect). That itself is Gayathri Matha. 24 is the symbol of Gayathri. 9 is the form of Brahma of 8 is the form of Maya. In Tretha Yugam, Bharadwaja Maharshi did 'Savithru Kathakachayanam' in Peethikapuram. In accordance with the promise given at that time, that divine effulgence has manifested as Sripada Srivallabha now in Peethikapuram. It has in it the combined form of Shakti and Shaakta (as ardhanareswara). It has come to induce the functions of jeeva's intellect into the path of dharma. To indicate this, Sripada used to ask for bhiksha as 'Do Chowpathi Dev Lakshmi'. No one can understand the 'vyakarana' of His words, leelas and His ways of teaching. He is the 'karta' for this Navavyakarana. So it is the vyakarana known only to Him."

I heard many things from Krishna Das. I learnt many more new things. People having the ego of scholarship will not be able to get the grace of Sripada.

Krishna Das started telling again, 'Sripada is all pervading from ant to Brahma. Once Varma was taking rest along with Sripada in his fields. Many cobra snakes came there. Sripada strangely cut off the head of each snake from its body. He threw them all in heaps nearby. Many big ants which no one saw before, gathered there. Varma was in deep sleep. Sripada killed all those ants so that Varma's sleep was not disturbed. Meanwhile Varma got up from sleep. Seeing those dead ants, he felt pity on them. Sripada smiled and said, 'King has to save his servants. This is the rule in this creation. There is a wonderful king for these wonderful ants. He is coming soon, Look!' On big white ant with a glowing body had come there. It went around those dead ants. Immediately all those ants came to life.' Sripada said with a smile, 'This ant King has Sanjeevini Shakti'. With that power, it saved its servants. Thatha! There are many wonders like this in this creation. If you ask I can show any number of this kind of leelas every moment.'

Meanwhile Narasimha Varma looked at the dead snakes and was surprised. He noticed that this was also Sripada's work. Then Sripada joined the head of one snake to the body of the other and stroked them with his divine hand. Immediately they all came to life, went around Sripada and left that place.

Who knows why those cobra snakes came there and why Sripada did like that? When I asked Sripada about this, He said, 'When the power of Rahu planet is not sufficient, people will face obstacles in all works and feel that they are in the grip of a python. This is called by some people as

'kaalasarpa yogam'. Rahu is the supporting God for serpents. The serpents which cause such obstacles remain somewhere and cannot be seen by us. I was destroying these obstacles in that way and causing happiness to my devotees.'

We reached Kurungadda safely. Sripada blessed us with a smile.

End of Chapter 21

*****Victory to Sripada Srivallabha*****



Chapter 22

The Story of Gurudatta Bhatt

Only Sripada will give the fruit written in Horoscope

Gurucharana, Krishna Dasu and myself were in an extremely happy ecstasy in the presence of Sripada. One astrologer by name Guru Datta Bhatt had already come for Sripada's darshan. Sripada received him with honours. He ordered us to sit at a peaceful place and do satsang. Our conversation turned to astrology. I asked Sri Bhatt Mahasay, 'Sir, will the results said in astrology happen definitely or will there be any change or addition in the results? or will it depend on human effort?' Sri Bhatt Mahasay said, 'Bha' chakram means the orbit of stars. The starting point is Aswini Star. To determine the place of this star, there are two methods 'chitra paksham' and 'raivatha paksham'. Revathi star stays in a place 8 kalas less than its original position, so it can not be understood. It is difficult to identify the Aswini star. Chitta star, which is 180 'amsas' (amsa is part of 1 sign of the zodiac in horoscope) from Aswini star, is conspicuous as a single globe and shines clearly. So adding 6 rasis, it will be Aswini star. So chaitra paksham can be understood easily. Aswini star is found to be the confluence of three globes called '*Turaga mukhaswini Shreni*' (Aswini ranges having the shape of a horse face). There is also a special reason for Sripada taking birth in Chitta star. Aswini star having three globes and looking as one star is also His form. That is the starting point of 'Bha' chakram. That is His Dattatreya form. His first avathar in kaliyugam is Sripada Srivallabha avathar. Chitta star is the janma star of Sripada. It's position is at a distance of 180 amsas from Aswini star and is parallel to it. The power of any star or planet gets concentrated at a distance of 180 amsas. Human being gets born in the constellation of planets, mathematically suitable to the 'prarabda' gained in previous janma. The planets will not have any feeling of love or hatred towards human beings. The different rays and vibrations emanating from them will have the power to cause the incidents to jeevas in appropriate place, and appropriate time. To escape from the undesirable results, we should have the suitable vibrations and rays which can stop those vibrations and rays coming from the planets. This power can be acquired by mantra tantras, dhyanam and prayers or yoga Shakti acquired by self effort. But if the karma of previous birth is extremely strong, the above methods do not work. In such situations, only Sripada can rewrite our fate. For him to write in that way, there must be a situation where some good work was supposed to be done by us for the welfare of the society. In ordinary situations, it will not happen.

Sripada will not interfere unnecessarily in the work of creation and the work of 'karma devathas'. But a devotee's prayer of distress will move Sripada. **The power of 'karma devathas' will become weak under the influence of grace and love emanating from the heart of Sripada. Karma is 'jadam' (stone like). Sripada is the form of 'chaitanyam'. If He thinks it**

necessary He will show his power of 'doing and undoing' by making earth as sky and sky as earth. This is a very natural thing for him.

In the stage of 'ajnana', I used to have a false notion that I was a great pundit in astrology. I belong to Kannada Desam. I could not speak Telugu fluently, but I could use Sanskrit liberally. Because of my good fortune, I happened to go to Peethikapuram. I heard about Sripada Srivallabha here and there. Our family God is Dattatreya. I had darshan of Swayambhu Datta in Kukkuteswara temple which was also '*pada gaya kshetram*'. I worshipped him with devotion. When I sat in dhyana, I heard clearly an inner voice, 'Oh! Foolish fellow, when did you die? You are boasting that you are my devotee. You are giving 'arathi' to my face and hitting nails in my feet. Have you come to 'Pada Gaya' only to hit nails in my feet and see my blood?' Same words were heard repeatedly. As I am an astrology pundit, I calculated my horoscope and saw the time when I was supposed to leave this body. At that particular time, I was in front of Swayambhu Datta. I saw my pulse. It was not felt. I noticed my heart was not beating. I looked at my face in a mirror. I saw 'preta kala' instead of 'jeeva kala'. I saw my face in the mirror when I was smiling, there was nothing to boast. It was looking as if a dead person took the shape of pisacha and was laughing with an ugly 'preta kala'. The priest in Swayambhu Datta was a greedy person. I could see his subtle body. It was looking worse than me with most ugly 'kalas'. The wisdom hidden in me somewhere got awakened. I understood that unless I had darshan of Sripada Srivallabha, my miserable condition would not improve. Gods are the forms of Ananda. Their's is a higher state in which they remain in 'Ananda' even when there is no pulse or heart beat. My situation was very miserable. There was no ananda for my 'atma'. Moreover it was fully filled with grief. When atma leaves the body, the bodily pains will end. But my atma had not left the body. But Sripada put me in a state of compulsory living and stopped my heart beat. I was deceived by the words of sinners and low minded people. They told me "it is claimed that Swayambhu Datta who is in a stone form, has taken avathar in the Ghandikota family. But stone will not have pulse and heart beat. But Sripada has pulse and heart beat. Mahalaya amavasya (the dark day of lunar month) is most sacred to 'pithru devathas'. On that day, they claim that, some avadhoota came to their house and took bhiksha and he was Dattatreya. They claim that, the same Maha Prabhu has taken birth as the grandson of Malladi family. What a wonder! What a deceit!" I was deceived by those words of sinners and as a result, I was loosing the most precious Sripada.

I quickly ran to Sripada's house. A ten year old Sripada came out into the street and said, 'come! Come! Bhadava! You are dead and still pretending to be alive. Dattatreya had come on a Mahalaya amavasya day and took bhiksha from this sacred house. Do you know why? It was to uplift people like you, the 'pisachas' in human form. It was for the sake of your ancestors experiencing great pains in hell's like Rourava. Do you know who that Dattatreya is? It is Me only. The Datta whose name will make pisachas and rakshasas shiver, is Me only. I made you a rock but

kept the hunger and thirst intact. I removed your 'prana' but kept the appearance of a live man. We will discuss whether I am Datta or not later. First you tell me this. You are dead. But is it proper for you to deceive people that you are alive?" When He asked the question harshly, I shievered. Meanwhile, Sumathi Maharani came out. Seeing me, she was frightened and shouted, 'Krishna Kannayya! Who is this aghori, having the wholesome 'preta kala'? You come inside the house, I will remove 'dishti'. Sripada said, 'Amma! He has not yet become an 'aghori'. He is going to get a janma of aghori when he will cook human bodies and eat. Now he came to Me before actually getting that birth. Please get some cold cooked rice.' He requested His mother.

Akhanda Lakshmi Soubhagyavathi brought some cool cooked rice for the sake of Sripada. Sripada gave that '*Taravani Annam*' to me and told me to go out of that place immediately. I ate that 'annam' in the vacant place in front of Kukkuteswara temple. Immediately my miserable condition left me. I again went for the darshan of Sripada. But Shri Shresti took Sripada to his house. Sripada was in the shop of Shresti. He Himself was receiving the 'varahas' and putting into the 'money box'. Sreshti was measuring jowar and rice and giving to the customers. Sripada asked, 'Thatha! Today is Dastram! How much is the dakshina for father and how much is for me?' Shresti said, 'Kannaiah! The money given to your father is the 'pundit gift'. The money given to you is the money promised to Lord Venkateswara. There is no commercial exchange between us. You take what you want and you give me what I need.'" How pleasant was that sight. Sripada took one piece of jaggery and put it in his mouth. He gave one piece to me as 'prasad'. He said, 'Thatha! My worship of Ganapathi is over. Ganesh put the jaggery piece in his mouth. If you want proof, look into my mouth. Saying so, He showed His open mouth.' I did not know what Shresti saw. But after some time, Shresti said, 'Bangaru Kanna! You tell Ganasha that he can take the jaggery whenever He becomes hungry without asking us.' Meanwhile *Akhanda Lakshmi Soubhagyavathi Venkata Subbamamba* came and took Sripada for bathing.

My Dear! Shankar Bhatt! I was spoiled hearing the words of mean people. Sripada saved me from going to the birth of an 'aghori' in this way. If I was left to my fate, I would have fallen completely. Sadguru will save us from the results of karma of previous births skillfully because of the selfless love they have on ordinary human beings. For this they spend their priceless power and time.

Sripada's horoscope should be calculated from *Sandra Sindhu Vedam*, The Thithi, day and star also will be in accordance with *Sandra Sindhu Vedam*. Sripada, Appala Raju Sharma and Bapanarya would speak in Sanskrit also apart from Telugu. Sometimes they speak in 'Sandhya' bhasha, usually in vogue in the sacred land of seven rishis in Himalayas. The language spoken in Shambala is different from Sanskrit. The sweetness or the beauty of that language can not be

described. In Sri Peethikapuram, only Sripada, Bapanarya and Appala Raju Sharma were able to speak this language.

Sripada once told Bapanarya, who was famous as '*Satya Risheeswara*'. 'Thatha! Srikrishna would not talk truth or untruth. He would only teach what was to be done.' Then Bapanarya told Sripada, 'Kanna! Always one should speak the truth. Casually also one should not tell a lie.' Sripada smiled. In the afternoon on the same day, Venkatappaiah Shrestti came to Bapanarya's house. Shrestti had a strong desire that Sri Bapanarya should take food in his house and after that he should also take 'dakshina' given by him without fail. That also should happen in the most sacred days of 'Mahalaya Pakshas' (15 days in the month of Bhadrpada). His thinking was that his 'pithru devathas' (ancestors) would be pleased very much. He had a doubt in his mind whether Bapanarya would accept for this proposal or not. Even then, he thought of Sripada in his mind and put this proposal in front of Bapanarya. Bapanarya promised that he would take food in Shrestti's house in 'Mahalaya Pakshas' and take dakshina also. Shrestti was very much happy.

Sripada was a good magician. While Mahalaya Pakshas were going on, Shrestti who got the promise as well as Bapanarya who gave the promise, forgot this. On the afternoon of Mahalaya amavasya (on the last day) Shrestti had come to Bapanarya's house. Sripada smiled and said, 'Promise should not be given. Once given, the promise should be fulfilled. If the promise was forgotten, atleast the person who got the promise should remind him. I am asking explanation in this context from both of you.' Thus both realized their mistake. This incident tells us that **Sripada is not only capable of reminding but also capable of making them forget things**. Both of them were upset for their fault. Consoling them, Sripada said, I am responsible for your forgetfulness. Every man has the '**I**' inside him in the form of 'chaitanyam'. Jeeva is getting not only the body from the parents but also the chaitanyam called '**I**'. There is a responsible 'karma' to be done by this 'chaitanyam' in this universal plan. It will be the bond of karma that is transferred to the son and then to his son and so on for generations. After taking sanyas ashram only, one is liberated from this bond of karma. This promise need not be fulfilled with this limited name and form. This was transferred to the chaitanyam of the universal '**I**'. So a person in the descendents of Bapanarya can take food and take dakshina from a person in the descendants of Shrestti at any time and in any place. You should not ask me how, when and in what manner it happens. The form of karma is very difficult to comprehend and is very subtle. Some karmas have the 'physical time' and 'yoga time' separately. According to the 'physical time', this should have been done in this 'Mahalaya Paksha' only. But the 'yoga time' has not come. So it was pushed to distant future." Thus Sripada advised both of them.

I asked Sri Bhatt to tell me in detail about 'physical time' (kaalam) and 'yoga time' which Sripada told them. Sri Bhatt mahasay said, "Apart from 'physical kaalam' and 'physical desam',

there are 'manasik kaalam' and 'manasik desam.'" In addition, there are 'yoga kaalam' and 'yoga desam'. Suppose one person is having sixty years of age, he may be in continuous study as a 20 year old boy. Then his 'physical age' indicates his sixty years. That is related to his body. But his mental (manasik) age is counted as 20 years.

Similarly if a 20 year old young man has the responsibility as that of a 60 year old man, his physical age is 20, but that is related to the body. His mental age is 60 years. Thus, the physical age and mental (manasik) age need not be the same. They can be different.

**If any one keeps thinking of living in Kasi or Peethikapuram
he will get the fruit of living in Kasi or Peethikapuram**

**If the body is in one kshetram but his mind is not there
he will not get the fruit of living in that kshetram**

If a person is mentally having a strong desire and thinks, 'I am going to Kasi, I always live in Kasi', he will get the fruit of living in Kasi. Thus, even if he is physically living in any other place, his 'manasik desam' is Kasi only. If a person lives in Kasi and does 'Go hatya' (killing a cow), he will not get the fruit of living in Kasi. The cranes standing in Ganga waters and keep waiting for fish to eat, will not get the fruit of bathing in Ganga waters. Even if one is living physically in Peethikapuram and even if he had darshan of Sripada, he will not get the fruits if his 'manasik kalam' and 'manasik desam' are not proper. He will not be counted as living in Peethikapuram or a follower of Sripada. Only people with spiritual power will understand the 'yoga kalam' and 'yoga desam'. 'yoga kalam' and 'yoga desam' are divine secrets. Man has the authority to do 'karma' (action). **Good actions (Satkarma) will give good results and bad actions (Dushkarma) will give bad results. This is certain. Even if the bonds of karma of previous births are chasing us, 'yoga kalam' will be decided by the grace of 'sadguru'. When it comes, that karma will be erased in that particular yoga desam ear marked for that.** This is a wonderful thing. In Peethikapuram, Sivaiah was working as a servant with Narasimha Varma. Suddenly one day Sripada looked at him intensely. Immediately, there occurred a gross change in his mental condition. He was not having sleep and food and was talking like a mad man, "I am the one who does 'Shristi, Sthithi and Laya'. I am the prime cause. All this creation is created in me, progresses in me and is merging in me." Narasimha Varma took pity on him and prayed Sripada to save Sivaiah. Sripada took him to the burial ground along with Narasimha Varma. The dried branches of Oudumber tree were piled up and Sripada got them burnt by Sivaiah. Then Sivaiah was relieved from that strange behavior.

It was all strange for Narasimha Varma. Sripada said, 'Thatha! What is there to be surprised in this? One pundit in Vayasapura Agraharam (Kakinada) used to think of Me "what a great offence? Where is that paramathma who is the form of Veda? Where is this small boy Sripada? Is he the

cause of creation, sustenance and annihilation? Is he the prime cause? All this is arrogance, untruth!" Recently, that pundit died and he became a 'brahma rakshasa'. In one birth Sivaiah owed a little to him. I created the yoga kalam and decided the burial ground as the yoga desam. I got the funeral rites done to that pundit with Oudumber wood as 'yoga karma' and thus I liberated him from the janma of Brahma Rakshasa. I saved our Sivaiah from that Brahma Rakshasa,' Thus he explained.

My Dear! Shankar Bhatt! The same Maha Tejas (the grand effulgence) the dharma jyothi, which took birth in Peethikapuram is now making this Kurungadda sacred. The planets give results according to the 'will' of Sripada. **There is no rule that the results in horoscope will materialize in a particular physical time or a physical place. That will be decided by the yoga kalam and yoga desam.**

Sripada can prevent prarabdha karma and death also

Sripada can make the incidents, which are supposed to happen after 1000 years according to horoscope, happen now itself. That means he can decide the yoga kalam now itself. Things that are destined to happen in a some far of place, will happen here if He wills. That means he can decide the yoga desam also. All incidents happen in 'time and place' (kaalam and desam). Sripada can change those 'times and places' at His 'will'. Once in Shresti's house, at the time of breaking a coconut while worshipping God, Sripada Himself broke the coconut into pieces. The coconut was full of blood. Sripada said, '**Thatha! Today there is a death yogam to you. Your head was supposed to break into pieces and blood should have flowed. I invoked those 'time and place' into this coconut and saved you.** Every one was surprised.' Meanwhile it became dusk. All three of us took leave of Sripada, left Kurungadda and reached the other shore of Krishna river.

End of Chapter 22

*******Victory to Sripada Srivallabha*******



Chapter 23

Explanation of the secret of Siva worship The greatness of Sivayogi's devotion – Sripada's teaching to him

When I was readying to go to Kurungadda from this shore, I came across a good vysya. He was also coming to Kurungadda for darshan of Sripada. During conversation, I learnt that he was a relative of Sri Venkatappaiah Shreshti of Peethikapuram. I was very much surprised. All the devotees of Sripada Srivallabha whom I was meeting were telling His divine stories and leelas. There was a speciality in the wonderful incidents they were narrating. They were telling only a few incidents that happened in each year of Sripada's life. They were not having connection with one another and I never heard them before. So far I was told about His 'leelas' that happened upto ten years of age in sequence. I thought in my mind that Dharma Gupta might tell some incidents that happened in the 11th year of Sripada. Sripada does 'leelas' every moment. Meanwhile Sri Dharma Gupta started telling me, 'Sir! Shankar Bhatt! I am a devotee of Siva. While Sripada was 11 years old, one Siva Yogi came to Peethikapuram. He was a capable person. He would take only handful bhiksha daily. He would not keep any bag, plate or any vessel. He looked like a mad man to onlookers. Initially, he came to Kukutteswara temple. Seeing his face and his dust ridden body, the priests were not allowing him to enter the temple. He was an avadhoota not having any body consciousness. He was repeating '*Siva Panchakshari*' often. At that time, I was coming on a horse towards the house of Venkatappaiah Shresthi, who was related to me. It was my habit to visit Kukkuteswara temple on the way. Because I was an important vysya, the priests did great worship to Shiva in my name. It was my habit to give good 'Sambhavana' to the priests. I decided to give five varahas to the priests. They would distribute that amount among themselves. They would express their financial problems and difficulties to me. They said that the support of people like me was required to uplift 'sanathana dharma'. Meanwhile, Siva yogi came into the temple forcibly from outside. Along with him, two cobras also entered the temple. The priests started sweating.

That Siva yogi said, 'Oh! Priests! Don't be afraid. These snakes are the ornaments for Kukutteswara whom we worship. They are eager to embrace Kukkuteswara like children who want to embrace their father. They are like our brothers. We should not be afraid of them and run away or kill them. It would be a great sin. These were attracted to this place because of the special worship done by the priests. Let us worship Kukkuteswara with snake ornaments with devotion. You chant 'Namakam' and 'Chamakam' with 'swaram'.

The priests did not know what to do. The priests had some agents. If there was any rich devotee among the people coming to the temple, they used to say pleasing words to them. One of the priests by name Suryachandra Shastri was not only a pundit but also an austere person who does 'anusthaanam' daily. He had great devotion and love for Sripada. He remembered Sripada and

started chanting 'Namaka Chamakas' with 'swaram' melodiously. The snakes that came there also were moving their hoods to the tune of the 'swaram', expressing their happiness.

Suryachandra Shastri brought Sivayogi to Bapanarya's house. Sivayogi was given food to his satisfaction. Later Sivayogi had darshan of Sripada also. Sripada gave darshan to him in Siva Shakti form. That Siva yogi remained in a state of 'samadhi' for 3 days. After 3 days Sripada fed him with his divine hands, and said 'My Dear! You get your life fulfilled following the 'dharma karmas' as prescribed in sanathana dharma. The things mentioned in puranas are not imaginary stories, they are not untrue. The general meaning in them is different and the secret hidden meaning is different. Sadhakas doing 'anushtanam' only will understand their inner meaning and the secrets hidden in them. The Sun and the Moon are the cause for seasons. Sun is the representative of paramatma and moon is the representative of 'manas' (mind). Unless Sun (chit) combines with the moon (mind), the process of creation cannot happen. Amavasya (the darkest day of lunar month) is representative of 'Maya'. This form of 'Maya' is creating the 'kalaas' named 'vasuvulu'. It is infusing kalaas in 'chandra bimbam' and again reabsorbing them into it. Paramatma's tejas is spreading into the man, the form of manas. Similarly Sun's rays fall on Moon. Though Maya and Amavasya are 'Jada' (inert) forms, the Jagat born from them has become 'chit-jada' combined form because of nearness to 'chit'. The cycle of seasons starting from 'Vasantha Rutu' is becoming the cause for creation. Similarly the cycles of woman are becoming the cause for the birth of babies. The desire for 'Brahmajnana' will be there only for 'jeevas' born in woman's womb. The Rajas (arthavam) that is in women opposes Brahma. So it is born of 'Brahma Hatya'. Thus the pundits say.

The secrets of Vedas are masked by 'chandassu'. That is why they are called 'chandasam'. The 'arthavam' has a distorted quality, so a woman in her menstrual period is kept away for three days. 'Swargam' (Heaven) is a glowing globe which has its own natural light. 'Martya lokam' (earth) is a place having births and deaths. All the 'paathaalas' are lighted because of sun's light. So they are called 'prusunulu'. All the seven 'paathaalas' have the supporting Gods like 'Jaathaveda'. The earth on which we are living is before these paathaalas. Agni is the supporting God for it. These eight supporting Gods are called 'Astha Vasuvus'. They are called 'Vasuvus' because they get light from the Sun. The columns of air between these eight globes are called the 'seven seas' (sapta samudras). Yachya Maharshi says that the air (vayuvu) indicates 'sea'. Common people think of the seven seas as water forms, but it is not true.

The greatness of Siva

The Siva forms in the eleven Siva Kshetras in Andhra Pradesh

Siva has eleven Rudra forms. There are eleven Siva kshetras in Andhra Pradesh. Their darshan will give great fruit.

1. Brihat Sila Nagaram – Nagareswarudu

2. Srisailam – Mallikharjunudu
3. Draksharamam – Bhimeswarudu
4. Ksheeraramam (Palakollu) – Ramalingeswarudu
5. Amaravathi – Amaralingeswarudu
6. Kotiphali - Kotiphaleeswarudu
7. Peethikapuram – Kukkuteswarudu
8. Mahanandi – Mahanandeeswarudu
9. Kaleswaram – Kaleswarudu
10. Sri Kalahasti – Kalahasteeswarudu
11. Tripuranthakam – Tripuranthakeswarudu

Really, there is no form for Shiva. Siva lingam is nothing but the form of jyothi which glows in 'atmas' (souls). The 'Sphatika Lingam' is the 'purity' that is in the form of pure mind after attaining 'siddhi'. The Rudra who helps to initiate 'jnana' in our brain is called 'kapaali'. The nerves that spread from brain down below the neck are called Rudra 'jatas'. Siva in the form of 'Hatha Yogi' is called 'Lavaleesa'. Siva takes bhiksha and destroys the sinful karmas of 'jeevas'. Siva does 'ananda tandavam' (Siva dance) to the great vibrations of srishti (creation), sthithi (maintainance) and laya (annihilation) with 'raga' and 'tala'. Siva also can give the Moksha Siddhi (liberation) which gives extreme bliss. 'Chit' is mind and 'amber' is aakaasam (sky) or cloth. 'Chidambar' is the one who is in the form of 'aakaasa'. The cosmic form you see in this vast universe is the form of Rudra only. The 12 jyothi lingas are representative of the 12 'rasis', so Siva is the form of 'kaala' (kaala swarupa). All the eight 'sides' of the universe are the form of Chit Akasa of Astha Murthi'. The pancha (five) bhutas are His five faces. The five sense organs, five organs of karma and mind put together form the eleven (ekadasa) rudra kalaas. They are called Ekadasa Rudras. The 'Uma Maheswara' form is the eternal pleasing form. The form which burns the three 'gunas' (Satwa, Rajas and Tamo) into ashes is 'Tripuranthaka' form. The third eye is the 'jnana' nethra. The most sacred 'Ganga Matha' in Siva's jatajutam is the 'purity' that flows relentlessly when He is in blissful dhyana.

The Midhuna Rasi is the form of Siva and Parvathi as the Adi Dampathulu (the first wife and husband). Siva gives darshan when 'Arudra' star glows in the sky. To go near Midhuna Rasi, one has to cross the 'Vrishabha Rasi'. That Vrishabha is 'Nandeeswar'. That is the form of Dharma. The 'Jyothi' that glows in between the eye brows is the 'chandra' kala. The 'Artha Nareeswara' form is the one that forms as a result of victory over kaama (lust) in 'Yoga Sthithi' and the loss of difference between woman and man attaining the state of 'oneness'.

In 'Sahasraara', Karpooram (campher) glows as Bhagawathi Jyothi during Lingodhbhava time. Lingam is the one which lies hidden in the gross body. Vedam says that this remains glowing in the form of jyothi.

It is possible to know the secrets of Siva worship through Guru's grace only. **Similar to the physical Peethikapuram, there is one Swarna Peethikapuram which is in the form of jyothi. That is built of my 'Chaitanyam'. My devotees and jnanis who remember me relentlessly will be able to know it by experience. However far they may be, they become residents of Swarna Peethikapuram. I am easily accessible to them.**

The priests whom you saw in the Kukkuteswara temple in the physical Peethikapuram are born with the amsas of 'pramada ganas'. **There are many Bhuta, Preta, Pisacha and other maha ganas. As one does 'yogaabhyasa' and worship of Sripada Srivallabha, those Bhuta Pretas will be creating hurdles. People who cross these hurdles and reach me are blessed. I have said many times before that a maha samsthanam will be formed in my name in my maternal grandfather's house. My will is very strong. Yogi ganas and bhakta ganas will have darshan of My samsthan in lakhs and lakhs like lines of ants. I will decide who, when and how many people and in what way they come. It is not correct to say that one can come to Sripada Srivallabha samsthan and have darshan simply because one is a resident of Peethikapuram. My grace will rain 'amrit' on eligible people. It will be like a mirage for ineligible people."**

End of Chapter 23

*****Victory to Sripada Srivallabha*****



Chapter 24

Explanation of Ardhanareeswara Tatwam

I asked Sri Dharma Gupta whether there was any inner meaning related to the different types of ornaments and weapons of Siva. Sri Dharma Gupta said, 'Sir! Shankar Bhatt! Ganapathi had 'paasam' (rope) and 'ankusam' (spear) as the chief weapons. Similarly Vishnu's main weapon is 'Sudharshan Chakram'. Siva has the 'Trishul' as the main weapon. **Trishul has three sharp spikes at the end. They will be in the form of 'agni' flames. Those three will unite at the base and the stem of Trishul will be a single hand. Those three spikes indicate three qualities, Satva, Rajas and Tamo gunas. The combined form is really beyond these three qualities. There is another meaning. The breath flows through the nerves 'Ida and Pingala' and reaches the place between the two eye brows. The center, where the three nerves Ida, Pingala and Sushumna reach is called 'Triveni' sangamam. This is the center of Brahma Jnana. This is the inner meaning of Trishul.**

There is the ornament 'Nagaabharanam'. While kundalini power raises up, one gets the eight 'siddhis'. Sri Shankar Bhagawan is called 'Nagaabharanudu' to indicate the kundalini which is in the shape of a serpent. Siva is also called Eswar. All those maha siddhis are dangerous like the serpents. Siva keeps them under His control and uses them for the welfare of worlds. So He has got the name Eswar.

Damarukam is seen tied to Siva's Trishul. The sky has the quality of sound. The vibrations of sound will be travelling in the 'aakaasa' (sky). When we do japa of a mantra or hear a mantra, the vibrations emanate and make a sound like that of 'damarukam' in our ears. Yogi gets 'ananda' by doing mantra '*puraccharana*'. With that ananda, he dances. To indicate this, Siva's Trishul has the damarukam.

The 'ajna chakra' present between the eye brows is the centre for 'jnana'. For a jnani, to get 'ateendriya Shakti' (power to perceive things which cannot be perceived by sensory organs), his ajna chakram should bloom. With this 'chakra' only, a yogi can see the past, present and future. This is Parameswara's third eye. When this jnana netram (eye of jnana) blooms, one will get the power to burn Manmadaa i.e. the 'kaama' (lust).

Burial ground (smashanam) is said to be the living place of Siva. After 'yogagni' burns all desires, yogi will get the experience of the state of 'Nirvana' which gives bliss. The state of jnana is compared to the colour 'white'. That is vibhudhi. After thoughts and desires perish, a man gets pure jnana. With that, he gets bliss. The purification of jnana will take place in four planes, i.e. adhi bhouthika, adhi daivika, adhyatmika and manasika. To indicate this, Siva devotees wear four vibhudhi lines.

There is a sticky divine medicine called Shilajit. People who eat it will remain youthful always. In ancient times, Shilada Maharshi used to take stones as food and live. He only had manifested as Nandeeswar. Srikrishna was born in Rohini star in Vrishabha Rasi. Arudra star is the place of Rudra. Midhuna rasi tells the 'ardhanareeswara' tatwa of Uma Maheswar. Before this rasi, Vrishabha rasi appears in the sky. That Vrishabham is Nandeeswar. Nandi indicates Dharma. Siva burnt Manmadha the form of 'kaama' belonging to 'basic prakriti' (lust). Then Manmadha became a 'Niraakaara' (formless) which indicates the form of 'kama' belonging to dharma of 'dampatya' (wedlock) (higher prakriti). Krishna joined as a disciple at Upamanya rishi and did 'Siva' upasana with great austerities. He got the grace of Siva and with Rukmini Devi, had a son by name 'Pradyumna'. This Pradyumna is the same as the Manmadha belonging to basic prakriti and got burnt by Siva. The Vrishabha is the place of Manmadha and 'Kaama sthan' (place of desires). All desires bound by dharma, belong to higher prakruthi. To indicate that it is within dharma to have them fulfilled, 'Vrishotsarjanam' is done.

The tantric siddhis and powers are horrible and dangerous like tigers. Siva kept them under His control. Tiger is the 'vaahana' (vehicle) of Shakti. To indicate that He kept the Shakti under Him like wife, He wears the skin of a tiger.

The most sacred Ganga in Siva's jatajutam indicates pure Brahmajnanam, the constantly flowing 'prajna' (wisdom) and amrit siddhi (immortality). The moon crecent indicates the most happiest blissful state caused by eternal peace. So the philosophy of 'chandra kalaadhara' is the ground for amrit siddhi and a pleasant blissful state.

The inner meaning of Ardhanareeswara tatwam: The prana shakti (life force) remains divided into two and one part lies in the ovaries of woman as egg and the other part lies as sperm in man. The jeevi forms with the union of these two. The male and female parts lie together in creatures like earth worm. But the female and male 'tatwas' will be present in both in humans. The power in the right half of body should be known as 'purusha Shakti' and the power in left half of the body as 'stree shakti'. Similarly, the power of breath that travels in the right half of body should be known as 'Pingala naadi' and the power that flows in the left half of body should be known as Ida naadi. While doing pranayama, when breath is taken from right nostril, heat is generated in the body. So it is called 'surya nadi'. If breath is taken from left nostril, the body cools. It is called 'chandra naadi'.

In the body of 'kaala purusha', the six months from Mesha Raasi to Tula Raasi give heat and are called Surya naadi. The next six months from Aswayujam to Phalgunam become Chandra naadi. We should understand that by the movement of Sun and Moon, Pournami and Amavasya are happening.

Yogi, by doing sadhana with breath in his body will get the siddhi of everything in the kaala chakra. He will get the knowledge of everything in the past, present and future. One should

understand this kaalachakra as the Ardhanareeswara tatwa and as a couple who can never be separated. The day and night; the pournami and amavasya will be appearing one after the other. One is the basis for the other. There can not be day without night and night without day. The Ardha Nareeswaras called mothers and fathers are becoming the cause for the running of this creation. The inner meaning, of saying that Siva is the cause of destruction, is that old creation goes and new creation comes. While changes are occurring in this creation naturally, creation of new things, their presence for sometime, and their destruction are inevitable. To get siddhi of all the astras, shastras and mantras mentioned in the Adharvana Veda, one should have the grace of Eesana Rudra who is the head of these 'astra, shastra vidyas'."

I prayed Sri Dharma Gupta to explain the close relationship between Arudra Star and Siva Parvathi. Sri Dharma Gupta said, 'Siva gives darshan as hunter Rudra who holds his bow and arrow aiming a running antelope. He appears in Arudra star in that form in the sky. He looks like a hunter.

The influence of the movement of Planets

This form of hunter Rudra appears in the constellation of stars across the Midhuna and Karkataka Rasis in one corner. When the cruel planets Shani, Kuja and Rahu move close to this constellation of stars, wars spreading across the globe and 'pralayas' happen. The wars between Gods and Demons; and the Maha Bharatha war occurred due to such positions of stars only. Vedas described the destroyer of kaala as fierce Rudra wearing bow and arrow in the form of 'Manyu' devatha. That Rudra murthi's weapon is not Trishul. It is Dhanush only.

In the month of Maagha, the Chaturdasi (14th day) before Amavasya is called Maha Siva Rathri. Every week, the Chaturdasi that comes before Amavasya is called Maasa Siva Rathri.

The influence of Shani is removed as a result of worshipping Siva at Shani Pradosha time

When Mahasivarathri comes on a Tuesday (Mangal vaaram) it is very important. When Triodasi (thirteenth day) comes on Saturday, it is called Shani Triodasi. To avoid the problems that occur due to Shani, one should do Siva worship on 'Shani triodasi' day and give donation of 'til' (gilgelly) to please Shani. Siva is the supporting God for Shani. So if Siva is worshipped with gingelly oil, problem of Shani effect will be removed. If Siva is worshipped at the 'Pradosha time' (evening sandhya time) all the faults in karma will vanish and people get happiness and peace. Shani is responsible for doing karma. Siva is responsible for death. Any man who wants to burn away the different kinds of sins due to inauspicious karmas, should do Siva worship at Shani pradhosha time. He will also get his

body, mind, intellect, ego, inclination and atma purified with new auspicious divine glowing vibrations and get a new birth.

Shani will be pacified in this way. In the night on Saturdays the supporting Gods of all types of karma faults i.e. the unfortunate or unlucky powers in the black form remaining incognito and the great destructive powers, reside in 'Maha Kaali' who is the Shakti form of 'Maha Kaala'. On the next day, i.e. Sunday morning, that 'Maha Shakti' which pervades the 'Savithri Mandalam' (Bhanu Mandalam) will grace the sadhaka and he starts a new life. The bundles of sinful acts which are inauspicious will get burnt in Parameswara's 'Yogaagni'.

Siva in the form of 'Pancha Bhutas'

The Pancha Bhutas (earth, water, fire, air and sky) are Siva's forms. In our body, Pridhwi tatwam (earth) is present in Mooladhara. As a representative of that, sadhakas worship 'Parthiva Lingam'. There is jala (water) tatwam in swadhisthana. Jala lingam represents that. Manipura chakram will have 'agni tatwam' and agli lingam represents it. Vishuddhi chakram has got Vayu (air) tatwam. Vayu lingam represents it. The one which is in heart, the place of 'aakasa' (sky) is called **Chidambara lingam**. This is called 'aakasa lingam' also and it has no form at all. **The worship, darshan and propitiation of these 'Pancha Bhuta' lingas give great fruit.**

The Chidambara secret behind the screen in Chidambara kshetram is - there will be nothing if the screen is removed. The pure 'aakaasa' is Siva's atma lingam. Hrudayam (heart) is the place of 'chit'. So the aakaasa is the place of 'atma'. Aakasa has no form. Yogis who concentrate their mind with unwavering looks in dhyana for 'self manifestation', will have their 'Hrudaya aakasam' (the subtle sky in their heart) opened. They see in their hearts all this creation, all brahmandas, stars and starlets. **'Runam' means 'sin'. The one having no 'Runam' is 'Arunam'. Parameswara is 'Daharaakaasa'. He is there in Arunachalam in the form of Arunachaleswara, the hill of 'arunachala' and in the form of a great siddha. His darshan will remove all sins. The same Arunachaleswara manifested now in human form in Peethikapuram in the form of Sripada Srivallabha and is at present staying with divine lustre in Kurungadda with the intention of uplifting us.**

Kurungadda is equal to Arunachala Hill. Sri Arunachaleswara who is in the form of Ardhanareeswara, is indeed Sripada Srivallabha. The Maha Siddha in Arunachala is also in the attire of 'Yathiswara'. Just like the hill of Arunachala the form of Siva, the Kurungadda is indeed the form of Sripada.

There are Siva and Shakti in Arunachala Siva lingam. Similarly Siva and Shakti are there in Sripada Srivallabha form. The darshan of Parameswara in the form of Maha Siddha in Arunachalam, is extremely difficult. But the darshan of Maha Siddha in Sripada Srivallabha form is extremely easy'.

I asked Sri Dharma Gupta, 'Sir! Previously I heard that Sripada Srivallabha is the combined form of Sri Padmavathi Venkateswara Swami. You are saying that He is the form of Shiva and Shakti. You also said that it gives great merit if one does Siva worship at Shanipradosha. I am confused, please explain to me.

Sri Dharma Gupta said laughing, 'Sir! Sripada Srivallabha's divine tatwam cannot be understood by even the seven rishis. Even then, I will explain as far as I know. Sri Venkateswara Prabhu has been there even from Krutha Yugam. He gave boon to Dasaradha. Because he has said that he would be born as Sri Ramachandra, He can be worshipped as Srirama, the son of Kausalya. For sometime, Sri Venkateswara Swami was worshipped as Shakti i.e. Bala Tripura Sundari. After that, He was worshipped as Siva Swarupa. Some people worshipped Him as Subrahmanya. After that, because of Bhagavan Ramanuja, He is being worshipped as Maha Vishnu by Sri Vaishnavas. The thing that is thought of as 'Maha Sunyam' by Bouddhas is also Venkateswara. He is indeed Datta Prabhu. This Swami is the pivot in the illusive drama of this creation. He responds to any type of call by anybody and protects them. He is being referred to as Sripada Srivallabha in this world now.

Sripada's left half has Shakti and the right half Siva. So He is the combined form of Siva Shakti. He has Padmavathi amma in His heart. The heart is the place for compassion. It is the place of 'Anahatha Chakram'. From there, the power reaches the upper 'chakras' and lower 'chakras'. So He is Sri Padmavathi Venkateswara in another divine chaitanya body. He is also the combined form of Vani Hiranyagarbha ; Vani Devi i.e. Saraswathi Devi, who is in the forms of Para, Pashyanthi, Madhyama and Vaikhari, is on His tongue. Vani maatha's divine 'maanasam' and Hiranyagarbha's divine maanasam remain in a state of 'advaita' (oneness).

The real Chidambara secret is that he wears the three types of Chaitanya forms at a time. There is not even a touch between His one body and another body. Having worn the chaitanya bodies of Vani-Hiranyagarbha, Siva Parvathi and Padmavathi Venkateswara at a time, He also wore another chaitanya body called Sripada Srivallabha which transcends all those chaitanya bodies. This is His yoga maya. His Vaishnava Maya. This is His Chidambara secret. It is proper if you call Him dwaitha (dualism), vishishta adwaitha (qualified non-dualism) or advaita (non-dualism). The reason is that there is no limit for His Yoga Maya, Vaishnava Maya. He took the avathar of Jagamohini and cleverly distributed 'amrit' only among devathas (Gods). In the form of Mohini, he lured Parama Siva Himself without the need of Manmadha and gave birth to Dharma Shasta. He says that He only is Mohini and also Dharma Shasta. Which is impossible for such Datta Prabhu? Atma said that It will create Itself with Its maya. He created Himself as Dharma Shasta through Mohini form. Oh! What a clever method?' Saying this he surprised me.

End of Chapter 24

*****Victory to Sripada Srivallabha*****



Chapter 25

The greatness of Rudraksha Ways of Siva worship – Their Results

I asked Sri Dharma Gupta to grace me by telling how to do worship of Siva and in what method. Sri Dharma Gupta said, 'Sir! Shankar Bhatt! The first method is doing Siva Panchakshari through 'japa' and 'anushtana'. The second method is through Mahanyasa. The third one is by doing Rudra Abhishekam.

The five letters in the panchaakshari represent the pancha bhutas. Jeeva is called 'pasuvu' because he is in the bonds (paasas) like passion etc. The one who gives the liberation from the bonds to pasuvu is 'pasupathi'.

Siva Panchaakshari is described as a star having five angles. In the mantras of this five angles, the mantras that give liberation are one type and those that give wealth and fame are the second type. **In the five 'upachaaras' (services), chandan (gandham) is used for Bhutatwam, coconut water for jala tatwam, deeparadhana for agni tatwam, sambrani dhupam which gives a good fragrance for vayu tatwam and ghantanadam (ringing bell) for akasa tatwam.**

The five letters in panchaakshari, the five tatwas, give darshan in five colours to those who do sadhana. (1) The glow like a white pearl or mercury (2) The red light similar to Pagadam (3) Golden Yellow colour (4) The all pervading blue colour like blue sky (5) Pure white light. The glow of five coloured jyothi was mentioned as sandhyopasana by Risheeswaras.

The main types of sadhana are yantram, mantram, pancha tatwa sadhana, yoga sadhana and surrender to 'atma'. With this, **the thinking that 'dehatma' (body is atma) will perish and one feels that jeeva's body is the temple and the jeeva who glows in it is Sivatma. Thus he attains liberation. To get this state, japa of panchaakshari, Sivaaraadhana with Mahanyasam and Rudra abhishekas help.**

Vishnu is fond of 'sahasra nama stotra' (chanting of His thousand names). Ganapathi is fond of Modakas. Sun is fond of prostrations. Chandra (moon) is fond of 'water offering's. Agni (fire) is fond of 'havis'. Siva will be pleased with abhishekam. Previously when 'pralayam' came in one kalpam, Brahma filled the seeds of all jeeva rasis, trees and medicinal plants in a kalasam for future creation. **In that he poured amrit and the water from all seas and rivers. With Gayathri mantra, He invoked His prana Shakti into it.** This is called 'poorna kumbham'. Maharshis annointed earth with amrit from this poorna kumbham in a continuous stream. This kalasa abhishekam happened at Kailasa giri. So it became the place of

amrit. On the full moon day in the month of Shravan, the ice lingam forms naturally in the cave of Amaranath. With mere darshan of that Lingam, all sins will perish.

The birth of Vashista and Agastya

When that 'poorna kumbham' was kept upside down, two great munis manifested. The first one manifested with white glow. He is Vashista. The second one Agastya was born with blue glow. Both were born with the amsas of Gods Mithra and Varuna.

One should do Rudrabhishekam eleven times with the consecrated water in poorna kumbham. Then Parameswara who is the form of Ekadasa Rudras will give the power of merit of Ekadasi thithi. One should learn that Siva and Kesava are not different as there is a close relation between Ekadasa Rudras and the Ekadasi thithi related Vaishnavas. If Ekadasa Rudra Abhishekam is done with Namakam and Chamakam, the detrimental effects like premature deaths will be destroyed. The supporting Murthi of somalatha is Moon. He will shower the basic power for giving life again. This chandrakala will be glowing in Yogi's head in the middle of forehead above the eye brows and in front of sahasraram.

Description of different forms of Eswar

For this reason, it is said that Siva has 'chandrakala' on the head. In the Somanath kshetram in Gujarath, the Siva lingam is made of Chandrakantha Sila. On its head, there is a 'sphatika' (crystal) lingam in which a white moon crescent will be glowing.

The shastras say that without getting Rudratwam himself, one should not do Rudra abhishekam. Time (kaalam) engulfs everything. So, the person doing abhishekam should become a 'kaalaatmaka' and invoke 'yajna swaroopa' into his body with Mahanyasam and then do Rudra abhishekam.

In the method of Mahanyasa Rudra abhishekam, as described by Bodhayana maharshi, there are five murthis of Siva. They are Tatpurusha, Aghora, Sadyojatha, Vamadeva and Eesana. The Tatpurusha murthi will be in the form of 'vidyut varna' like pralaya agni. Aghora murthi will be in 'blue colour i.e. black honeybee blue colour. Sadyojatha murthi is in white colour like moon. Vamadeva murthi is in Goura varna. Eesana murthi is Tejo murthi. So He is in Akasa varna'

Rudras are said to be in thousands of thousands in number. That means, the Gods said to be Rudra Gurus are there, three for each 'gana'. Thus for 11 Rudra murthis, there are 33 crore of Rudra ganas. They surround the earth, sky, cosmos, water, air, sareera (body), prana and mind. That is what Veda says.

People who worship and remember Sripada will get the grace of 33 crore Rudra ganas

The Prabhu (lord) for the 33 crore Rudra ganas is Ganapathi. Sripada Srivallabha was born on Ganesh Chaturthi day to indicate the Ganapathi tatwam in Him. So people who remember Sripada will be able to get the grace of 33 crore Rudra ganas.

Description of Rudrakshas

Wearing Rudrakshas is compulsory for Siva devotees. Among them, there are Brahma jathi, Kshatriya Jathi, Vysya Jathi, Sudra Jathi rudrakshas. The white Rudrakshas belong to Brahma jathi. It is very difficult to get them. Red and Honey coloured rudrakshas belong to Kshatriya jathi. The rudrakshas in the colour of Tamarind seed belong to Vysya jathi. Black rudrakshas belong to Sudra jathi.

Commonly one gets Rudrakshas with 5 to 16 faces in plenty. If rudrakshas are put in milk or water, they sink. The rudrakshas not having weight or tender rudrakshas should not be worn. If rudraksha is kept under copper 'uddarini' and if a copper pancha patra is kept underneath, they revolve in a clock wise fashion. They cause poverty. So householders (Grihasthu) should not use them. If they use, death of wife, breakdown of family and sanyasa yogam will occur. Such things can be used by sanyasis.

Kaalaagni Rudra said, 'Brahmins should use white rudrakshas. Kshatriyas should use red coloured rudrakshas. Vysyas should use light yellow coloured rudrakshas. Sudras should use black rudrakshas. Then they will get good favourable results, sins get destroyed and all desires will be fulfilled.

Ekamukhi (one faced) rudraksha is Siva's form. Two faced (dwi mukhi) rudraksha is Ardhanareeswara's form. Trimukhi (three faced) rudraksha is Agni form. Chaturmukhi (four faced) rudraksha is Brahma's form, Pancha mukhi (five faced) rudraksha is Kaalaagni Rudra's form. Shanmukhi (six faced) rudraksha is Karthikeya's form. Sapta mukhi (seven faced) rudraksha is Manmadha's form. Ashta mukhi (eight faced) rudraksha is Rudra Bhairava's form. Nava mukhi rudraksha (nine faced) is Kapila muni's form. It is very difficult to get this. This contains nine Shakti's – Vidya Shakti, Jnana Shakti, Kriya Shakti, Shanta Shakti, Vama Shakti, Jyesta Shakti, Roudra Shakti, Anga Shakti, and Pasyanthi. So, the Nava mukhi rudraksha is Dharma Devatha's form. Dasa mukhi (ten faced) rudraksha is Vishnu's form. Ekadasa (eleven faced) rudraksha is indeed 'Rudramsa' form. Dwadasa Mukhi (twelve faced) rudraksha is the form of Dwadasa adityas. In this way, there is a close relation between rudrakshas and different forms of Gods.

Sripada has incorporated into his 'chaitanyam' the tatwa (philosophy) of Ganeswara who is the lord of all 'Pravriti' and 'Nivruthi' ganas. So he is the divine form of 33 crores of Gods

combined. Moreover without His will, not even one atom or sub atom will be able to move. He is the 'kaarana' roopam (cause) and the source of all movements. He is the cause of all causes. If He is thought of as Siva form, He will appear as Vishnu. He will appear as Siva, if thought of as Vishnu. If we reduce our tendencies of argument, and surrender to Him, He will show His real form." Thus he told me different types of Shiva worship, things related to rudrakshas and many other things, and said that he would also come with me to Kurungadda to have darshan of Sripada with an intention to fulfil his life.

We both came to Kurungadda and had darshan of Sripada Srivallabha Guru Sarvabhoma. He opened His eyes from yoga nidra and said, 'Oh! What discussions! What discussions! There is a person called Sripada! He is Siva Swaropa! Am I Sripada or Sripada had come as 'I'. Who am I really? Sir! Dharma Gupta! Please explain a little.'

Dharma Gupta told Sripada 'Swami! When I started for Sri Mahaguru's darshan from Peethikapuram, my brother-in-law Venkatappaiah Shresthi told me.' 'Don't fall into 'ajnana' by arguing with Sripada. Merely surrender to Him and receive His grace.' So, I will only keep quiet to all your questions. When Vedas also kept quiet unable to explain your philosophy, who am I to attempt? What is my knowledge?'

Sripada was pleased. He told me and Dharma Gupta to pay obeisance to His feet. Immediately after touching His feet, we lost consciousness and stayed in dhyana for a long time. It was becoming evening 'sandhya'. Sripada told us to start from Kurungadda and go to the other side of Krishna. We did that. Myself and Dharma Gupta spent time in the night with narrations of Sripada's divine leelas. It can not be said that His leelas will be like this or that. We lay down to sleep. We heard a sweet voice from somewhere. Some yogis were chanting the name 'Sripada Srivallabha Digambara'.

End of Chapter 25

*****Victory to Sripada Srivallabha*****



Chapter 26

The Story of Sri Kanyaka Parameswari's Birth

We reached Kurungadda early in the morning for darshan of Sripada Srivallabha. Sri Dharma Gupta had a strong desire to know the things related to the origin of Kali Yugam from Sripada Srivallabha. On that day Sripada looked very pleased and with nectarine looks spreading His grace allowed us to touch His divine lotus feet.

Sri Dharma Gupta prayed Sripada to tell us how Kali Yugam started and make us blessed.

Sri Charana said, 'My Dear! 'kaalam' (time) is paramatma's opulent form (virat swaroopam). Sun is also called kaalaatmaka. The time taken for Sun, starting from Dhanishta star, going round Shravana star and coming back to Dhanishta, is called Brahma Kalpam. In Brahma Kalpam, one half is 'shrishti kalpam' (the time of creation) and the other half is 'pralaya kalpam' (the time of pralaya). It is like the experience of day and night for common people.

In the 'kaala' related to pithru devathas, one half is 'shukla paksham' and the other half is 'krishna paksham'. For 'samvatsara purusha', 6 months is 'uttarayanam' and the other 6 months is 'dakshinayanam'. Yogi will have darshan of this kala chakram (the cycle of time) in his body only. This secret vidya is called 'Taaraka Raja Yoga Vidya'. People who do not know this will not understand 'kala jnanam'.

In Taraka Raja Yogam, the body is thought of as Brahmanda. All the 'lokas' (worlds) are in that. The site of thinking in our head is called Brahma lokam. There is Vishnu lokam in the umbilicus. There is Rudra lokam in our heart. In our sperm, pithrudevathas (Janyu devathas) will be there. These janyu devathas will transfer the fruit of karma done by previous generations to the coming generations. 'Time' is very much essential for reaching these fruits of previous karmas in a sequential way.

The indicators of end of kali yugam

Pithru devathas are not the elders who died. They are the janyu devathas who receive the fruits of 'shraadha' and give higher states to the departed souls. They do not have any birth.

Yogi sees the yoga chakras in his body as the six seasons in the external year. In one year, there are 12 'pournamis' and 12 'amavasyas'. Learn that these 24 parvas are the 24 letters of Gayathri chadassu. Narayana, who is 'kala swaroopam' is worshipped as 'samvatsara purusha' by some people. This vidya is called Dwadasakshari vidya. There are 12 letters in the mantra, one letter for each month.

Learn that these following are the indicators of end of Yuga. Rivers and streams overflow and cause endless damage. The earth keeps moving with earthquakes often, reminding the pralayam,

Sun, Moon etc over step their orbits. In the day, there will be darkness and Sun is not seen. Seeing frightful comets in the sky is also an indicator.

At the end part of Dwapara yugam, the Kali purusha who is the lord of Kali yuga did intense penance in an island in the western sea. All these things were made known by Veda Vyasa Maharshi in his '*Bhavishya Purana*'.

Birth of Mleccha race

Seeing Veda mantras, yajnas and tapas everywhere, the Kali purusha prayed with extreme grief. "Prabhu! Dharma is raging everywhere like agnihotra. How can I spread my influence? In accordance with the promise given to you, I have to spread my Yuga dharma. It appears impossible to me." Then the Lord of Universe showed Kali an island in the west sea. There He showed Adam and Eve (Aadamudu and Havyavathi) who are the root couple of mleccha race. He created a beautiful garden for their play. In reality, they both are born together i.e. brother and sister. Kali entered there in the form of a serpent and incited unjust lust between them and encouraged them to beget children. Then they became fallen from dharma and their divine powers disappeared. From these couple mleccha race which was the root of Kali dharma emerged.

In the last part of Dwapara Yugam i.e. 2800 years before the end of Dwapara Yuga, their children started multiplying in the mleccha desam. It was mentioned in the 'Prathi sarga parvam' of Bhavishya Purana.

Adam and Eve who were created at Neelachalam, took the fruit of sin and produced children who would abuse the arya dharma and eat everything and would not follow tradition. I have to take Kalki avathar and destroy crores of people fallen from dharma and establish Satya Yuga again. This is my programme in the distant future.

Then Dharma Gupta said, 'Swami! I have a desire for many days to learn the story of Sri Vasavee Parameswari avathar from you. Please tell me.'

Sri Charana, with a pleasing lotus face, said smiling.

Kanayaka Puranam

Sri Kanyaka Puranam is there in the Sanat Sujatha Samhitha, in Skanda Brihit Puranam. Brihat Sila Nagaram is also called Jyestha Sailam. There were 18 towns namely Brihat Sila Nagaram, Niravadyapuram, Veerananarayanam, Vishalapuram, Asantamu, Narasapuram, Dhanadapuram, Dharmapuram, Jagannadham, Kalingapuram, Panchalapuram, Palakolanu, Trigunapuram, Bhimapuram, Ghantasalam, Peethikapuram. Kusuma Shreshti was ruling these towns with Brihat Sila Nagaram as the capital. 18 is Jaya Sankhya (victory number). In these eighteen towns, there were Vysya nagara

Swamis belonging to 714 gothras. Only 102 were naturally formed gothras. There were strict rules made for these 102 gothras. The people of other gothras said that they would also follow those strict rules. So they were also included in Vysya nagara Swamis and so the number of gothras went upto to 714. The people belonging to 102 gothras who followed strict austerities, used to live in Brihat Sila Nagaram. They used to worship 'Arya Maha Devi' (Parvathi Devi). They were called Arya Vysyas because they migrated from Aryavartham and they were revered, used to worship Arya Mahadevi and were following strict austerities different from other important vysyas. The people belonging to the remaining gothras requested to include them also in Arya Vysyas. Bhaskaracharya used to be the Guru of Kusuma Shresthi. My grandfather Bapannavadhani was the same Bhaskaracharya in his previous birth. After hearing the petition of people of other gothras, Bhaskaracharya said, 'My Dear people! It is not possible to decide the value without testing the eligibility. There is an 'Agni Pareeksha' (test of fire) before taking decisions confirming the eligibility. People who pass the 'Agni Pareeksha' will certainly be given the title 'Arya Vysya'. Otherwise, it is not possible. Is it acceptable to you all?' Everybody heard this and agreed.

In those days Vysyas used to worship Parameswari very much. Due to intense devotion, some people used to offer their children to Parameswari.

Such 'offered girls' used to be called 'goura balikas'. The boys were called 'Bala nagaras'. There used to be a strict rule that Goura balikas should be married to Bala nagaras only. Bhaskaracharya used to give special deeksha called 'chaitanya kriya yogam' to Gaura balikas and Bala nagaras. They used to be transformed into yogins and yogis from the childhood. Bhaskaracharya's belief was that children born to such people would be superior and their families would be happy with wealth and luck and live with mutual love like 'Gouri and Shankar'. These 18 towns were specially sacred ones. Nagareswara Mahadeva was the head of those divine towns and Kusuma Shresthi was the King ruling those towns. Bhaskaracharya's wish was that one new type of creation should be brought into the prakruthi (nature).

As there was no issue to the Kusuma Shresthi couple, Bhaskaracharya conducted 'Puthra Kameshti Yagam'. Arya Mahadevi manifested in that yajna kundam and gave two fruits to them. As a result, on one Dasami in the first half of the month of 'Vysakha', on Friday in the Punarvasu star, Vasavee Kanyaka was born. As a twin brother to Vasavee Kanyaka, one male child was also born. They named this male child 'Virupaksha'.

Vasavee Kanyaka was really My divine sister. Virupaksha was born with the 'amsa' of Nandeewara as Her twin brother. Previously Silada Maharshi went to Himalayas while taking stones as food. He had darshan of Hymavathi Maha Devi and prayed, 'Amma! You are the daughter of a

mountain (saila puthri). Because I eat stones, I am also a 'Saila Puthra'. Please grant me the fortune of being born as your brother. Sri Hymavathi said, 'Maharshi! In this birth, I will marry Parameswara. You be our vahana (vehicle) as Nandeeswara. When I take birth in Kaliyugam as Kanyaka Parameswari, you will also be born as my twin brother. I am gifting you the same stone on which I did tapas. You take this stone to 'jyesta sailam'. At the time of 'sankusthapana', this stone should be kept in the pit and a fort should be built on it. In Kaliyugam, the Sadvysya King Kusuma Shresthi will build this fort. Later, I and the couples belonging to 102 gothras will enter into 'agni kundam' and reach Kailasam again. At the end of Kaliyugam, my brother Sripada Srivallabha takes avathar as Kalki, kill crores of people of bad character and establish 'dharma'. **Sripada Srivallabha will leave his 'yathi' form and manifest as Padmavathi Venkateswara. Sri Padmavathi will be born in Simhala desam, Sri Prabhu will be born in Shambala village. At the end of Kaliyugam, their marriage will happen. Sri Kalki Prabhu will come to Brihat Sila Nagaram. 'I' in the form of Vasavee Kanyaka, my Prabhu in the form of Nagareswar will bring Sripada Srivallabha with honours. I also will tie 'raksha bandhan' to my brother as a token of love. With affection on me, My brother, will give divine ornaments, vajras, vydhuryas and divine royal clothes and perform our marriage grandly.** Our divine marriage will be witnessed by the couple belonging to 102 gothras who entered Agni kundam with me. After that, we, the newly married couple will come to Peethikapuram. That Maha Prabhu who is in Kalki form will give darshan in the form of his previous avathar Sripada Srivallabha, in the midst of thousands of devotees. My Dear! Silada! When our marriage happens, along with Kalki Prabhu, you also will take part as my brother in the marriage celebrations and be blessed.'

My Dear! on the western side of this tributary Kingdom with capital Brihit Sila Nagaram, Gosthani river is there as one boundary. On the southern side, there is Antharvedi. Godavari river is there on East and North.

In Kusuma Shresthi's house, there is a metallic hand and metallic hand bell for giving 'mangala harathi'. Together they weigh 16½ veesas (1 veesa is equal to 120 tolas). Similarly, in the house of Bhaskaracharya also there are metallic hand and a hand bell used for giving mangala harathi. They also weigh 16½ veesas together. This metallic hand and hand bell present in Bhaskaracharya's house will reach Peethikapuram after my Maha Samsthan is established and remain many feet deep under the Oudumbar tree near our Murthis. After they reach, my Charithamrutham will come into light.

My Dear! Tomorrow is the birth day of Sri Vasavi Kanyaka. Moreover it is Friday. According to the calculations in sandra sindhu vedam, it is highly sacred time. You build one small house with dry grass in that place called Pancha Deva Parvatham. You go immediately. All the things required will be arranged. Tomorrow I will do 'darbar' there. Woman seeking the fortune of 'mangalyam' will

certainly have to take the 'pasupu kommu' (turmeric tuber) distributed there. The fortune of 'mangalyam' will be granted to them, who keep it in the puja mandir.

Tomorrow I will narrate the story of Sri Kanyaka Parameswari in totality. All my devotees who come to Pancha Deva Pahad tomorrow will be blessed. It is due to the merit of many births of yours, you will be able to hear the incidents of the most sacred Vasavee Kanyaka avathar from me.

From now, I will do darbar on every Friday. It can be at Kurungadda or Pancha Dev Pahad or at any other place according to My convenience. Every Thursday, dharma will be taught. It can be at Kurungadda or Panchadeva Pahad. Many changes are going to come in future. In the coming centuries, Bharata Desam will come under the rule of Mlecchas and white people. The ways of fate are wonderful. Only by the flow of spiritual power, liberation will come to this karma bhumi and vedabhumi. If Datta is not forgotten, Datta will not forget. Forgetfulness is like death. Rememberance will give new birth.

End of Chapter 26

*****Victory to Sripada Srivallabha*****



Chapter 27

Virupaksha darshan in Panchadeva Pahad

The speciality of Thursday

Sri Dharma Gupta and I reached this side of Krishna. It was afternoon. It was Thursday also. That was the most sacred time of the afternoon of Thursday when Guru Sarvabhoma took 'bhiksha' at different places at the same time.

Sripada asked us to build a 'kuteer' with dry grass at Panchadeva Pahad, that too, in one day. This area was not familiar to us. To build a house, a land was needed.

The speciality of Panchadeva Pahad area

Like aimless travellers, we were moving here and there. We entered into the fields of a farmer. He was building a 'gosala' for the sake of his cows. A platform was being constructed at an elevated place for the owner to sit. The owner of the field welcomed us cordially and gave food. We were hungry. We were hesitating whether we could eat food given by a 'sudra'. The owner said, "Oh! You stole our cattle and sold them in other places, and you have come again with a mean intention to see if there are any more cattle to lift. Now you have a doubt whether to eat food given by a Sudra." Thus, he curtly said. We understood. That owner was thinking us as thieves. We ate the food reluctantly. During the course of conversation, we came to know that his name was Virupaksha. After eating, we both were tied to two trees. I was a poor Brahmin. I lived on begging. I did not have any money. But Dharma Gupta had money. That farmer told his servants to take away money from him.

Sripada's incomprehensible leelas

We understood that it was no use telling them about us. By the orders of the owner of the land, we became prisoners not knowing what to do. Meanwhile some 'Mylars' came. In these 'Mylars' there is a sect called 'ganga kavillu'. They will be carrying Sri Vasavee Kanyaka Parameswari peethas. They wear 'tripundras' (lines of vibhudi on fore head). With 'je ghanas' (victory bells) in their hands, they sing songs praising Sri Kanyaka Parameswari Devi. The 'ganga kavillus' keep water vessels in 'kavillu' and come at the time of marriages and other auspicious occasions and on the occasion of birth day of Sri Vasavee Matha. Apart from them, people called 'veera musthis' come with 'prabhas' (lighted sticks) tied around their waists shouting 'jaya jaya' and sounding 'je ghanas' in their hands. On those 'prabhas' one can see swords, armors and many more different war symbols.

Along with 'Mylars', Veera Mushtis also came to that place. Some soldiers of Vishnu Vardhana King became Vasavee Matha's disciples and along with 'Bala Nagars' fought with the soldiers loyal to

Vishnuvardhana. The descendents of those soldiers who became devotees of Vasavee matha are called 'Veera Mushtis'. Because, they offered their money and lives in that sacred war, vysya prabhus would honour them on auspicious occasions.

That farmer gave food to Mylars and Veera Mushtis and honoured them. Later, they released us and requested us to take part in the construction of 'goshala' (cow shed). We agreed. After the work was over, Virupaksha questioned me, 'Do you know what 'Mushti' and 'Veera Mushti' are?' I said that I did not know. We were given food in the evening also. We were ordered to rest there only and keep a watch on the cattle present there. Later he went away with his servants.

On that night we remembered Sripada's name and His leelas. When we got up, we found that there were no cows. The farmers around that area asked us, 'For how much price did you buy this land?' We told them what all happened in the evening on the day before. They did not believe us and considered us mad people. It was very difficult to comprehend which was correct and which was not. Meanwhile, a new person came there. He asked us, 'When was Sri Vasavee Kanyaka born, on Vysakha Suddha Dasami or Saptami? Sri Dharma Gupta said that Sri Vasavee Kanyaka was born on Dasami only, Dasami was a 'Poorna Thithi' and it was Friday. After hearing this answer, he questioned 'Are you going to that mad fellow sitting in Kurungadda without any work?' His behavior was objectionable to us.

Sri Dharma Gupta said, 'Though that unknown person talked in an objectionable manner, he reminded us our duty. We should immediately go to Kurungadda.' We immediately started for Kurungadda in a boat. There was no money with me or with Sri Dharma Gupta to give to the boat person. He said, 'For now, I am pardoning you. It was your responsibility to tell me before boarding the boat whether you had money or not.' The boat man's looks fell on Sri Dharma Gupta's hand. He took away the ring on his hand. He did not keep the ring but threw it into Krishna. We reached Kurungadda. Sripada was in 'Yoga Nishta' after taking bath in Krishna.

After sometime, He opened eyes. Seeing us, He smiled. He asked us whether we built a shed required for doing darbar there. We narrated all the things that happened on the day before.

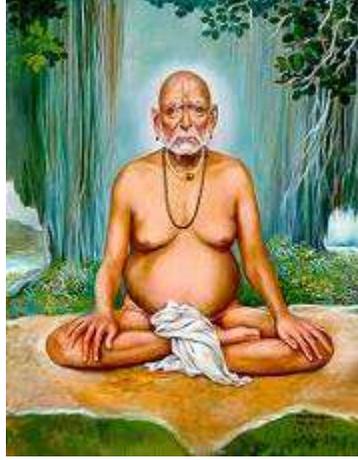
He said, 'My Dear! No one can come to me without My will. Nobody will have devotion in Me without My will. I can make any rich man into a pauper and a pauper into a rich man in a moment. I can make a mad fellow into a healthy one and a healthy one into a mad fellow. All powers and Siddhis are in my hand.

The farmer you saw yesterday was Virupaksha, the brother of Sri Vasavi Kanyaka. The cow wealth you saw was the same Sri Kusuma Shresthi had at that time. The Mylars and Veera Mushtis you saw were of those days only. The one, who asked you in an objectionable language whether you were going to Kurungadda, was Myself. The one who came as boat man was Myself. The one who

took the ring from Dharma Gupta and threw it into Krishna was Myself. My darbar was built by Mylars, Veera Mushtis, Veerabhadra and his associates. It was merely your good fortune that you also took part in that great good work. For Me, all the 'times' (past, present and future) are the same. All places are the same. I can recreate any incident of any times in any place; I can also create new incidents with some changes. My form of Sripada Srivallabha will change into Sri Padmavathi Venkateswara at the end of Kaliyugam. People who know that everything is in My hands, are blessed.'

End of Chapter 27

*****Victory to Sripada Srivallabha*****



Chapter 28

The story of Sri Vasavee Nagareswara

Description of the forms of Vishnu-Maha Vishnu, Laxmi-Maha Laxmi, Saraswathi-Maha Saraswathi and Kaali-Mahakaali

That day was Friday. That was the auspicious time of celebration of birthday of Sri Vasavee Kanyaka Devi. Sripada walked on the water of Krishna and reached the other shore. We reached the other shore on boats. It was 7 'ghadiyas' in the morning. In Tirumala Maha Kshetra, it was the auspicious time when Sri Venkateswara Swami receives 'archana' (worship) from Sri Alimelu Mangambika.

Sripada entered the 'gosala' built the previous day and went into 'dhyana'. We also reached the 'gosala' at the same time. That was the rare occasion of starting of Sripada's darbar.

Wonder of the wonders! Sricharana's body suddenly started becoming luminous. That great luminescence was spreading on all the four sides. His body was appearing luminous in place of physical body. He came out of the 'goshala'. Normally, His shade used to fall on the ground. But on that day, His shade was not seen. His foot prints were not seen on the ground while He was walking. He looked at Surya Bhagawan (Sun) intensely. His body was full of divine luster and that lustrous form started increasing in size. After sometime, his lustrous form merged in the Sun. We saw disappearance of Sripada with our own eyes. In the Sun disc, we saw a divine lustrous baby. That baby came out of Sun and started coming towards earth with quick steps. When the baby put its foot on earth, the earth disappeared. He was smiling. He again looked at Sun intensely. Again the earth appeared to our eyes. He told both of us to look at the Sun disc. We saw the form of a cute divine lustrous baby in the Sun disc. That divine baby was a female. She was smiling and coming towards the earth. When those divine baby's feet touched the earth, the earth disappeared again. We were looking with wonder. That divine baby looked at us and smiled. Immediately the earth appeared to us again.

With respect, Sripada lifted that child. Sripada was in the age of 16. That divine child was looking 3 years of age. She mostly resembled Sripada. She wore silk clothes and wonderful ornaments. Sripada and that divine baby entered the 'Goshala'.

I and Sri Dharma Gupta were looking at these wonderful sights, with surprise, wonder and fear. One doubt entered my mind. Was all this Indrajala Mahendrajala (a great magic)?

Sripada sensed my doubt and said with a thundering voice. 'Oh! Shankar Bhatt! This is not Indrajala Mahendrajalam. This is my nature. My divine prakruti. The moment I will, sky becomes earth. Whatever I will, Brahma creates accordingly. Then different forms get expressed in this creation. The powers in nature get expressed with form and qualities in the form of creation. When

I say I am the form of Brahma, it means that I am the one who gives the incitement to Brahma to create. All the jeevas and other creatures will be kept in 'sthithi' (sustained) for some time. This is done by My Vishnu form. The Maha Vishnu, who gives the incitement to Vishnu is Myself. Saraswathi is different and Maha Saraswathi is different. Saraswathi is the form of knowledge related to the creation. Maha Saraswathi is the Anagha form who gives the incitement and power to Saraswathi form. The wealth of things necessary for sustenance of creation is the form of Laxmi. Maha Laxmi is the Anagha form who gives the incitement and power to Laxmi form. The Shakti (power) of destruction is the form of 'Kaali', Maha Kaali is the Anagha form who gives the incitement and power to Kaali form to destroy.

The form of Anagha Laxmi

Anagha with Anagha Laxmi is my Datta form. Anagha Laxmi is the combined form of Maha Saraswathi, Maha Laxmi and Maha Kaali and is the 'Divine Mother' form who transcends those three forms. It is also the divine power which is the basis for those three forms and remains in a state of oneness with them. My Anagha form is the 'Shakta' which, bears Anagha Laxmi on the left half and remains in 'oneness' with Brahma, Vishnu and Maheswara and transcends beyond them also.

As a result of Savithrukathaka chayanam done in Treta Yugam, My divine form took avathar as Sripada Srivallabha in Yathi form with Maha Vaishnava Maya based on Ardhanareeswara tatwa. Learn that this form you are seeing now is the combined form of Maha Laxmi and Maha Vishnu in reality. The form of Padmavathi has the combined chaitanyam of Maha Saraswathi, Maha Laxmi and Maha Kaali. That form remains as Maha Laxmi but it is the Parashakti which has all the three Shaktis and it is also the basis of those three Shaktis and also transcends them. The Venkateswara form combines the divine chaitanyam of the grand Brahma form, Maha Vishnu in Virat form and Pralayakaala Rudra as Mahakala form. It is basis of those three forms and also transcends them. Sri Padmavathi Venkateswara is there as Arthanareeswara form in Sripada Srivallabha.

I said, 'Guru Sarvabhoma! Victory to you! You said you were Padmavathi Venkateswara. Again you said you were Anagha with Anagha Devi. Being a dull headed person, I am not able to understand your philosophy. Please have mercy on me and uplift me.'

Sripada Himself is Sri Venkateswara

Then Sripada said, "My Dear! My 'kalaas' are endless. My divine tatwam has the nature of expressing itself in many ways. Mahalaxmi and Padmavathi basically are same. But when she takes the tatwam of Mahalaxmi, Maha Vishnu form is emerging from Me as Her Prabhu. When she takes Padmavathi tatwam, Venkateswara comes out of Me as Her Prabhu. When the tatwam takes a particular form and qualities, the necessary sensitivities, traditions and limits should be followed. My divine sister, this Maha Shakti was born as yoga maya at the time of Krishna avathar and

disappeared in the cosmos. The great tapaswis, yogis, Maharishis and Vysya Munis did intense penance and made Her take birth as Vasavee Kanyaka. For some special reasons, I had to take avathar in Peethikapuram. You see the programme happening now. You will understand the philosophy of My avathar and divine leela filled with pleasure. My Dear! Shankar Bhatt! you write in '**Charithamrutham**', the details of the 'leelas' being done now in Panchadeva Pahad as you see and as it is. That will be the guide to the future generations. It will destroy all serious doubts. I will impart new power, devotion and enthusiasm in believers."

While we both were looking stunned, Sripada Srivallabha form became luminous and from that Sri Padmavathi and Sri Venkateswara manifested. The divine baby became bigger and bigger as we looked and took the form of new young Sri Kanyaka Parameswari of 18 years. The 'goshala' disappeared and in its place a magnificent palace appeared with luminous balls spreading divine light all over.

As we looked, the royal couple and all their servants appeared. We recognized the royal couple as Kusuma Shresthi couple. The farmer we saw yesterday gave darshan in the attire of 'Yuvaraj' (prince). He asked me 'Sir! What is meant by 'Mushti in Mushti-Veera Mushti?' I said I did not know.

Maha Prabhu in the form of Sri Venkateswara said, 'My Dear! Shankar Bhatt! Have you seen the sensitivities and traditions while one is with a form and qualities? One should meticulously follow them. Slowly you will understand everything.

Breaking sounds emanated from Sri Vasavee Kanyaka. I was afraid whether some 'pralayam' was going to take place. Meanwhile, the 'prakrithi' cooled and Sri Vasavee Devi and Sri Nagareswara emerged from Vasavee form. Vysya couples came in pairs. I understood that it was the great royal palace where Sri Vasavee Kanyaka lived in Brihit Sila Nagaram.

Sri Venkateswara Prabhu said, 'My Dear! Shankar Bhatt! The vysya couple you are seeing were the couple who did 'Agni Pravesam' with Vasavee Kanyaka. There you see Vysya Rishis belonging to 101 gothras.

Meanwhile Kusuma Shresthi said, 'The great Guru Bhaskaracharya has not come. Labhada Maharshi who belongs to the 102nd gothra also has not come. Prabhu! Did 'Garudaalwar' not inform both of them?'

Srinivasa Prabhu said, "Father! The Bhaskaracharya you know was the same Labhada Maharshi who lived previously. Now, he is in Peethikapuram as my maternal grandfather. Bapanarya and Punyarupini Rajamamba are looking at the 'leelas' happening here from there with 'yogic vision'."

Meanwhile, Akhanda Laxmi Soubhagyawathi Sumathi Maharani, Brahmasri Appala Raju Sharma, Akhanda Laxmi Soubhagyawathi Venkata Subbamma, Maharshi Venkatappaiah Shresthi alighted from a lustrous divine aeroplane with subtle bodies and came in. They were welcomed grandly.

As it was the birth day of Sri Vasavee Kanyaka, Sumathi Maharani, Kusumamba and Venkata Subbammamba and other sacred women did 'mangala snanam' (auspicious bath) and decorated Her with ornaments. Sri Nagareswara Maha Prabhu was glowing with extremely luminous beauty. He was also given 'mangala snanam'.

Srinivasa Prabhu said, 'Oh! Vysya Munis! Eighteen Nagara swamis, Agnigunda couples! Today is a good day. This is a divine auspicious time. I have decided that the engagement ceremony is to be done today for the marriage of Sri Vasavee Devi and Sri Nagareswar. For that, I want your suggestions and consent and I want to discuss the details how and in what way to perform it.

When Sri Vasavee Kanyaka was in 'Parvathi' form, Ravana came to Kailash. He urged Parameswara to give him Atma Lingam. Bhola Shankar gave it. After that Ravana asked something which was not supposed to be asked. Ambika took the form of 'Kaali'. Later the Atma Lingam also got installed in the earth at Gokarnam.

But in Kali Yugam, a Gandharva who got an 'amsa' from Ravana asked for 'Vasavee'. You know that it was Vishnu Vardhana Maharaj. You also know that Vasavee entered Agni with 102 couples belonging to 102 gothras. Sri Bhaskaracharya raised 'Goura balikas' (girls) and 'Balanagaras'. Sri Vasavee Kanyaka is also a 'Goura balalika'. It is wise to treat Nagareswara as Bala nagara and perform the marriage. Even then, there is a hitch. You have to solve it. After hearing your opinions, we will decide about the engagement.

Sri Nagareswar has no father or mother or gothram. He is a Swayambhu (self manifested). But our 'Kanyaka' wants Him as husband by mind, word and action. Sri Nagareswar also is eager to marry our Kanyaka. While performing 'Kanya dana', we should thoroughly think about the bridegroom's caste and gothram, and other important things. According to our tradition, Menarikam (marrying cousin) is in order. I will abide by your decision.

Everyone was stunned hearing the words of Srinivasa, who was the 'pivot' of this world drama. Goura balika should be given to Balanagara only in marriage. They wondered whether they should give her to Shankar Bhagawan, having no caste and gothram, or not? Kanyaka also wants to marry Sri Nagareswar. They thought that they should ask for the help of the most learned Sri Ganapathy to get over this difficult situation. They understood that Ganapathi Deva's blessings and grace were important for any thing to be done. When they prayed, Ganapathi Deva manifested.

Everybody prostrated to Him. Ganapathi said 'Srinivasa! This Vasavee is My mother Parvathi Devi only. So, there is nothing wrong in giving Her to Nagareswar in marriage.'

Then Srinivasa said, "My Dear! Ganesha! You are a boy. You can understand dharma and subtle dharma clearly. You are 'Ganaadhyaksha'. You are the supreme among the three crore Gods, and you are the head of 'pravrithi' and 'nivrithi' ganas. So, without your order, no marriage is treated as accepted by dharma. At the time of marriage of Parvathi, you were not born. In that case 'Parvathi kalyanam also was not accepted by dharma."

The vysya elders were stunned. Leave alone 'Vasavee kalyanam', now Srinivas prabhu says Parvathi kalyanam also was not acceptable. They could not say anything.

Ganapathi said, 'My Dear clever uncle! I know your foul play. You are planning that the marriage of my mother and father should not happen. While getting married, the bride groom should spend money liberally giving dakshinas and doing 'anna danam'. You are ridiculing that my father has no money. I do not agree with your view point. Every human being has 'kundalini power'. I am the one present in the 'muladhara chakra'. At the time of marriage of Parvathi and Parameswara, they invited me as I was present in the 'mooladhara chakra' of Shankar Bhagawan. That marriage was performed with my acceptance only. So the marriage of Parvathi Parameswara was very much acceptable. At that time, my emergence in the physical world did not happen. But I was the one present in the mooladhara of all human beings and Gods. Labhada was born as my son. He was Labhada Maharshi in Kruta Yugam. The gothra of Labhada is among the 102 gothras. When the gems of Ganapakulam - Dhana Gupta and Dhana Laxmi couple, entered 'agni', their progeny ended. So, cleverly, I begot Labhada Maharshi as my son. So, our's became 'Labhadi' gothram. Because my gothram is Labhadi gothram, my father Paramasiva's also is Labhadi gothram. This Labhadi gothram is one of the 102 gothras. So Nagareswara is becoming an arya vysya. You say you are the brother of Vasavee Matha. At present, Labhadi Maharshi has come as Bapanarya. You take the permission of your grandfather and find out if Nagareswara can be considered as born in Labhadi gothram. Then it can be considered also as Menarikam (cousin marriage). It is so because, Kusuma Shresthi who was born in Prabhata gothram, has got relations with people born in Labhadi gothram. They are related as maternal uncles. I know that you will create such hurdles. So I allowed Dhana Laxmi, Dhana Gupta couple enter the 'agni kundam' and ended their gothram. Sri Nagareswara can be given this gothram. I am giving one more boon from today. People are worshipping you for the grace of Laxmi as you are 'Laxmi Pathi' (husband of Laxmi). From now onwards, people who worship Siva and do abhishekam to Siva will have the grace of Laxmi. The saying 'Iswaryam Eswaradhicchet' will spread on all sides of the world. People doing Siva worship at Shani pradhosha time, will have happiness in this world as well as in other worlds.'

Srinivasa asked for suggestions from vasya elders. All of them supported in one voice what Ganapathi had said. With great pleasure, engagement ceremony was done for performing marriage between Vasavee Devi born in 'Prabhata gothram' and Nagareswara born in Labhada gothram. In the night, arrangements were made for a big feast. It was all a festive occasion with dances and music of 'apsara' girls.

Sri Vasavee Matha said, 'The count of 102 gothras is exactly 102 gothras only. It is a mistake to think that there is no Labhadi Maharshi gothram. The main reason for ending of 102nd gothram is that it should belong to Sri Nagareswara Maha prabhu. The gothram in which I am born should be considered as Prabhata gothram and Sri Nagareswar Maha Deva's should be considered Labhadi gothram. All vasyas will remember Labhadi gothram. Similarly they all will worship Sri Nagareswara Maha prabhu. Even though I am in Kanyaka form, you should recognize that my swami is there in every atom of mine. Moreover, In every atom of Sri Nagareswar, I am there. If I am worshipped and He is not worshipped or He is worshipped and I am not worshipped, there will not be any result. My Kanyaka form is only for 18 years. Before that I was Parameswari only. After that also I will be Parameswari. If you think of me as Kanyaka, I will give you the feeling of Kanyaka. If you think of me as Parameswari, I will give you darshan as 'Soubhagya Mangala Rupini'.

The Murthi in Tirupathi was worshipped as Bala Tripura Sundari Balajee and Eswar

People used to worship the Murthi in Tirumala as Bala Tripura Sundari. Later it was worshipped as Eswar. Still later, it is being worshipped as Maha Vishnu form.

The Bala Tripura Sundari in the Murthi of Tirumala is Myself. The one as Eswar is Sri Nagareswar only. The one with Maha Vishnu form is my brother Datta Prabhu.

"This oneness should be understood as related to chaitanyam but not to the physical world."

Srinivasa Prabhu said, 'Sister! I am now present as Sripada Srivallabha in Peethikapuram. You should be there in my samsthan as my 'ada padhuchu' (sister).' Ambika said, 'Brother! This is agreeable to me. Before this, you should come in Sri Venkateswara form to Kanyaka Parameswari Maha samsthan in Brihat Sila Nagaram.' The player of world drama smiled.

The birth day of Sri Vasavee Devi was performed grandly. It remained as ordinary 'goshala' on the next day. We finished early morning chores and started towards Kurungadda.

End of Chapter 28

*******Victory to Sripada Srivallabha*******



Chapter 29

Explanation of couples who did Agni pravesam

Reaching Kurungadda and having darshan of Sripada, we sat in His presence on His order.

Sripada protects His followers

Sripada said, 'My Dear! you are blessed seeing the birthday festivals of Sri Vasavee yesterday. The place and time are playing balls in my hand. I can transfer the things that have happened, or happening or going to happen into past or present or future. I can order the time and place so that they appear to be like a journey without end however much you may try. I will be understood by you according to the level of your chaitanyam. IF YOU SURRENDER TO ME PRESENT IN THE FORM OF 'ANTARYAMI' (THE INNER BEING) AND DO 'KARMAS' ACCORDING TO MY DICTATES, I WILL TAKE ALL YOUR RESPONSIBILITIES AND BRING YOU TO THE SHORE. As I can rule the 'prakrithi' with mere word, I have become famous as Sarawathi. The people of Kali Yuga are like Hiranya Kasyapas. Their problems, feelings, thoughts and ways are very complex. They gain physical transformation in the science of 'Nature' and get boons from 'Mother Nature' like Hiranya Kasyapa. Accordingly, to protect innocent devotees like Prahlada, I have to take 'avathar' like 'Narasimha' in this Kali Yugam. So, I will take another avathar with the name of 'Narasimha Saraswathi' and become famous in Gandharvapuram.'

The story of Kanyaka Parameswari

Later He told us about Sri Vasavee Matha. A tapaswi by name 'Samadhi' was a devotee of Jaganmatha. He was born as Kusuma Shresthi. The 'Adya Shakti' was born as his daughter with name Vasavaee. Vishnu Vardhana asked for something which he should not have asked. Arya Vysyas thought that it was better to jump into Agni Kundam and protect their honour. Sri Vasavee gave darshan as 'Arya Mahadevi' with a divine luster to Her parents, and relatives in other gothras. Unable to see that great luster, many people fell unconscious. Then Ambika withdrew Her lustrous form and became an ordinary looking Vasavee Kanyaka. She told her vysya people. "Mothers! and Fathers! Immediately after we merge in the 'Agnihotram', Vimaladitya's head will break into thousand pieces. You always keep in mind the supporting God of Vysyas Sri Nagareswara Swami. The one known as 'Vindhyaasini' is none other than Me. You perform your duties like service to cows and Brahmins, worship of family Gods and Gothra worship meticulously. I am giving assurance to you. If you follow these rules and regulations the music of my anklets will be heard in your houses and in your hearts. Laxmi 'kala' will be glowing in your houses. You will be successful and get all happiness and auspiciousness in this world and ultimately reach Kailasam and be happy there also.' I asked, 'Maha Prabhu! who are the couples who entered the agnigundam? What are their gothras? Please let me know.' Prabhu became happy and said, 'The people of 102 gothras only are

called Arya Vysyas. One is relieved of sins if one remembers the couple who entered the agni gundam along with Sri Vasavee Kanyaka, who was Arya Maha Devi.

Explanation of Gothras

One should remember first Dhanada and Dhanalaxmi, who belonged to Labhadi Maharshi. Listen carefully the gothras of arya vysyas.

- Prabhatasa gothram, Manavasa gothram related to Mandavya Rishi,
- Gargyasa gothram related to Angirasa,
- Gopakasa gothram related to Gopaka Rishi,
- Puthimashasa gothram related to Puthimasha Muni,
- Sri Vatsasa gothram related to Sri Vatsa Muni,
- Kanwasa gothram related to Kanwa Maharshi,
- Kandarpasa gothram related to Kandarpa rishi,
- Galubhyasa gothram related to Galubhyasa Rishi,
- Deva Valkyasa gothram belonging to Deva Valkya,
- Maitreyasa gothram related to Maithreya,
- Sanakasa gothram belonging to Sanaka Maharshi,
- Uttamojasa gothram belonging to Angirasa Muni. There is a speciality to this Uttamojasa gothra. This Angeerasa who used to worship Agni, later got the name Narada.
- Vamadevasa gothram belonging to Vamadeva Rishi,
- Kasyapasa gothram belonging to Kasyapa Muni,
- Jaratkarasa gothram belonging to Jaratkara Muni,
- Durvasasa gothram belonging to Sureekshana Muni,
- Moudgalyasa gothram belonging to Moudgalya,
- Atreyasa gotram belonging to Atreya Rishi,
- Jatukarnasa gothram belonging to Jaatukarna Muni,
- Poundrakasa gothram belonging to Poundrika Muni,
- Subrahmanyasa gothram belonging to Dhoumya Rishi,
- Vayavyasa gothram belonging to Vayavya Rishi,
- Paaraasharyasa gothram belonging to Paraasara Rishi,
- Poulatsyasa gothram belonging to Poulatsya Rishi,
- Agatsyasa gothram belonging to Agatsya Rishi,

- Gauthamasa gothram belonging to Gauthama Muni,
- Bodhayanasa gothram belonging to Bharghava Rishi,
- Mankasa gothram belonging to Jai Muni,
- Harivalkasa gothram belonging to Mathanga Muni,
- Vyapasa gothram belonging to Samvartha Muni,
- Vishwaksenasa gothram belonging to Viswaksena,
- Sandilyasa gothram belonging to Tumbura Rishi,
- Vishnu Vruddha gothram belonging to Pushala Rishi,
- Vairohityasa belonging to Varuna Rishi,
- Sukanchanasa gothram belonging to Sukanchana Rishi,
- Parathanthusa gothram belonging to Parathanthu Muni,
- Pavithra Patanisa gothram belonging to Devala Rishi,
- Pingalasa gothram belonging to Pingala Rishi,
- Kapilasa gothram belonging to Kapila Muni,
- Bharadwajasa gothram belonging to Bharadwaja,
- Muni Rajasa gothram belonging to Muni Raja Rishi,
- Rushya Srungasa gothram belonging to Rushya Srunga,
- Mandapalasa gothram belonging to Mandapala,
- Ugrasenasa gothram belonging to Ugrasena Rishi,
- Markhandeyasa gothram belonging to Markhandeya Rishi,
- Mounjayanasa gothram belonging to Manjadratula,
- Yajnavalkasa gothram belonging to Yajnavalkya Rishi,
- Babhreyasa gothram belonging to Babhi Rishi,
- Prachinasa gothram belonging to Pracheena,
- Sreedharasa gothram belonging to Sridhara,
- Jadabharatasa gothram belonging to Jadabharata,
- Thithirasa gothram belonging to Gargya,
- Koundinyasa gothram belonging to Koundinya,
- Kapeetharasa gothram belonging to Vedanidhi,
- Bhargavasa gothram belonging to Brughu Maharshi,
- Samvarthasa gothram belonging to Samvartha,

- Trijatasa gothram belonging to Hayagreeva,
- Valmeekasa gothram belonging to Valmika,
- Tyteyasa gothram belonging to Pavithrapani,
- Mareechasa gothram belonging to Mareecha,
- Sowvarnasa gothram belonging to Bhodhayana,
- Outhitsasa gothram belonging to Sabara Muni,
- Kantheyasa gothram belonging to Kamyaka Rishi,
- Saatyasa gothram belonging to Satyavratha,
- Sanatkumarasa gothram belonging to Mahasena,
- Koutsasa gothram belonging to Koutsu,
- Vatukasa gothram belonging to Sthula Sirassu,
- Soucheyasa gothram belonging to Krishna Dwaipayana,
- Jambasudhanasa gothram belonging to Madhava,
- Devarathasa gothram belonging to Devaratha,
- Sharabhangasa gothram belonging to Sharabhanga,
- Netrapadasa gothram belonging to Netrapada. In this gothram, Dhoumya is being called Netrapada Dhoumya in Netrapada Vamsam.
- Grutsnamadasa gothram belonging to Vishnu Vruddha Muni,
- Chakrapanisa gothram belonging to Chakrapani Muni,
- Jeevanthisa gothram belonging to Bruhaspathi,
- Vashishtasa gothram belonging to Vashishta,
- Sounakasa gothram belonging to Thuryavratha,
- Suvarnasa gothram belonging to Mousala Rishi,
- Souvarnasa gothram belonging to Angeerasa Rishi,
- Sanandanasa gothram belonging to Sanandana,
- Utkrushtasa gothram belonging to Pundareeka,
- Sukhlasa gothram belonging to Angeerasa,
- Pundareekasa gothram belonging to Pundareeka,
- Krishnasa gothram belonging to Krishna,
- Tharanisa gothram belonging to Trijata,
- Pallavasa gothram belonging to Pallava Muni,

- Mousalasa gothram belonging to Chathushkarnu,
- Acchayanasa gothram belonging to Aswalayana,
- Sundarasa gothram belonging to Soundarya Muni,
- Varunasa gothram belonging to Varuna,
- Vasudevasa gothram belonging to Jabali,
- Sharangavasa gothram belonging to Sharangarava,
- Sutheekshanasa gothram belonging to Sutheekshana,
- Soumyasa gothram belonging to Soumya,
- Parasparayanasa gothram belonging to Poulasthya,
- Kousikasa gothram belonging to Kousika,
- Chaamaranasa gothram belonging to Prethamanaska,
- Jabalasa gothram belonging to Sanatkumara Rishi,
- Naradasa gothram belonging to Paavana Rishi,
- Bruhavasrusa gothram belonging to Bruhadeesha Rishi,
- Viswamithrasa gothram belonging to Viswamithra Rishi.

My Dear! These are 102 gothras.

Sri Dharma Gupta said, 'Victory to Mahaguru. There is no Labhadi gothram in the 102 gothras you said. If you add Labhadi gothra, it will be 103. Prabhu! Please clear my doubt. Sripada said, 'Labhada Maharshi gothram has another name Dhanadakula gothram. There is one Kasyapasa gothram related to Labhadi Maharshi. In Prabhata gothra, not only Abhiramamba and Ramachandrya couple, but also Kusumamba and Kusuma Shresti couple did '*agni pravesam*'. Dhanadakula gothram related to Labhada Maharshi is there. Kasyapasa gothram ended. So, there were 102 gothras. When the marriage takes place between Srivasavee Kanyakamba and Sri Nagareswar at the end of Kali Yuga, the gothra of Sri Vasavee Kanyakamba should be read as Prabhata gothram and that of Sri Nagareswara as Kasyapasa gothram. This is the subtle Dharma principle in this. As long as Sri Vasavee is treated as Kanyaka, Dhanadakula gothram should be taken in 102 gothras. At the end of Kali Yugam, Labhada Maharshi gothram should be known as Kasyapasa gothram. At the end of Kali Yugam, Dhanadakula gothram will end.

The names of couples who did '*agni pravesam*'

Sripada gave the details of couples who did '*agni pravesam*' as follows :

1. Abhiramamba – Ramachandrudu
2. Brahmaramba – Balarka Sreshti

3. Rajamukhi – Rajendra Gupta
4. Rajyalakshmi – Dravinaraja Shresthi
5. Samadarsini – Somadudu
6. Keerthikantha – Utpalakshudu
7. Bhimamba – Prithvisa gupta
8. Pushpamba – Bhuvanadhapa Shresthi
9. Chitrabhashini – Chitrashubhagaryulu
10. Balamani – Baladeva Shresthi
11. Ragamajam – Raghakhya Shresthi
12. Pallavamba – Paalaahvaya Shresthi
13. Nareemani – Nagakhya Shresthi
14. Dhanalaxmi – Dhana Gupta
15. Rukhmavathi – Pavana Shresthi
16. Chandramukhi – Puthathmacharyulu
17. Dharmamba – Uttamahvaya Shresthi
18. Amruthabhashini – Gauthama Shresthi
19. Pallavamba – Mallakhya Shresthi
20. Vichakshnaangi – Rakshahvaya Shresthi
21. Chandrarekha – Shringadhama Shresthi
22. Jahnvi – Jamadagni Gupta
23. Kalavathi – Chandrakhya Shresthi
24. Neelamba – Nandakhya Shresthi
25. Pallavapani – Vallabha Shresthi
26. Anumitha – Anantha Shresthi
27. Pothamamba – Bhogakhya Shresthi
28. Vimala – Kapilacharyulu
29. Abhinavamba – Amala Shresthi
30. Taravali – Vamanacharyulu
31. Kanakangi – Kumudakhya Shresthi
32. Indumukhi – Vidakhya Shresthi
33. Kamalavathi – Ganasatva Shresthi
34. Chanchalakshi – Pavanakhya Shresthi
35. Bramaramani – Dhanthunamaryudu
36. Manjuvani – Sundarakhya Shresthi
37. Aryamamba – Mallakhya Shresthi
38. Kundaradana – Govinda Gupta

39. Abjamukhi – Jamadagni Shresthi
40. Kamalakshi – Samadakhya Shresthi
41. Dharanidevi – Kumara Shresthi
42. Hallakamba – Pardhivacharyulu
43. Dhanalaxmi – Dhanada Gupta
44. Lolamba – Lokahvyaya Shresthi
45. Kamalavathi – Gaurakhya Shresthi
46. Soudamini – Bambharacharyulu
47. Chandrakala – Chandramouli Shresthi
48. Thanumadhya – Dhruatasatya Shresthi
49. Sudharsini – Saudhakya Shresthi
50. Subodhini – Simhasenacharyulu
51. Mohini – Pavithrapani Shresthi
52. Kusumamba – Kusuma Shresthi
53. Balamani – Janardhana Shresthi
54. Dhanthavathi – Amruthakhya Shresthi
55. Samaseela – Samalakhya Shresthi
56. Chitrarekha – Kusalahvaya Shresthi
57. Bhamamani – Bhaskaracharyulu
58. Mani Manjari – Aditya Gupta
59. Dhanavathi – Dharmakhya Shresthi
60. Shyamalamba – Krishna Shresthi
61. Saraswathi – Parasiva Shresthi
62. Kalivathamsa – Balaka Shresthi
63. Hema Rekha – Swarnaradha Shresthi
64. Manishalaka – Kandarpa Shresthi
65. Medhamba – Markandeya Shresthi
66. Prithvi Devi – Prudhunama Shresthi
67. Dhanadamba – Moolaryulu
68. Prollasini – Punyarasi Gupta
69. Bimbadhari – Peenapaksharyulu
70. Pallavamba – Bhogakhya Shresthi
71. Hemangi – Mruthsyadwajaryulu
72. Devamba – Bhogakhya Shresthi
73. Ibhayana – Nagahvyaya Shresthi
74. Bhumamba – Brahmaryulu

75. Vidhuramba – Madhavaryulu
76. Somaprabha – Simhadwaja Shresthi
77. Kambukanthi – Kapilaryulu
78. Vasanthika – Ardhanareesa Shresthi
79. Pipulamba – Nagadwaja Shresthi
80. Manjuvani – Gunapunja Gupta
81. Neelaveni – Bhanu Gupta
82. Krishnamba – Nagahvyaya Shresthi
83. Pushpadhama – Vidakhya Gupta
84. Prabhavathi – Padmanabha Shresthi
85. Navaneethangi – Vinnakhya Shresthi
86. Vinnamamba – Vishwanatha Shresthi
87. Medhamba – Veerabhadraryulu
88. Gangabhavani – Vidhyadhara Shresthi
89. Chitrangi – Vinnavarenaya Shresthi
90. Sundari – Jeemutha Shresthi
91. Rajamukhi – Rajeswara Shresthi
92. Uthrulakshi – Punditharyulu
93. Padmagandhi – Balabhanu Shresthi
94. Satyavathi – Satyasandha Shresthi
95. Chandramba – Jaladakya Shresthi
96. Pavanidevi – Chandrabana Shresthi
97. Padmakshi – Meghasena Gupta
98. Chapalakshi – Simhamukha Shresthi
99. Manimala – Ghanamukharyulu
100. Davani – Nirjalasena Gupta
101. Leelavathi – Janardhana Gupta
102. Kumudavalli – Sudharshana Shresthi

After telling these details, Sripada went into 'dhyana'. We were also told to be in 'dhyana'.

End of Chapter 29

*****Victory to Sripada Srivallabha*****



Chapter 30

Sripada Himself said

“Sripada Srivallabha Maha Samsthanam will be formed”

The reason for Vasavee’s agni pravesam

Sripada came out of dhyana. Sri Dharma Gupta asked ‘Maha Prabhu, Victory to you! Why did Vasavee enter agni with 102 couples? She could have broken Vishnuvardhana Vimaladitya’s head into 1000 pieces with Her will.’ Sripada said with a smile on his lotus face, ‘My Dear! When Mahalaxmi came as Godadevi, she served Sri Ranganadha with loving affection and merged in Her Prabhu.

The speciality of Agni Vidya

Kusuma Shresthi was a vysya rishi called Samadhi previously. In accordance with the boon given by Her in previous janma, Arya Mahadevi manifested as Sri Vasavee Kanyaka. Agni Vidya is the most difficult vidya. A person had to kindle his atma jyothi, sanctify his 72 thousand ‘nadis’ (nerves) and many ‘upanadies’ and achieve transformation and express the power in him slowly and merge in Adya Shakti. Then he should get ‘sayujya sthithi’ with Adya Shakti who remains as one with Maha Prabhu. This is Agni Vidya. This is a very tough Vidya.

Jeevas have 64 levels of ‘chaitanyam’. The people of Nadha tradition acquire a state of oneness with these 64 levels of chaitanyam, and take the help of 64 shaabara tantras to uplift jeevas. The fist Guru of Natha tradition is Sri Dattatreya only.

The chess board has 64 squares. When we say that Sri Maha Vishnu was playing chess with Mahalaxmi in Vykuntham, there is an inner meaning in it. He looks as a witness at the process of transformations of different jeevas present in these 64 levels of chaitanyam, and gives appropriate grace to facilitate the transformation and thus remains in divine fun.

The eligibility required for a man to become ‘divya atma’

Depending on the chaitanyam levels in humans, the speed of transformation varies. The rule of viswa maanasam, which can not be transgressed, is that a jeeva has to transform himself as ‘divya atma’. The lighting of Atma Jyothi in their bodies depends on their levels and the things they follow like yoga, Mantra japa, yajna yagas, the righteous acts etc. According to that light, purification of Naadis happens. Depending on their purification level, people get physical, mental and spiritual powers. While the powers raise, God’s grace will flow depending on the righteous acts they do.

The auspicious powers of Saraswathi, Laxmi and Durga remain in seed form in human being and when appropriate situations arise for them to grow, Ambika's natural grace overflows and gets expressed.

Such situations arose in those couples belonging to 102 gothras when Arya Mahadevi was born as Sri Vasavee. So Ambika entered Agni along with them and those couples changed into 'jyothi' forms. Due to the power of the prayers of the people belonging to those gothras, they get attracted to them and their blessings will reach them. With those blessings those people will have all happiness here and also in other worlds. So Arya Vysyas should carefully notice the specialty of this Agni Yogam and they should recognize the kindling of Agni in them in the form of dharma and karma and blaze them. Thus, they should transfer the fruits of this Agni yogam to future generations. The Agni of 'Dharma Karma' kindled in one family will be blazing for seven generations. As long as that fire keeps blazing, those families will have all the eight types of wealth, running in their houses.

It is the 'Agni' which expresses things not yet expressed. Due to the effect of great sins done in the previous births, people will have many types of troubles and losses and worldly problems. These can be destroyed by manthra, tantra, yoga, donation and righteous behaviour and one can get happiness. Agni also changes expressed things to 'unexpressed' forms. The great sins done by jeevas go into unexpressed form. They express themselves again in the next birth. If one does a great sin or great merit, the major part of the result is expressed in this birth only. So, if men do auspicious 'karmas' in this birth, the merited vibrations related to those karmas will be taken away in unexpressed form by Agni Deva. They will get expressed in the next birth. According to Arya Maha Devi, 'Agni Yogam' has uplifted people of 102 gothras. The 'Janyu Devathas' who protect the seeds belonging to those Rishi parampara, keep those graceful extremely auspicious vibrations. To get them into the expressed state in those gothras, one should do merited 'karmas'.

By doing merited 'actions' (karmas), along with the results of his merited actions, many more auspicious vibrations present in the form of seeds will also come to be expressed. As a result of that, even if they do small merit, they will get great result. One should understand that all this is Vasavee's grace on those couples and the result of their sacrifice.

My Dear! As I say, it is not wrong to think that, taking birth in Arya Vysya family is a great opportunity. But there is a condition here. Having been born as an Arya Vysya, if one does not do merited karmas, and does sinful acts, the result of those sinful acts will also be great. There will be the curse of those couple who entered Agni and the curse of Sri Kanyaka Parameswari is added. The result of a sin done by an Arya Vysya will be thousand times more than the result of sin committed by an ordinary man. To be born in one of those 102 gothras is highly auspicious and also highly dangerous. So, be careful. Know that Sri Vasavee Devi is my sister. Also know that we both are

twins born because of 'Agni yoga' of Anasuya matha. If we become angry, all calamities occur. If we are satisfied, all auspicious things will occur.'

I asked Sri Maha guru 'Maha Prabhu! Victory to you. Sri Vasavi Kanyaka requested you to come near Her devasthanam in the form of Venkateswara. Please explain its meaning.'

'Shankar Bhatt! Know that my Maha Samsthanam will be established in Peethikapuram in my birth place.

You are writing this Charithamrutham. There will be some fools who question the authenticity of the things written in this. They will question how to believe that Sripada Srivallabha is indeed Sri Padmavathi Venkateswara. To give authenticity to the fact that Sri Vasavee Kanyaka is avathar of Arya Mahadevi, I will be established in Brihat Sila Nagaram. This will happen before '**Sripada Srivallabha Charithamrutham**' comes into light. This is my will. Why only My Venkateswara form will be installed when there are so many other forms? Do the people who install Lord Venkateswara there know anything? This is my leela. I will be there as Venkateswara. The people who establish the samsthanam do not know how '*Sripada Srivallabha* Mahasamsthanam' is formed and how Sri Charithamrutham is being brought to light. It is part of my divine enjoyment to get my work done with the support of most innocent people and most foolish people. My samsthanam will be established by Arya Vysyas. I will get the temple of Sri Vasavee Kanyaka constructed in Peethikapuram by the descendents of Sri Bapanarya family. Though this appears strange overtly, my devotees will be knowing the fact that Myself and Sri Vasavee Kanyaka are brother and sister.

My Dear! At the end of Kali Yugam, i.e. in Kali Maha Yugam, when Kali 'antardasa' is completed, and after the '*Yuga Sandhi*' (the transition period) also is crossed, I will come to Tirumala in my own form. Later I will come to some other divine places. I will come to my 'Maha Samsthanam' in Peethikapuram. I will take bath in 'Ela' River. I will visit Kukkuteswar. The Maha Siddhas and Maha Yogis who come with me to my Maha Samsthanam are blessed.

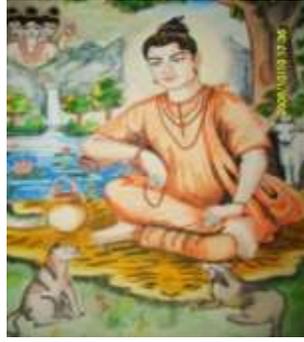
Sri Peethikapuram, Syaamalaambapuram and Vaayasapura Agraharam together become a great city. People who come to my Maha Samsthanam for my darshan will be like rows of ants. I ordered Virupaksha who came along with Vasavee avathar, to come to birth again. I will make him the ruler of Bharat Desam. After he visits me in Peethikapuram, he will get the knowledge of his previous birth.

My Dear! Many strange things will happen in Kali Yugam. One great sadhaka born with the 'amsa' of Vasishta will be appointed as a priest in Sripada Srivallabha Maha Samsthanam. The divine 'leelas' I perform with him will be endless. Every moment will be filled with divine 'leelas' and divine entertainment. I have to repay the loan to Kubera. Arya Mahadevi was born in the family of Kubera as Vasavee Kanyaka. She should be given in marriage to Sri Nagareswara Maha Prabhu. I do not like

to take the required money again from Kubera for the marriage. So I will show many 'leelas' to the members of Kubera family and sons of Laxmi, remove their problems and take money as My tax. It was Me who gave wealth to Kubera. So, it was Me who gave 'Musthi (alms) to Kubera. Now I am immersed in a tremendous debt. So I am taking 'Musthi' from Kubera. The Musthi in Mushti is called a 'Veera Mushti'. Taking 'Mushti' with honour and arrogance is called 'Veera Mushti'." Even thousand births are not enough to see the divine smile of Sripada.

End of Chapter 30

*****Victory to Sripada Srivallabha*****



Chapter 31

Description of 'Dasa Maha Vidyas' (Ten aspects of Sri Devi)

We were daily coming to this side of Krishna taking Sripada's permission. Again we were reaching there in the mornings. As Sripada's 'prasada', we were learning new 'yoga' techniques and many divine secrets.

I have heard that Sri Devi tatwam is being worshipped in the form of ten 'Maha Vidyas'. I prayed Sri Charana to tell us the nature of those 'Dasa Maha Vidyas'. Sri Guru Sarvabhauma explained like this.

My Dear! Upasana of Sri Vidya is highly superior. In previous times, Agastya learnt Sri Vidya by the grace of Hayagriva. He taught it to his wife Lopamudra Devi. She taught Agastya the inner meanings related to Sri Vidya. In one way, Agastya was the 'Guru' of Lopamudra. In another way, Lopamudra became the Guru of Agastya. This is extremely wonderful.

The story of Lopamudra and Agastya

Because of Agastya's power of Tapas, Vidarbha King had a daughter. She was named Lopamudra. Agastya wanted to marry her. Vidarbha King faced a distressing situation. He was afraid that the old 'Tapaswi' might curse him if he did not give his daughter. He was in a dilemma whether to perform the marriage of this 'unmatching' alliance. When the King consulted his daughter, she said that she was born only for the sake of Agastya and she would marry him only. After marriage, that royal girl wore jute clothes and followed her husband to 'tapo bhumi'. Agastya taught Sri Vidya to Lopamudra. After sometime, he wanted to have physical union with her. She told him 'Nadha! After worshipping Lalitha swaroopam, I became Lalitha myself. Unless you become Siva, it is not possible to have physical union with you.' Agastya did intense penance and became Siva swaroopa and again asked for physical union with her. She said, 'Nadha! I was born in a royal family. It is not possible to have physical union with you, unless I have silk clothes, ornaments and all kinds of wealth required for a Kshatriya woman. It is not 'dharma' to have family pleasure with me unless all those material things are acquired. Not only that. You also have to wear silk clothes, ornaments and sprinkling of fragrant water. It is not proper to have physical union with me unless you have all those things.' To acquire money he went to a demon 'Ilvala', and digested his brother 'Vatapi' by a trick, got great wealth from him and fulfilled his wife's desires and got children.

Ilvala and Vatapi were brothers. Vatapi would take the form of a goat. Ilvala would kill that goat and offer it along with food to the guest. After the guest finished the meal, Ilvala would call 'Vatapi! Come out.' He would tear open the abdomen of the guest and come out. Then both demons would eat that guest. After Agastya finished eating goat meat, Ilvala called, 'Vatapi! Come out.' But Agastya said, 'Jeernam, Jeernam, Vatapi Jeernam' (may Vatapi be digested). By the will of Agastya,

Vatapi got digested. As promised by him, Ilvala gave great amount of money to Agatsya. Thus people got rid of Vatapi and Ilvala's menace.

Agatsya once attracted the water of all the seven seas into his 'kamandalam' and drank it. He also destroyed the arrogance of Vindhyachala. He is still present in the southern part of India in the form of Maha Siddha. He invented Tamil language. He built temples at many places. When I come as avathar of Kalki Bhagwan, Agatsya will be a 'Guru' like Parasurama.

Dasa Maha Vidyas of Devi

Kaali is the first form in 'Dasa Maha Vidyas'

Maha Kaali is the beginning of all 'vidyas'. Her manifestations of vidyas are called Maha Vidyas. Once in Himalayas, Gods praised Maha Maya in the 'asramam' of Matangi Muni. Ambika gave darshan as 'Matanga' woman. As she was in black colour like a mass of lamp black, she was named 'Kaali'.

She killed demons called Sumbha and Nisumbha. As Kaali is in blue form, she is also referred to as 'Thara'. People do worship of Kaali to get the fruit of 'Yoga Sadhana' in a few days or months, which would otherwise take many years. But during the days of 'sadhana' while attracting Kaali power into the body, the sadhaka will have to experience unbearable burning and pain.

The second vidya is 'Thara' : She always grants liberation. She will give fulfillment to life. So the name of Thara has become famous. She is also called by the name 'Neela Saraswathi'. As she protects devotees from frightening calamities, she is also worshipped by yogis in the form of 'Ugra Thara'. Vasishta Maharshi was a great 'upasaka' of 'Thara'. The night of the ninth day in the first half of the month of 'Chaitram', is called 'Thara Raathri'.

The Third form is Chinna Masta: This is the most secret form. Devi once went to Mandakini river for bathing along with Her companions Jaya and Vijaya. After taking bath, she was tortured by extreme hunger (Kshudhagni) and became black in colour Her companions asked Her for food. A compassionate Devi cut Her head with a sword and the severed head fell in her left hand. From her neck, three streams of blood flowed. Her companions drank two streams of blood and Devi Herself drank the third stream. From that day onwards, she became famous as 'chinna mastha'. Hiranya Kasyapa and others were 'upasakas' of 'Chinna mastha'.

The fourth form is Shodasi Maheswari : Her heart is full of kindness. People who take shelter under Her, will have 'jnanam' in their hands. All the mantras tantras and others in the universe, worship this 'Maha Vidya Shakti'. Vedas also cannot describe Her. When pleased, this 'Maha Shakti' fulfils all the desires of devotees. Worshipping this 'Bhagavathi' will give wealth and liberation also.

The fifth form is Bhuvaneswari Devi : All the seven crores of Maha Mantras will be always worshipping Her. Starting from kaali tatwam, upto kamala tatwam, there are ten states. From them,

the unexpressed Bhuvaneshwari gets expressed and takes the form of 'Brahmanda'. At the time of 'pralaya', from Kamala (i.e. expressed Brahmanda), she slowly gets merged into 'kaali' form and transforms into 'Moola Prakruti' (the seed form). That is why she is called, 'janma daatri' (one who gives birth) of 'kaala'.

The sixth form is Tripura Bhairavi : The power which can pacify the situations arising out of kaala's presence, is called Tripura Bhairavi. This Tripura Bhairavi is said to be the power not different from Nrusimha Bhagawan. In this creation, transformation always keeps happening. The root causes of this are attraction and repulsion. They keep happening every moment. This Tripura Bhairavi's name in the night is 'Kaala rathri'. Bhairava's name is Kaala Bhairava. My coming avathar 'Nrusimha Saraswathi' will be the combined form of these two. For Maha Yogis that is the combined Tripura Bhairavi – Kala Bhairava avathar.

The seventh form is Dhoomavathi : This Dhoomavathi is indeed 'Ugra Thara'. By surrendering to Her, one's calamities will get destroyed and one gets wealth. In Vedas, she is described as the one who removes famine distress. But she is the one responsible for all the pitiable states of hunger, poverty and quarrels of jeevas. With Her grace, all troubles will be driven away.

The eight form is Bhagala Mukhi : This Mother is worshipped for removing the misfortunes causing grief in the country and community and also the worldly and unworldly calamities, and to subdue enemies. Firstly Brahmadeva did 'upasana' of Bhagala Maha Vidya. Vishnu Bhagawan and Parasuram also are worshippers of Bhagala Mukhi. For a long time the Venkateswara idol in Tirumala was worshipped as Bhagala Mukhi.

The ninth form is Mathangi : Mathangi has got the power to make the life of a householder happy and to give the four 'purushardhas' (dharma, artha, kama and moksha). She is also called the daughter of 'Mathanga' Mahamuni.

The tenth form is Kamalalaya : She is the representative of 'plenty'. As She is worshipped by Bhargavas, She has got the name Bhargavi. By Her grace, one gets the landlordship and high fame. She represents material wealth. She is also called Padmavathi Devi. She is the cohort of Sri Venkateswara Maha Prabhu in Tirumala.

'My Dear! I will teach you the nature of 'Dasa Maha Vidyas' deciding how much to be taught and through whom. For people who worship Anagha Devi, the combined form of Dasa Maha Vidyas and Anagha, Her Prabhu, their children 'Astha Siddhis' with grant them their grace. If you do 'Anagha Asthami' on the eight day (Asthami) in the second half of every month, all your desires will be fulfilled. Shankar Bhatt! After reading the '**Sripada Srivallabha Charithamrutham**', which you write, if one does 'Anagha Ashtami Vratam' on Ashtami day in the first or second half of the month and give food to 11 people or utilize the equivalent money for feeding one gets immediate results.

The greatness of reading Charithamrutham

Do not think Sri Charithamrutham book as mere book only. It is a great flow of Chaitanyam full of life. The power in those letters will flow into my chaitanyam while you are reading it. As you get union of thought with me without your knowledge, all your righteous desires will be fulfilled by My grace. Even if you keep this treatise in your puja mandir, it will create auspicious vibrations. The dark powers and the powers causing ill fate will be driven away.

The fruit of merit of those who blame or criticize **Sripada Srivallabha Charithamrutham**, knowingly or unknowingly, will be taken away part by part, by 'Dharma Devathas' and will be distributed to eligible poor people. In this way, they keep becoming poor and the poor keep becoming rich. It is being said under oath as true in each letter. It is standard by itself. People who blame and criticize this will lose their heaps of merit in instalments and ultimately become poor. To remove the pain of poverty one should read this book with devotion and concentration.

End of Chapter 31

*****Victory to Sripada Srivallabha*****



Chapter 32

Description of Nava Nadhas

The story of Nava Nadhas

After touching the divine Sri Lotus feet of Sripada Srivallabha, I asked, 'Maha Prabhu! I have heard that there are siddha yogis who have become famous as Nava Nadhas and all of them are partial manifestations of Sri Datta Prabhu, Sri Guru Charana may please let me know about them.'

Hearing about Navanadhas, I felt that the nectarine looks of Srivallabha started flowing like a stream from Srivallabha's eyes on to the external creation. He was pleased and said.

'My Dear! Matsyendra, Gorakshaka, Jaalandhara, Gahani, Adbhanga, Chouranga, Bharthari, Charpata, Naaganadha are Navanadhas. Merely remembering them will give auspicious results. Datta Prabhu's grace will be there on those who remember Navanadhas.'

Few years before the start of Kali Yugam, Sri Krishna surrounded by Uddhava and other devotees and all yadavas, remembered Navanarayanans (now being called Navanadhas). Rushabha Chakravarthi had one hundred sons. Among them nine were born with 'amsa' of Narayana. They are (1) Kavi (2) Hari (3) Antharikshudu (4) Prabudhudu (5) Pippalayanudu (6) Avirhothrudu (7) Drumeeludu (8) Chamasudu and (9) Karabhajanudu. All of them are Siddapurushas who stay in the state of 'Avadhoota'. On my order and in accordance with the promise made during the avathar of Krishna, they were born on this earth again as Navanadhas to establish dharma. Kavi was born as Matsyendra. As his disciple, 'Hari' was born with the name Gorakshak. Antariksha was born as 'Jalandhara'. Prabuddha was born as his disciple with the name 'Kaaneepa'. Pippalayana was born with the name Charpatanadha. Avirhothra was born with the name Nagesha Nadha. Drumeeludu was born as Bhartarinadha and Chamasa with the name Revananadha. Karabhaajana was born with the name Gahaninadha.

In the beginning of creation, for some reason Brahmandeva 'veeryam' fell. Vyasa Maharshi had said in 'Bhavishya Puranam' that many Rishis would be born from that sperm in many places.

There is one Vasuvu called Uparichara. He fell in love with Urvasi. His sperm got liquified and fell in Yamuna River. A fish drank it. From the fish, Matsyendranadha was born. When Siva burnt Manmadha with fire from His third eye, Manmadha's atma remained in subtle form in that 'Bhasma' (ashes). When Bruhadradha was doing 'yajna', jaalandhara emerged from that yajna kundam. From the Brahma 'veeryam', which fell in Reva River (Narmada) Revana Siddha was born. A part of Brahma Veeryam fell on the head of a snake. Thinking it to be an eatable, it ate it and became pregnant. Janamejaya was doing 'sarpa yagam'. Astheeka Maharshi protected that snake. She was Padmini, the daughter of Takshaka. She was hidden in a nitch in a Banyan tree. From her, Avirhotra was to be born. Thakshaka's daughter left that egg in the Banyan tree only and went to her place.

From it, Avirhotra was born with the name 'Vata Siddha Naganadha'. Matsyendra, while travelling in the country, gave some 'bhasmam' to a women having no children. Not having confidence, she threw that bhasmam on a heap of cow dung. As the bhasmam was having great 'Shakti', Gorakshakanadha was born from it. At the time of marriage of Parvathi, Brahmadeva was the purohit and his 'veeryam' fell seeing Parvathi's beauty. He felt shy and rubbed it with his foot without anyone noticing it. It became 60 thousand parts and from them 60 thousand Maharshis named 'Vaalakhilyas' were born. A part of it was remaining and was made into dung and it fell in Bhagiradhi River. Gradually, it got stuck in the grass on the bank of the river. Pippalayana's 'atma' entered it and 'Charpatnadha' was born. Koulika Maharshi while going out from his parnasala for bhiksha, left the 'bhiksha vessel' outside the parnasala. At that time, Sun's sperm fell into it. Maharshi noticed it and kept it there safely. Bhartari means 'Bhiksha Vessel'. So Bharthari Nadha was born from that 'Bhartari'. In a dense forest in Himalayas, one elephant was sleeping. Brahmadeva's sperm got liquefied seeing Saraswathi and it fell in the ear of that sleeping elephant, by the will of God. From there 'Prabhuddha' took life and got the name 'karna kaaneefa' because he was born from the ear of elephant. He became famous as one of the Navanadhas. Gorakshaka made a doll with mud while chanting sanjeevini mantra. Karabhajana got 'Jeevadasa' in it by the power of that mantra and manifested as Gahanee Nadha. On the orders of Sri Krishna, these Nava Krishnas (Nava Narayanas) got their gross bodies safely protected (in Samadhi) in Mandara hill and through their amsas, took avathars as Navanadhas on earth and took part in the programme of establishing dharma.'

I asked 'Victory to Guru Sarvabhousha. You have said that Navanadhas are 'amsa' avathars of Nava Krishnas. Is there any difference between Nava Krishnas and Nava nadhas? Sripada smiling, passed His looks filled with divine love, on both of us and said, 'My Dear! The Maha sankalpa of all this creation is Myself. The sankalpas of all Gods and Goddesses are small parts of my Maha Sankalpam. They will have some independence. One farmer ties a cow to a tree with a long rope. The cow will be able to eat grass as far as the rope allows. That means the cow has an area of land earmarked for it to eat grass. It eats grass in that limited area only. That means it is given limited independence. It can eat grass as it likes within the area of land given to it. To go beyond that area, the farmer's permission is necessary. When the grass is exhausted, the farmer may tie it in another place or he may increase the length of the rope. Similarly, the 'amsa' avathars will be given limited independence, within the principles of dharma. If some problems arise, the 'amsa avathars' bring those problems to the 'moola tatwam'. They get permission from the moola tatwam and cause welfare to the jeevas. The 'amsa avathar' will not have any passions, hatred, ego and such bad qualities. So whatever things the moola tatwam is capable of doing, can also be done by them. As far as jeevas are concerned, there is no difference whether amsa avathars come or poorna (full) avathars.

Explanation about Sai Baba

I told you before, that in future my Samardha Sadguru form by name **Saibaba would be** coming. That avathar will make Dheesila Nagaram as his place of work and protects his devotees. That avathar will not be different from my tatwam. I will decide how much grace has to be given and how much should not be given. Saibaba, if disturbed by his devotee's prayers, asks for more grace from me, I will certainly give. **The Prabhu tatwam shows His grace listening to common man's prayers and anguish. Why will It not give when Saibaba asks? So all people who follow Saibaba will be certainly benefited. 'Sethe visramyathi ithi Sai'. Sai tatwam is the one which appeases the functions of organs.** The tatwam of Saibaba will be in a state of 'merger' in me (sayujya stithi). I asked 'Salutations to Sri Maha Guru. Is Sri Vasavee Kanyaka a complete manifestation or a partial manifestation?' Sripada said, 'Arya Mahadevi was born as the daughter of Kusuma Shresthi in accordance with Her promise. If Kanyaka had not come, Vysya Kulam would have had many mishaps. A Vysya by name Samadhi noticed this danger remaining in seed form. He noticed that it was going to come from unexpressed state to the expressed state, sprout and became a big tree, and Vysya kulam was going to be caught in danger. If Ambika was not born cruel Kings like Vishnuvardhana, would marry beautiful girls of small Kings like Kusuma Shresthi or his relatives and treat them as their 'mistresses' and will make everybody fallen from dharma. To avoid such things happening to any girl of the small Kings and to protect their chastity, self pride and dignity of their caste, Vasavee entered agni along with others in different gothras. Either the dignity and self pride should be burnt in agni or the Vysyas having dignity and pride should be burnt. In this agni pareeksha (test of fire), the Vysyas became victorious by the grace of Sri Vasavee. In return to that sacrifice, people borne in their gothras (their descendants) are being granted wealth and health having no dearth of food and clothing. Sri Vasavee Kanyaka is only one ray of Arya Mahadevi. This earth cannot withstand all rays of that 'endless power'. Sri Vasavee came as 'amsa' avathar for a specific purpose. During Her 18 years of life span, she burnt the ill fate of their caste people in 'yogagni'. The most intolerable 'ill fate' is loss of chastity. Know that a woman has no ill fate bigger than 'loss of chastity'. When there was a danger to such chastity, she attracted all their ill fate on Her. She burnt Herself along with the couple of 102 gothras and established a divine truth in the 'prakruti'. When she showed Her real form of Arya Maha Devi, everybody was frightened including Kusuma Shresthi. My Dear! The real form of 'chaste women' can be seen only on three occasions. While giving darshan to them, they will wear all ornaments and mangala sutram :

1. While giving darshan to mahatmas in a higher state than them.
2. While giving darshan to their husbands, married with agni as witness.
3. While gracing their devotees present in a lower state than them.

Vishnu Vardhan fell in love with 'Goddess of death' but not Vasavee. The Goddess of death prayed Vasavee 'Amma! Please permit me to take your form.' Ambika agreed. From Vasavee, another form came out exactly resembling Her. That form merged in Goddess of death. That Goddess of death merged in Vishnu Vardhan and broke his head into thousand peaces and came out. This was the real thing that had happened on that day.

End of Chapter 32

*****Victory to Sripada Srivallabha*****



Chapter 33

Sripada Himself performs the marriage of Ramani and Narasimha Raya

We took permission from Sripada. Sripada said "My Dear! From here you go to Sri Peethikapuram. My auspicious blessings will be with you as companion." In accordance with the order of Sri Maha Guru, I and Sri Dharma Gupta reached this side of Krishna. We saw Sricharana's foot imprints on a stone. Sripada used to do Surya namaskaras standing on that rock. Seeing Sricharana's foot imprints on the rock, we were surprised and happy.

We reached a village called Panchadev Pahad. We were going along a narrow path made in the jowar crop. The owner of that crop welcomed us with honours. He gave us sweet fruits to eat. He also gave sweet butter milk to drink. His name was Narasimha Raya. He built a house in the crop field itself. He requested us to rest in his house for one day and accept his hospitality. We agreed.

He started telling Sricharana's leelas like this. "Sir! My name is Narasimha Raya. I used to be a weak fellow and a coward in childhood. My parents died in my young age. I grew up in my maternal uncle's house. My aunt was an arrogant woman. I had to do a lot of work in the house. The work in the fields was also very heavy. My uncle had a daughter by name Ramani. In beauty she was much better than all the girls of our caste in our village. Moreover, she had all good qualities and she also had devotion towards God. She used to worship Sri Krishna. She could not tolerate when her mother was giving me stale food. I would get meager food and no respect, but I had to do a lot of work. Without her mother seeing, Ramani used to give me sweet fruits and hot food. If my aunt saw it, she would be receiving beatings and scoldings from her. Though my uncle was good, he was useless and could not say anything to his wife. Sometimes, my aunt used to hire young Kapu people to beat me. By nature I was weak. With these beatings I became weaker. I was a coward. So, the neighbors also used to look down upon me. People younger than me also used to ridicule me.

As our Ramani was beautiful, the young Kapu people in our village used to have a desire to marry her. But Ramani had a desire to marry me. I had no lands. My body was weak. Moreover, I was a coward.

My uncle was a rich man and had lands. Though he was good, he was fond of money. My aunt, though arrogant, had the nature of getting deceived by flatterers.

My ramani used to pray Krishna Bhagawan that I should become her husband come what may. Meanwhile, one cunning sadhu came to our village. Word spread that he was a worshipper of 'Kaali Matha' and could tell the past, present and future. He really had some powers. He used to foretell things hundred percent correctly. He subdued my aunt with his talk. Arrangements were made in our house to do 'Kaali Puja'. He told that the 'Krishna idol' which Ramani was worshipping

daily, should be thrown out of the house. My aunt agreed. Our Ramani cried incessantly. But, there was no effect. That cunning sadhu started doing 'worship'. Many hens were sacrificed for 'Kaali Matha'. The puja room was looking horrible with blood. Many skulls and other items required for 'burial ground sadhana' were kept in the house. He made everybody in the house believe that, after the worship, some underground wealth would be found in the house and with that the whole family would become rich.

That cunning sadhu also knew 'Vaseekarana Vidya' (mesmerizing tactics). He planned to spoil our Ramani with the help of that vidya.

As a result of those strange worships, our Ramani's health started deteriorating. She started behaving strangely. She used to drink blood in the night. After killing goats and hens, they used to give the blood to her. Instead of rice, she would drink only blood. That cunning sadhu was telling that Kaali Matha entered Ramani and was drinking blood, and after Kaali left her, she would become normal. He also made them believe that without offering blood, Kaali would not be pacified. He was assuring that wealth would be found. The house was looking horrible. Suddenly the cooking vessels would drop into the well. Human skeletons were also appearing here and there in the house. In the midnight, strange shadows were appearing and doing frightful sounds. Our house was looking like a burial ground. My uncle had no guts to tell that cunning sadhu to get out of the house. My aunt was hopeful that hidden wealth would be found if they tolerated the problems for a few days. The whole situation was confusing and 'helter shelter'.

One night, that cunning sadhu approached our Ramani. He thought that she would surrender to him because she was under his influence. When he approached her, Ramani shouted loudly, took an iron rod and frightfully hit him on his head. She herself did not know why she did like that. The cunning sadhu did not know why she did that, though she was under his influence.

Sripada's response to distress call

On the next morning, one poor Brahmin begger came to our house. Our Ramani came out of the house and said, 'we have many bhuta, preta, pisachas in our house. If you want, you can take them as bhiksha. That Brahmin said, 'yes'.

His lotus face was peaceful and glowing. Meanwhile my uncle came out. 'Sir! In our house the situation was completely upset. If you want, you can take those powers causing these problems as donation.' My aunt came. She said, 'We do not have anything in our house to give bhiksha. If you want, you take our poverty as 'bhiksha'. I was also in the house. I said, 'Swami! I have one piece of silver, coming from generations. If it is acceptable, you please take it as bhiksha.' I gave it to him. Meanwhile, the cunning sadhu brought some human skulls from the burial ground. He sarcastically said, 'Oh! Poor Brahmin! If you want you can take these human skulls as 'bhiksha'. He said, 'Yes'.

One divine light appeared in our house. The Brahmin disappeared. Due to that divine light, the cunning sadhu felt burning all over his body. One ray from that light entered our Ramani. She became healthy. My aunt had a paralytic stroke and lost her voice. My uncle started shivering. I developed intense courage. I felt that some new power entered me and I felt very strong. The mantrik had bleeding from his mouth and lost all his energy.

That divine light took the form of a man. That was Sripada Srivallabha, who responded to distressed people's calls, who was the combined form of all Gods and Goddesses and the one who had no beginning and no end.

Sricharana said, 'Kaalika Matha actually kills the demonic qualities of kama and krodha (lust and anger) in the sadhaka. She will not ask for sacrifice of hens and goats. The demonic powers belonging to 'pranamaya jagat', take the form of Kaalika and keep asking for sacrifices of different kinds. Real Kaalika will be having auspicious qualities like love, peace and compassion. The demonic powers in 'pranamaya jagat', Bhutas and Pretas appear to 'Kshudra mantriks' telling that they are such and such Gods. Kshudra Mantriks worship them and cause troubles to people. Know that the different types of pretatmas of 'pranamaya jagat' will have the power to take the forms of Gods. But they won't have the powers of those Gods.

'Assurance was given that I would take avathar when dharma came to the lowest ebb. In accordance with that assurance only, the avathar of Sripada Srivallabha has come. This avathar has got the endless powers of love, peace, compassion and grace.'

Our house was cleaned up. We drove away the sadhu thief. By the grace of Sricharana, my aunt was cured of paralysis slowly.

Sripada Himself blessed us with His divine hands and performed marriage to Ramani and myself. Then Sripada's age was twelve years only. At that time Sripada was in Peethikapuram. He came there with his leela (playful) body. These are the 'akshatas' (consecrated turmeric rice grains) he gave us then. Sripada told me. 'In due course of time, Dharma Gupta and Shankar Bhatt will come. You give some of these 'akshatas' to them. Oh! What a playful avathar is this?'

End of Chapter 33

*****Victory to Sripada Srivallabha*****



Chapter 34

The story of Sarabheswara

We both travelled for a few days and reached another village. Myself and Sri Dharma Gupta were continuing our journey remembering Sripada's name and His endless compassion. Somebody or other was giving us hospitality on the way. At some places we travelled on bullock cart and some other places, we travelled on horse driven carts. At some places we travelled only on foot. In whatever way we travelled and in which ever house we received hospitality, we thought that it was all the 'leela' of Sripada Srivallabha, who was watching us indirectly.

When we reached that village, we found that the articles in the house of one Brahmin were being thrown out into the street. His wife and children also were outside the house. That Brahmin took some money as loan from someone previously. He could not repay it. Once, the lender came to this Brahmin and told him curtly to stop. He stopped. With a piece of coal, a line was drawn around him on the ground. The Brahmin should not cross the line. The lender demanded to tell him in how many days he would repay the loan holding the yajnopaveetham (the sacred thread) in his hand. The Brahmin said that he would repay it in one month. As he could not adjust the money as he thought, he could not keep his promise. The money lender told him already that he would take over his house, if he did not pay the money in the given time. Now he was doing this as said before. The Brahmin and his family did not know what to do. The people in the village were only watching this but were unable to tell the money lender to give him some more time.

Sri Datta puts His devotees in troubles, tests their devotion and then saves them

Seeing the pitiable condition of that Brahmin, Sri Dharma Gupta was upset. He wanted to help him but he did not have money at that time. I myself had no money. But I took courage and said, 'Sir! Please have mercy on this helpless Brahmin and give one more month time. In this period, by the grace of Sripada Srivallabha, his troubles will be over. Please think coolly. I will give guarantee for repayment of his dues.' I uttered these words involuntarily. The money lender said, 'Ok! I am believing your words and giving one month more time. But till the amount is repaid, both of you travelers should not move from this place. If the loan is not cleared, I will not only take possession of this Brahmin's house but will drag you to court as you have asked for more time unnecessarily. Then you will have to face the punishment given by the judge.'

It was highly impossible for Sri Dharma Gupta or me to repay the loan within the time given. I made this promise not considering the possibility or propriety of it. I had to blame myself for making such a promise without thinking. It was not proper to blame Sripada. I put Sri Dharma Gupta also into trouble along with me. This would be another sin. This was an example to say how one would get into troubles if one did not control his words. Where was the end for Prabhu's leelas?

In such situations only, either one's devotion becomes more stable or one completely loses faith in God. Dharma Gupta looked calm. He said, 'Shankar Bhatt! you do not worry for what has happened. The things that had happened, that are happening and that are going to happen, all are His 'fun filled leelas'. Whatever was written by Brahma, will happen certainly.'

There were no food items in the brahmin's house. He did not have any money. He and his people had to starve anyway. Now we two were added as guests. By the grace of Sripada, we got shelter. We thought that was enough. **I felt that Sripada Srivallabha was the only refuge in times of hunger, fatigue, when lenders attack and in times when we did not know what to do and what not to do.** We finished our bath and 'sandhya'. Knowing that there was no other option but to chant the name of Sripada Srivallabha, we readied for it. There was no oil and wick to do even 'deeparadhana' in that poor Brahmin's house. When the mantra of '**Sripada Rajam Saranam Prapadye**' was said, all the inmates of the house were repeating. Children and old women in that street also joined us and were doing this chanting with devotion.

Meanwhile, some farmers also came to that Brahmin's house. Word spread in the village that I gave guarantee to repay the Brahmin's loan, that I was a disciple of a great 'Mahapurusha' and so I was prepared to repay the Brahmin's debt with my Godly powers. It was also rumoured that I was a great astrologer and without Godly powers, I would not have given such an assurance. In that village, the farmers were fond of betting. Some of them were betting that the Brahmin would clear the debt and some more people were betting that he would not be able to clear. Oh! What a bad fate! I put my happy life into trouble. I was caught in this problem by giving an impossible promise. If I could not repay the Brahmin's loan, they will drag me to court. Along with me, Dharma Gupta also would be in trouble. Moreover, based on my dry promise, some people were betting. Ultimately, my dry promise became the point of gambler's betting. I believed that Sripada's divine Srucharanas were the only refuse. I remembered the words spoken by Narada Maharshi to Sri Mahavishnu 'Satyam Vidhathum Nijabrutya Bhashitam'. Narayana will take notice of words spoken by His devotees and servants and will make them true.

There was a pundit in that village by name Sarabheswara Shastri. He was a great scholar in Mantra shastram. He would tell the past, present and future correctly by the grace of a 'prethaatma'. Some of the people who betted went to him and told everything. He asked 'pretatma'. That 'pretatma' said that the Brahmin would not be able to clear his debt. With this, the intensity of betting increased. The farmers were betting in hundreds of 'varahaas'. They were very enthusiastic in betting because in this episode, it would be known who was great -- Sharabheswara Sastry or Shankar Shastri.

I prayed 'Sripada Prabhu! you put me in between the gamblers. You also put me in the prospect of being dragged to the court. You wanted to push that poor Brahmin into tears with false

hopes. You put Sri Dharma Gupta, also into troubles. I am not able to understand the inner meaning of this divine fun. My education is meager. I do not have any spiritual power, I do not know great vidyas like astrology. I do not do any japa, tapa or yogaabhyasa. I do not follow strict austerities also. Out of curiosity, I have decided to write Sripada's divine story though I do not have any qualification for it. It is your wish how you will save me from this situation.' There was a saying that a determined person is stronger than King. Courage started growing in me as never before. Whatever was destined would happen. I believed strongly that Sripada would save me somehow.

Sharabheswara Shastri had one sister. She was also living in the same village. She had a dream in the morning hours. She dreamt that she had high fever, her husband died and she became a widow. She questioned her brother Sharabheswara Shastri about the effect of her dream. Sharabheswara asked the 'pretaatma' whom he worshipped. The 'pretaatma' said that her husband was in a distant country, decoits attacked him on the way, took away the money and killed him.

She started weeping inconsolably. Meanwhile, some betters went to her house and told her that a great person by name Shankar Bhatt had come to their village, he was a capable person, would worship a great God Sripada Srivallabha and she could find out the truth from him. She never heard about any pundit greater than her brother. She wanted to go to him and explain her pain to him and get his blessings.

She was brought to the house where we were living. She prayed pitifully, 'Anna! Please save my 'mangalyam'. My heart was moved very much. I had some sacred 'akshatas' given by Sripada to the farmer in Panchadeva Pahad at the time of his marriage. I had some divine intusion. It struck me that these 'akshatas' would save her 'mangalyam' as they were given by Sripada Himself. I said, 'Amma! You take these mantra akshatas. These are golden akshatas. Keep them safely in your puja room. Your husband will reach you in a few days. This is true.'

The betting farmers carried this to Sharabheswara Sastri. He got raged with anger. He said if her husband came home alive, she would repay the debt of that poor Brahmin, accept Shankar Bhatt as Guru and worship Sripada Srivallabha.

Three days passed. In these three days, some farmers were bringing the food material to the poor Brahmin's house. They were the people who betted on me. If I won, they would also win. They would get great amount of money.

On the fourth day Sharabheswara Shastri's sister's husband came home safely. That Brahmin woman was extremely happy. She thought that her husband was saved because of the sacred mantra 'akshatas' which I gave. When decoits tried to kill her husband, one muslim wrestler killed the decoits and saved the Brahmin.

Oh! Endless was the greatness of Sripada. The ego in Sharabheswara Shastri was destroyed. Because my foretelling became true, Sharabheswara Shastri cleared the debt of the poor Brahmin in whose house we were staying. He requested me and Dharma Gupta to accept hospitality in his house. We agreed.

Sharabheswara said, "I used to worship 'Dhoomavathi', one of the Dasa Maha Vidyas. According to Tantra books, she is 'Ugra Thara'. If she is pleased, she will destroy diseases and grief. If she is angry she will destroy all happiness and wants. If we surrender to Her, troubles will be destroyed and we will get wealth. If She is angry, She will give poverty, quarrels and hunger. I got Her grace. She will remove 'utchatana' and death threat. To save people from witchcraft, Her worship is necessary. I behaved well without greed for sometime. Later I became greedily and used to extract heavy money from people having 'utchatana' and death threat. This was not acceptable to Her. Meanwhile, I developed relation with a powerful 'pretaatma' in 'pranamaya jagat'. I got an unprecedented power to be able to tell past, present and future with the help of that pretaatma. Such 'pretaatmas' will throw the people worshipping them into a pitiable condition. One should not worship them. If worshipped, the money got by their help should be utilized for people's welfare or donated to people in distress. In that case, the 'pretatma' will be in our control. Otherwise, those pretaatmas will mislead us and put the 'sadhaka' into insulting situations and make him poor. Moreover, death also can occur sometimes. With selfishness, the merit in us gets depleted. Then the prethatma will put us into all troubles.

I became foolish, earned money and lived selfishly. That is why that 'pretatma' misled me and put me into embarrassing situation. I was insulted. From today you are my Guru Dev. Please accept me as your disciple.' Thus he requested. I said, 'Sir! There is only one Guru for this whole world and this creation. He is Sripada Srivallabha. If I think myself as Guru with arrogance, I will have to face more insult than that you faced. When we came from Kurungadda, Sripada told us briefly about 'Dasa Maha Vidyas'. He told us that the other things would be made known to you as and when time came. I could learn about 'Kaali' and 'Dhoomavathi' from you. Please do not make me 'Guru'. I was caught here in certain strange situations. Now I came out of them. **Sripada is highly skilled in causing such situations. He is also skilled in saving his devotees from such situations. It is always good to remember Sripada Srivallabha's name.'**

End of Chapter 34

*****Victory to Sripada Srivallabha*****



Chapter 35

Explanation of 'Ugra Thara Devi' Sripada saves upasaka of Thara Devi

We took leave from Sharabheswara Shastri and continued our journey. We learnt that chanting of Sripada Srivallabha's name was the only tool for attaining this world as well as other worlds. When we travelled for some distance, we saw an ashramam. There was a Maharshi by name Siddha in that. He was a completely dispassionate person. He was wearing a 'koupeenam'. Two of his disciples, standing in front of the ashramam questioned us 'Are you Shankar Bhatt and Dharma Gupta?'. We said, 'Yes'. He took us inside. There was an idol of Thara Devi inside. We understood that he was an 'upasaka' of Thara Devi. It was afternoon time. After worship, 'bhajana' was done. Later we were given good meal.

The Siddha said, 'Sripada told me about your arrival. You were given hospitality on the direction of that Maha Guru. I am an upasaka of Thara Devi. That Mother is called 'Thara', because She always gives liberation. She will also grant the power of speech and will protect Her devotees from dangers. So she is also called 'Neela Saraswathi'. There were three 'Hayagreevas'. One was an avathar of Vishnu Murthi. The second one was a Maharshi and the third a raakshasa (demon). To kill the demon Hayagreeva, She became 'Neela Vighraha Rupini'. By doing 'upaasana' of this Devi, even a common man can become a great scholar like 'Bruhaspathi'. In Bharatha Varsha, Vasishta Maharshi was the first one to do 'Thara' upasana. She is also called 'Vasishta aaradhitha Thara Devi' (Thara Devi worshipped by Vasishta). Even though I was doing upasana of Thara, I did not have Her darshan. I visited 'Ugra Thara' Siddhapeetham in 'Maharshi' village in Mithila Desam. There are three Murthis at that place – Thara, Ekajata and Neela Saraswathi. Big idol is in the middle and on either side, there are small idols. Elders say that Vasishta Maharshi did Thara upasana there and got siddhi.

When I came out after darshan of Ugra Thara Matha, I saw a cute girl. The sound of Her anklets was very pleasing to the ears. While the girl was walking, the sound of her anklets was reverberating in my heart. The girl said, 'My Dear! You are roaming at many different places. I think you are searching the whole world for me only. Is it true?' I was stunned. I had a doubt whether She was Thara Devi Herself or a mad girl talking like that. Thara Bhagavathi sits on Siva in the form of Sava (a cadaver) (dead body) in Pratyaleedha mudra. She will be in blue colour, have 3 eyes and hold a scissor, skull, kamalam and a khadgam (sword). She wears the skin of a tiger and a garland of skulls. She grants bhogam (wealth) as well as liberation. But what I saw then was a cute 12-13 year old beautiful girl form. I was stunned. I could not say anything. Meanwhile, that girl increased her luminescence. Every atom of Her body became luminous. Her body took the shape of a boy. The colour changed to golden colour. His eyes were peaceful like a yogi's eyes and were having the

divine qualities of compassion and grace. The boy had anklets on both his ankles. He asked me, 'Sir! My anklets are tight. Can you remove them?' I said, 'Yes'. He gave me those anklets and said 'you keep these two anklets with you. They have 'Jeeva Shakti' (life force). They will decide for you where to go, what to eat and to whom should you talk?

After telling this the boy disappeared. I went to Kaali ghat. After having darshan of Kaali matha, I went towards south. I visited 'Puri' Maha kshetram. Still I went down south to Simhaachala Kshetram. Fortunately, I came to Sri Peethikapuram, which was Padagaya Kshetram. I had darshan of Kukkuteswara and Swayambhu Datta. There was an ant hill near the idol of Swayambhu Datta. One divine serpent was living in it. After I had darshan of Datta, that divine serpent gave me darshan. On the darshan of that serpent, the kundalini started raising in me. My body was not in my control. I was roaming here and there, like a mad man chanting the name of Thara Matha and shouting. By the will of fate, I reached the house of a Kshatriya landlord by name Narasimha Varma. The young female form that gave darshan to me in Mahishi village appeared to my mental eye. Immediately, that female form turned into a young male form. That same divine boy who gave darshan to me there, was now in front of my eyes really. There was a 'jatka' (horse driven cart) at the house of Sri Varma. That could also be pulled by one man. That divine boy wanted to go to his maternal grandfather's house in that cart. Sri Varma called the servant to pull that cart. The servant came and stood there. That divine boy told the servant also to enter into the cart. He asked me to pull the cart. I said I would not pull the cart. The boy said, "If you don't pull this cart, I will remove your skin and make chappals from it. I am a 'charmakaara' (leatherman). My family occupation is removing skin and making chappals. The skin of animals like you will be of higher quality than the skins of buffalows and cows."

With no other option, I agreed to pull that 'jatka'. That boy had a stick in his hand. I was struggling to pull the cart. The boy was hitting me heavily with that stick. The weight of those two people was felt like the weight of twenty people. As I was struggling to pull that cart, the boy was hitting me, increasing my suffering. With heavy grief, and with flowing blood, some how, I brought that cart with the boy to his grandfather's house.

The servant who came with the boy was upset seeing my plight. The boy was looking like a cruel one enjoying my suffering. He cautioned the servant that if he developed any feeling of love for me, he would also be punished. I was in the half naked form. The boy went inside and brought chilli powder in his both hands and applied it on the places on my body where blood was flowing. The two anklets given to me in Mahishi village were there tied in my lion.

Meanwhile that divine boy's maternal grand mother, punya murthi Rajamamba came out. She had a title 'punyarupini'. When I saw her, the burns on my body cooled. Her husband was Satya Rishiswara known as Bapanarya. She asked me, 'My Dear! Which is your village? Where did you

come from? You can take rest for sometime, eat food and go'. She said in Hindusthani language. That servant told his grandmother and grandfather, about the mischief done by that boy.

Sripada said, 'Ammamma! This servant is telling lies. He did not have any bleeding. They were sweat drops. What I applied was not chilli powder. It was 'chandan powder.' The servant was asked to go and verify. When he saw, he found what Sripada said was true. Bapanarya said, 'Sripada! You are a Satyavratha. If you say there are blood drops, there will be blood drops. If you say it is chandan powder, it will be chandan powder. Whatever you say, will be true. I think you are really the 'form' of Ugra Thara. I have heard that 'Ugra Thara' will give 'Vak Siddhi'. You being 'Ugra Thara' really, can change the nature of any material present there at your will. You stop enjoying your 'leela' and grace him.' Sripada said, 'Thatha! You are right. You have said that my will gives effect immediately. To decide whether it is true or not, the help of Shastras is required. This man is a good Brahmin. He worships 'Ugra Thara'. Good. But he took sanyasa deeksha on his own instead of taking the consent of Guru. His father struggled to bring him up. When he was in the womb, his mother experienced great torture. When he was born his mother lost blood heavily. Her pains were similar to the pains experienced when chilli powder was applied on bleeding wounds. They both died and by luck, are born in Peethikapuram. The servant working in Narasimha Varma's house is none other than his father in previous birth. The servant's wife was his mother in previous birth. Not doing properly the 'pinda pradanam' in the name of dead elders will cause ill fate. This man had not done 'pinda pradanam' as he took 'sanyasa'. His sins and merit have brought him to Sri Peethikapuram which is also 'Pada Gaya' kshetram. By giving him the little experience of pain, I destroyed his ill fate. The fetus stays in the womb of mother for 9 months. If one stays in Kaasi kshetram for 9 months, 9 days or 9 ghadias, the 'pithru saapam' (the curse of departed souls) will be removed. Sri Peethikapuram is equal to Kaasi Kshetram. If this man serves his parents of previous birth, the curse of 'pithru devathas' will go.' I did as He said. I got His grace and blessings. The anklets given by him are kept safely in the puja room. I got Siddhi of 'Ugra Thara'. I am removing the mental and physical diseases of people with my 'Thantra Shakti'.

Before you came here, Sripada appeared to my mental eye and told me that Shankar Bhatt and Dharma Gupta were coming on that way and I should give them food and make arrangements for them to stay in the ashramam and give His anklets to them as gift.'

End of Chapter 35

*****Victory to Sripada Srivallabha*****



Chapter 36

The story of Vendanta Sharma

I and Dharma Gupta took the anklets of Sripada gifted to us, as mahaprasadam and continued our journey. All the night the melodious sound of the anklets was reverberating in our hearts. We have heard that one hears 'Om karam in the anaahata chakra of the heart. But the whole night yesterday, we were hearing the sound of Sricharana's anklets in our hearts like a music with 'raga' and 'taala'. The Shakti was felt passing from 'anaahata' to others 'chakras'. While it was happening, we felt that some new power has entered in all the nerves.

While we were walking, the sound of anklets was being heard. When we stopped, it was also stopping. Meanwhile, it appeared that there was an ashramam in the fields there and a village nearby. Chandaalas live outside the village. We were wondering how an 'ashramam' had come to be there.

When we reached the ashramam, the sound of anklets stopped. We had an intusion that a great spiritual experience was going to be experienced. Meanwhile, one 60 year old Maharshi with divine glow come out of the ashramam. Next, one 30 year old 'yogini matha' came out. They both took us inside with honours. The Maharshi started telling.

"My name is Vedanta Sharma. I was initially a resident of Peethikapuram. Now I am being called Bangaraiah. Her name is Bangaramma. By birth I am a Brahmin. She is by birth a leather woman. We have Mathangi Peetham in our house. We are worshipping Mathangi, one of the 'Dasa Maha Vidyas' here."

I shivered. He says he is a Brahmin. She is said to be a Madiga woman. How can their marriage be bound by dharma?

We were given fruits and tuberous roots for eating. Bangaraiah said, 'Sirs! When Arundhathi requested Vashishta to marry her, the Maharshi said that she should not object to whatever he did to her body. She agreed. 'Rundhanam' means objection. Maharshi burnt her seven times and brought her to life seven times. Even then, she did not object. So, she became 'Arundhathi'. The Maharshi took her as his 'dharma patni'.

When I was in Peethikapuram, I got married three times. Three wives died. I was upset for my fate. Sripada humourously used to say 'Thaha! I saw another 'mamma' (grand mother) for you. If you take her as 'dharma patni' without marrying, I will grant you a higher janma'.

Bapanarya was the Chairman of Brahmana Parishad in Peethikapuram. The Brahmins requested to arrange a conference of Veda Pundits under the Parishad. It was thought that some decisions had to be taken about dharma karmas after discussing some subtle points. It was decided

to invite pundits from distant places and from agraharam also. The responsibility of selecting the invitees was given to me.

Sripada, after 'upanayanam', did not recite the Veda lessons, even one day. He never sat with his father or grandfather and learnt 'santa'. But if anyone asked to say a particular 'pannam' for testing, he used to say that immediately. Sripada knew everything that Bapanarya knew. He knew not only Veda, but also Vedantam and the secrets of Veda also. So I decided to invite Sripada also to the Parishad.

But the plan of the Brahmins was different. Grand arrangements were being made for the conference. The dharma shastra would be discussed thoroughly. They wanted to condemn Sripada's behavior and citing it as the reason, resolve to ex-communicate Appala Raju Sharma and Bapanarya from the caste, and send the resolution to Shankaracharya, get his permission and to drive those two families from Peethikapuram. When they told me their plan, I also joined them. I developed a strong desire to become the Chairman of Brahmin Parishad.

Sripada used to go to the house of any caste person as He liked. He used to behave as a free person. In the same Peethikapuram, there lived a charmakara couple by name Bangaraiah and Bangaramma. They used to have a strong desire to see Sripada and talk to him.

All of a sudden, Sripada asked for leather chappals. His age was 14 years then. His family members declined saying that Brahmins should wear only wooden footwear and not leather footwear. Sripada's desire reached the charmakara couple through somebody. They thought that they would be blessed by giving leather chappals to Sripada. Suddenly Sripada appeared in their house. Measurement of his divine Sricharanas was taken. Bangaramma told Sripada, 'Maha Prabhu! I would like to stitch chappals to you with my skin.' Sripada smiled and disappeared. We had a good cow in our house. It suddenly had some disease and died. The skin of that dead cow was cleaned and processed by Bangaraiah and Bangaramma couple. With that they made chappals. Meanwhile the conference of Veda Pundits started. Discussions on Adishankara started. Adishankara did argument with Mandava Mishra in Kasi and defeated him. Ubhaya Bharati Devi said that the test was not complete till he defeated her also. Ubhaya Bharathi Devi questioned on the subject of 'kama shastra'. Adi Shankara's knowledge was 'zero' in that subject. So he asked for 6 months time. He thought that he should learn the subject without breaking dharma. Meanwhile, one king died. Shankara entered the body of Maharaja through his 'parakaya pravesa vidya' (ability to enter another body). He told his disciples to protect his physical body carefully and in case of emergency to come to the King's palace and let him know the thing in a sign language. The queen noticed the new change in the King. She learnt that the 'atma' of a great mahatma entered her husband's body and attracted her husband's chaitanyam in the 'praanamaya jagat' back into the dead body. While her husband was enjoying the conjugal pleasure, that divine atma was getting the knowledge of the

experience, remaining as a witness in the body. She also learnt that only as long as that divine atma stayed in her husband's body, her husband's 'praanamaya' chaitanyam would remain in the body. So she ordered to find out if any dead body was lying in the town without being burnt and to burn it immediately. While Shankara's body was being burnt, his disciples indicated this to Shankara present in the King's body through yogic language. Adi Shankara got back his burnt legs and hands by the grace of Sri Laxmi Narasimha.

Sripada's wonderful talk in Brahmana Parishad

The Sripada questioned the Parishad, "You are telling that 'atma' stays in one body at a time, and after leaving the body will enter the new body. Then I am asking one question, Can an 'atma' staying in three or four bodies simultaneously destroy its karmas of 3 or 4 janmas.

The people of the parishad said, 'This is a difficult thing to answer. There were no examples of such things happening before.

Sripada said, "Why? You do not know that there were examples before. Devendra was born as five Pandavas because of curse and Sachi Devi was born as Draupadi and became their wife. Even though Sachi and Purandara were born on earth, their root 'tatwam' remained in the heaven. Arjuna got the bed pleasure with her. She used to discuss political matters with Dharmaraja. She used to cook tasty food and feed Bhima like a mother. Nakula used to see her as Laxmi. Sahadeva knew the past, present and future and he used to be restless and always wanted the things to move fast leading to war quickly. So Draupadi used to behave with great patience with him. The dharmas of Gods and the dharmas of humans are different. The dharmas of animals are different. They should not be mixed."

I said, "Many strange things might have happened in the times of puranas. In the present times, such things are not happening." Sripada's sharp looks fell on me and He said addressing me. 'You married three women. All the three died. Did they have three 'atmas' or single 'atma'? When it is accepted in dharma that a man can marry three women, is it an accepted dharma for a woman to marry three men? What actually is 'atma'? What is the dharma of 'Dampatyam'? I said, 'a man can marry any number of women, but a woman has no such right.'

Sripada said, 'Oho! You are greater than the lord of the universe. Mandodari was a great 'pativratha'. When she was the wife of 'vaali', her body molecules were different. When she was the wife of Ravana, her body molecules were different. When she was the wife of Vibheeshana, her body molecules were different. As 'atma' has no 'vikaaras' and has no relation to anything external, it is pure and most sacred. When she was the wife of 'vaali' having the main quality of 'Tamas', she behaved and performed her responsibilities accordingly. When she was the wife of Ravana with

'Rajoguna' as the chief quality, she behaved in accordance with it. When she was the wife of Vibheeshana with 'satva guna' as the chief quality, she did her responsibilities as such.'

I could not answer. Later after thinking, I said, 'Sripada! If we accept what you said, having many husbands also has to be accepted.' Sripada said, 'this is Kali Yugam. Many 'in between' races also are emerging. The animals, birds, trees and insects also are getting human birth. They have different relationships according to their respective natures. When relationships are happening against dharma, mixed castes are forming. At the end of Kali Yugam, they will certainly perish. The demonic powers are responsible for the formation of these mixed castes. So, the demons have to be destroyed. Once a demon (asura) is destroyed, he can not get a birth again. But instead of one demon, ten demons are taking birth in his place. Only relations accepted by dharma remain. So, everyone has to follow the caste and gothras and dharmas of 'varna ashramas', compulsorily.

Some divine atmas also will be coming. They have only one atma. When atma is born as man, its Shakti will be born as woman. Theirs is called divya dampatyam (divine marriage). Such divine atmas are there from the beginning of creation. They will be there at the end of creation also. They will be in oneness (sayujya) with Parashakti-Parabrahma's form.

You are born as Vedanta Sharma, a Brahmin and Bangarayya, a charmakara (madiga) at the same time. Your stree Shakti (female form) is born as, your three wives recently died, cow and Bangaramma, wife of Bangaraiah, at the same time. The chaitanyam of your dead wives and the chaitanyam of gomatha, merged now in the chaitanyam of the madiga woman Bangaramma. The chaitanyam has to go to its root tatwam from where it has come. The secret of creation is very deep. Even the seven rishis do not have enough power to know it. Bangaramma's body has been surrendered to Bangaraiah. So you live with her without transgressing dharma. You should not get any bodily pleasure from her. Being in the place of dharma, I have taken this decision. When we come into 'Prakruti', we should follow the prakriti dharmas and morality. Bangaramma told me that she would make chappals with her skin and give them to me. I agreed. When she was existing as Bangaramma, without her knowledge she was also born as gomatha. Without her knowledge, she was also born as your three wives. When chaitanyam has been divided into three or four parts, each part thinks that it is the only one in a particular body. It can not recognize the oneness of all those parts. 'Kale Pancha Sahasrani Jayate Varna Sankaraha'. The meaning of this sentence is this only. Intermixing of 'caste' was not mentioned. Intermixing of 'varna' was mentioned. When there is intermixing of caste, one has to go into lower births. When there is intermixing of varna, new race will emerge with new power. That new human race, in course of transformation, will get divinity. There is a need for divine race to emerge on this earth.

I know the real intention of this Brahmin parishad. You have a bad intention to excommunicate my father and grandfather from Brahmin caste. So I am expelling you, Vedantha

Sharma, from Brahmin caste. From today you will be called by the name Bangaraiah.” The entire parishad was stunned. While everyone was looking, one light form came and entered me. Again Sripada said, ‘In front of your eyes, Bangaraiah’s atma jyothi merged in Vedantha Sharma. You now decide whether he is a Brahmin or Chandaala. You tried to expel us from caste and be in the good looks of Shankaracharya. What will Shankaracharya do to me? I was born in front of your eyes, grew up and without learning anything from my father or grandfather, I am able to chant the Ruks in the Vedas. I am giving darshan at different places at a time. Why do I fear when Shankaracharya comes. I will grace him by giving darshan as Sri Sharada Chandra Mouleeswara, whom he worships. He will have to accept me as God. Then his decision will be much more painful to you. Kshatriya Parishad and Vysya Parishad will not accept your decision. If they stop calling you for ‘Pourahityam’, ‘Karma Kandas’, and ‘Sambhavanas’, you will have to starve along with your children. If you quarrel with me, you will be ruined in all ways. I am telling that the dharmas of all ‘ashramas’ should be performed. People of all 18 varnas should live happily. You perform the ‘dharma karmas’ competently and take part in establishing dharma. Otherwise you will face troubles and losses. I will be peaceful. But you will fall into troublesome situations. When transformation is going on in prakruthi, there are only two methods. One is ‘setting it right’. Second one is ‘let someone set it right’. Plenty of time will be given for setting things right. If you are not accepting to set yourself, it is like inviting ‘ruin’. I will establish dharma even by ruining.’ Thus he talked curtly.

Having no other option, I took Bangaramma, travelled, many villages and reached this place. We installed Mathangi Devi in this ashramam and are living.

Sripada while going to Kurungadda by this way, came to our ashramam and blessed us. He said, ‘After leaving the body, you will be born again as Brahmin according to the debt relation. Bangaramma will take ‘sudra’ janma, according to the debt relation. Then you will become husband and wife. You will have children. Your children will get the fortune of worshipping me in Kurungadda. May you have all happiness.’

Sir! This is my story.’ Thus he explained to us their story as related to Sripada. He said again, ‘Sripada told us that you would be travelling this way, you had His anklets and I should take those anklets from you and give the leather padukas to you.

We worship Mathangi Devi, daughter of Mathanga Muni. If this great Mother is worshipped, the bliss of marriage will be great. She is also called by the names ‘Raja Mathangi’ and ‘Karna Mathangi. Once Sripada come to our ashramam physically and gave darshan. At that time, Bangaramma was warming the milk. We had a darshan that the ‘gomatha’ from whom these ‘Charma Padukas’ (leather chappals) came, passed in front of us moving its head. Sripada took milk from us. He said that the idol of Mathangi we were worshipping would reach many yards deep under the Oudumbar tree in the Maha Samsthanam that would be established in His name. He called

Bangaramma and said, 'Amma! Your husband is a capable person. In the coming next birth, you will have all happiness with him. I readied a 'golden bottu' for you. I got made a most auspicious Mangala Sutram for you. They are safely preserved in Hiranyalokam'. In your next birth I Myself will perform your marriage and grace you.'

Sirs! You have heard our story. Always chant '**Siddha Mangala Stotram**'. You will certainly receive the grace of Maha purushas. Siddhas, Maha Siddhas, Maha Yogis all are like the hands of Sripada. Sripada will fulfill His 'will' through them. Once, He gave us dharshan as Raja Mathangi Devi and graced us. All this creation and all its secrets are in His hands. You always remember Him. Do his dhyana and worship Him. He Himself is all siddhis. He will protect you like mother. Sripada's love on His devotees is more than the love of a crore mothers.

End of Chapter 36

*******Victory to Sripada Srivallabha*******



Chapter 37

Description of Chinna Mastha Devi

We took leave from Bangaraiah and Bangaramma couple, took the leather 'padukas' and continued our journey. While going through a forest, we took rest under a Banyan tree. Meanwhile, some 'yogini ganas' came there. They saw us and said, 'This is the time of 'gandra kattera'. You should not have come to this area. Here we worship 'chinna mastha Devi'. She is very secretive. Entry of men is prohibited. Moreover this is Deva Bhumi (land of Gods). No one who comes here go out with life.' Our lives went up in the air. Meanwhile, one highly lustrous 'yogini matha' came there. Her eyes were like balls of fire. The yogini ganas who came with her, brought 'chinna mastha' devi in a basket. The yogini matha told yogini ganas. 'Anyway they have come. Give them sarees and blouses to wear.' They gave us sarees and blouses. Our clothes were thrown into the 'agni kundam' lighted there.

After wearing sarees and blouses, changes occurred in our bodies. The masculine features of our bodies disappeared. Big breasts developed. The sex organs also changed. We got the bodies of women. Our nature also changed into that of women. Our voice also changed into female voice. We were given new names by those yogini ganas. They were calling me Shankaramma and Dharma Gupta as Dharmamma. We were given meat to eat and alcohol to drink.

We have heard that there would be 'Marlapuli' which roams around as human being during day time and as a big tiger in the nights. But we never imagined even in dreams that this type of worship existed and yogini ganas would change men into women at 'will'. 'Kaagadas' (torches) were lighted. Frightful dances were being performed. 'Yogini Matha said "Kabandham is the head of the world which is subject to transformation. That Shakti is called 'Chinna Mastha Devi'. In this world, growth and destruction keep happening always. When destruction is reduced, the level of development increases. Then Bhuvaneswari Devi will manifest. If destruction increases, the level of growth is reduced and 'Chinna Mastha Devi' takes importance. That great Mother's form is extremely secretive. One day Parvathi Devi went to Mandakini river with Her companions. After bath, She was distressed by hunger. So, She became 'Krishna Varna' (block coloured). Her companions asked for food. She asked them to wait for some time. After some time, they asked for food again. She asked them to wait for some more time. This happened several times. Then that Maha Devi cut Her own neck with Her sword. Three streams of blood flowed from it. Her companions drank two streams and Devi Herself drank the third one.

In the midnight, upsana of Chinna Mastha Devi will give good results. She should be worshipped for conquering enemies, to arrest enemy groups, to acquire kingdom and to get salvation. The sides are the clothes for that Great Mother (Maha Thalli). There is Yoni chakram in

Her umbilicus. Two companions having Krishna (Tamas), Rakta (Rajas) qualities will be always with Her. She lives even after the head is severed. This is the symbol for complete 'antarmukha' in the yoga language. People do dhyana of Chinna Mastha in Manipoorakam which is the place of Agni. She was the Upasya Devatha of Hiranya Kasyapa.'

All this was frightening and wonderful to us. Meanwhile it became midnight. There was a lot of uproar with strange drum beats, dance, music and songs. Yogini ganas decided to sacrifice two good women. They thought that, we two, being accessible, were suitable for the purpose. They tied neem leaves to our necks. They put big kunkum bottu on our forehead. With highly sharp swords, they severed our heads. While blood was flowing heavily, the yogini ganas were drinking that with madness. Our heads were thrown to one side and the trunks to the other side. Still we felt we were alive. It was very painful with burning all over the body. We thought that we got sacrificed for the most despicable kshudra vidya of these Yogini Manis.

Gradually, we went into sleep. In that sleep state, we saw some light with a vague form. As the light was nearing us, we felt that the yogini ganas were merging into the air. Our heads and trunks were again glued together.

Two or three 'ghadiyas' before sun raise, we got up from sleep. We were having sarees and blouses on us. Our female qualities started disappearing. The male characters started appearing again. In the place of our burnt clothes, new clothes were seen there. After finishing bath and morning chores, we wore the new clothes.

Meanwhile a new traveler joined us. He said, 'Sirs! What all you saw yesterday night was a type of 'yogic event'. It was an extremely secretive yogic event. The 'female aspect' in your bodies has been purified. In every body, both the purusha tatwam and stree (female) tatwam will be there. Unless these two are purified, yogic power will not flow from the universal chaitanyam. The universal chaitanyam will be flowing into your bodies as much as necessary. Atma has no difference between men and women. That is the basis for these two tatwas and is also beyond both.

By the grace of Sripada Srivallabha, you received unparalleled grace by the exordinary yogic event by yogini ganas. The sushumna path, which was very difficult to open, got opened for you. What else you want? The reason for your extreme fortune is the fact that Sricharana's leather padukas are with you. You got released from the chaitanyam of leather bodies and got connected to the divinity, the flowing form of chaitanyam. Sripada's leelas are known to Him only.'

End of Chapter 37

*******Victory to Sripada Srivallabha*******

Chapter 38

Explanation of Bagala Mukhi worship

While we were travelling towards Peethikapuram, we came across one Bairagi. He was sitting at the root of an aswatha tree. His eyes were glowing. When we went to him, he asked 'Are you Shankar Bhatt and Dharma Gupta?' We said 'yes'. He asked us to take rest for sometime under that aswatha tree. He also asked us whether we had the leather padukas of Sripada Srivallabha. We said 'yes'. He said, you give those leather padukas to me and take this gem (mani) of kalanagu. We agreed.

We questioned him. 'Sir! When I wanted to write Sripada's divine story, Sricharana's devotees were meeting me and each one was telling one incident that happened in one year of His life. What is the reason for this?' The Bairagi said, 'Sripada is the combined form of Aadi Bhairavi and Aadi Bhairava. He is also the Kaala Bhairava who rules 'kaalam' (time). Kaala purusha is not different from Him. He is the form of Maha Kaala.

He only knows when and what incident will happen. So any jeevi bound in place and time can not recognize the sankalpam of Sripada. Playing with place and time is like a 'ball game' for Him. Jeeva's order of development, the nature of the respective jeevas, their dharmas, their karmas and their results and influences are all under His control. People who boast that they are great pundits, can be changed by Him into ajnani's in a moment. He can change a great 'ajnani' into a great pundit knowing Vedas and Vedantas. His avathar is yoga rich. To recognize Him as an avathara purusha and Datta Prabhu, one should have his heaps of sin burnt. Heaps of merit should be lying with him. This is an ordinary rule. But if one gets his grace, He will save His devotees ignoring these ordinary rules. He does leelas every moment. People who study Srivallabhas Charitamrutham, will have spiritual progress in an orderly way. That is why you were being told only one or two incidents in each year of His life, that too in an orderly fashion. This is an inherent part of His divine leelas. It is a mistake to think that He took avathar only for the progress of this Bhugolam. Many crores of brahmandas are being created, sustained and annihilated every moment. The process of transformation of all of them is in the hands of Sripada. Crores and Crores of brahmandas will be getting progress and destruction in the corners of His eyes. This is His real tatwam. The 'para' tatwam which has no form and which can not be known in what state it is when not expressed, has manifested in a human form in Peethikapuram. This itself is a divine leela. After manifesting, where is the end for His leelas? The jnana of Vedas is limited. His power is endless, grace is endless. He is present in all places and in all times. He is the truth for the truth, jnana for the jnana. He is 'Maha anantha' which can not be reached by 'Anantha'.

Upasana of Bagala Mukhi

In reality, I belong to Bangala Desam. I worship Bagala Mukhi. She is one of the 'Dasa Maha Vidyas'. People who want destruction of enmity at individual level, worship this Devi. She is the 'killing power' (samhaara Shakti) of Parameswara. For people who live righteously and remain as one in mind, speech and actions will have vak siddhi. If they say something, it will become true. There are three types of speech Para, Pashyanthi and Madhyama.

In Satya Yugam, one frightful storm came to destroy the entire world. Vishnu Bhagawan was upset seeing the danger to Jeevas. When He did penance Srividya Mahadevi expressed as Bagala Mukhi and manifested to Srimannarayana and made that storm immobile. Some people think of Her as Vyshnavi Devi. She manifested on Tuesday on the Chaturdasi (14th day of lunar month) in the midnight. She is the form of 'Sthambhana Shakti' (the power that immobilises the enemy). Because of Her, Aditya mandalam (solar system) is existing. Similarly the heaven also is existing. She can grant worldly pleasures and also other world's pleasures. She will immobilize the 'dark powers' which cause ill luck and bad powers which cause turbulence in sadhaka's life. Thus she gives assurance to the spiritual progress of sadhaka. She is also called by other names like Badaba Mukhi, Jaataveda Mukhi, Ulka Mukhi, Jwala Mukhi and Bruhadbha Mukhi. Initially, Brahmadeva did upasana of Bagala Maha Vidya. Brahma Deva saw this Mahadevi in Tirumala in the form of Bala and worshipped. Brahma also worshipped this Murthi as Sri Padmavathi Venkateswara and started the Brahmotsavas. Brahma Deva taught this 'Maha Vidya' to Maharshi Sanaka and others. The most important one who worshipped this Bagala Mukhi after Brahma, is Vishnu. After that, Parasurama also worshipped her.

I came to Peethikapuram while roaming sacred places. I had darshan of Sri Kukkuteswara Devasthanam. There I saw a cute boy. The boy told me. "I know that you have come from Bangala Desam. I was tied up here in this temple in the form of Swayambhu Datta for a long time till recently. It was extremely sultry. I was not able to breathe properly. So I requested the priests to do 'upacharas' to cool me. They declined. Having no option, I said I would go out. They said, 'You don't go. We will throw you out'. So I came out just now.'

I understood the inner meaning of His words that He was indeed Datta Prabhu, He was not being worshipped with proper devotion, the Brahmins were allowing 'untouchables' inside the temple, and that Sri Datta Prabhu Himself took avathar to save the down trodden and people in distress.

I requested Him to give darshan to me in the form of my chosen Goddess. That Maha Prabhu smiled. I had darshan of Bagala Mukhi. My bodily eyes could not see that great luminescence. I fell unconscious. Some people there, with pity, put me on a mat under the shade of a tree. Really it was not unconsciousness. He gave me the experience of Brahmananda. Experiencing that 'divine

ananda', I lay there for 8 days. There was no pulse beat or heart beat. The people in that village were not able to understand my situation.

About Bairagi

My episode caused an uproar in Peethikapuram. Rumour spread that some Brahmin bairagi entered Sri Kukkuteswara temple and had darshan of Swayambhu Datta. As he was a Kshudra Mantrika, he applied his kshudra Shakti, on Kukkuteswara and Swayambhu Datta. Because of Archaka Swami's (priests) austerities, the power had not decreased and it gave opposite result and this bairagi was lying unconscious without heart beat or pulse beat.

Commonly rumours spread fast. The people there were very clever in projecting truth as untruth and untruth as truth and make others believe. Sripada Srivallabha who manifested among these clever people, was much more clever than them. He was enjoying the things happening there. He is an eternal enjoyer and divine enjoyer.

Archaka Swami's greatness increased tremendously in Peethikapuram. Rumours spread that, because of their austerities, one 'kshudra mantrika' became unconscious and lying like a dead body, if they followed them, all the troubles would go and if special 'pujas' were done through them, one would get great merit. 'Pujas' were being done by Archaka Swamis. Brahmins were being given great 'sambhavanas'. Meanwhile, there was a disturbance among Archaka Swamis. They were struggling hard physically doing 'pujas' to Swayambhu Datta and Kukkuteswara, so they were being given great 'dakshinas' along with different types of Swayampakam (giving uncooked raw food materials). But when they kept the money in boxes in their houses, it was disappearing by morning. Because they had promised to do 'archana' on behalf of everybody, they had to do the 'pujas' compulsorily. Moreover, though they were being given food materials of different kinds and they were eating more than previously, they were becoming weak. On one hand, they became weak and on the other, their money was disappearing.

If they expressed their plight, they would be in trouble. When there was a strong rumour that they follow great austerities and they were great mantra and tantra scholars, it would be insulting if people came to know that they came under the influence of 'yakshini' and were losing their money. So they did not say anything and kept it to themselves.

They decided to know whether the bairagi, who was unconscious, was really dead or alive. This thing was brought before Bapanarya. Bapanarya examined the body of the bairagi and said, "he has not died, He also has not become unconscious He is in a type of 'samadhi state'. Some people thought that if this bairagi was cremated ignoring the words of Sri Bapanarya, the yakshini dosham would be removed. Some others said that if the body was cremated, the bairagi's powers would increase and he would create more troubles. Only because of Sripada's wonderful 'will', my body was not burnt.

After 8 days I came into external consciousness. Sripada with His divine hands touched my head. No Brahmin was giving me 'bhiksha'. Arrangements were made for my accommodation and food in the house of a 'golla' in Sri Peethikapuram. As I did not insist on caste limits all the gollas (people belonging to yadhav caste) became dear to me. Among them, there was a woman by name Laxmi. Her husband used to look after her with loving care. He was the chief among the 'gollas' and also used to be like a judge if there were any disputes among them. Though he was young, he was a learned person. So he used to read the papers related to properties, distribute according to what was written there, and do the writing works related to the lands. So their caste people elected him as their chief though he was young. His wife Laxmi had all the qualities of a 'pathi vratha'. She lost her husband 4-5 years ago.

Because I knew the greatness of Sripada, I told Laxmi that she would be benefited if she had some relation with Sripada. Meanwhile, the cow in Venkatappaiah Shresti's house stopped giving milk. So Laxmi used to bring milk to Shresti's house. Sripada used to come to Shresti's house frequently. The moment He said that He was hungry, Venkata Subbamma would give hot milk to Sripada. She used to give, cream and butter also. When Laxmi brought milk to that house, Sripada would say that he was more hungry. Venkata Subbamma asked Laxmi to bring some more milk. If she brought more milk, she would have been left with less milk at her house and she would have to drink watery butter milk. Even then, being a generous woman, she started selling the remaining milk also in Shresti's house.

The story of purana pundit

Meanwhile, one pundit came to that village who gives 'pravachanas' (lectures) on puraanas. Arrangements were made for 'pravachanam' outside the temple in the large empty place. The Brahmins said that 'pravachanas' were meant for 'sudras' and not for them and that there was no purana which they did not know. Sri Bapanarya, Shresti and Varma said that they would give some money from their side to the pundit.

It was agreed that all sudras would come to hear purana. It was announced that they could give some 'sambhavana' to the pundit. Some of the Brahmins suggested that half of the money that came as 'sambhavana' should be given to the parishad and the other half can be taken by the pundit. Sri Bapanarya said, "This is called Mushti in Mushti – Veera Mushti. You do not want to hear the puranas. Moreover, you are trying to snatch the hard earned money of that pundit. If you do not change your behavior or the way of thinking, you will have to face serious punishments in future by 'kaala purusha'." Thus he admonished them.

Arrangement was made for the purana pundit for food at Bapanarya's house. Before the 'pravachanam', Laxmi would give hot milk to him. He would drink that milk and start the purana pravachanam. Sripada, being the inner being in all, knew everything. That purana pundit was a

great jnani, a great yogi. With his yogic powers, he could find the 'other forms' taken by his 'atma'. He attracted their chaitanyam into him.

He found his atma in a 4 month old boy in the house of a Brahmin jameendar. When Laxmi gave milk to him, he looked at her with yogic vision and found that his atma would be her husband in her next birth. That meant that small boy would be her husband in her next birth.

All the 'purusha' (male) forms of his atma already merged in the 'root tatwam' present in him. When he looked with yogic vision if there were any woman form left, he understood that the 'root tatwam' for his 'woman' forms was Laxmi. Moreover, all his women forms had already merged in her.

Laxmi liked her husband very much. She understood that her husband's chaitanyam did not leave his 'bhutha sareeram'. Many times she saw that her husband's form standing near him. To cross the 'Viraja' River, people do cow donation. She learnt that gomatha also took her husband across the Viraja River, and again took birth as another cow on earth. The reason was she had darshan of gomatha also. The chaitanyam of Laxmi's husband already merged in the root tatwam of purana pundit. This was known to Sripada who was omniscient.

But that pundit came to Peethikapuram for a purpose. He wanted to destroy the debt relations in Peethikapuram and also destroy the 'karmas' of other forms, which his atma took, by his yogic powers. After doing that, he wanted to merge in Parameswar. Thus, if he merged in Parameswar, the months old jameendar's son would die. In that case, if Laxmi, after completing this 'janma' took another birth, she would remain unmarried because that Brahmin boy whom she was to marry would have already died by then.

But Laxmi had a strong desire to have another birth. So after leaving the body, she would have to be born in a good Brahmin family. The jameendar's months old child had to grow. Laxmi was innocent. Without knowing, she practiced the 'artha nareeswara yoga'. All this was Sripada's leela.

The drama of 'purana pravachanam' ended. The pundit received 'sambhavana' from sudras. Laxmi was born as sudra. The pundit thought that, by taking the 'sudra donation', his debt relation with sudras was cleared. If there was any karma debt remaining, he wanted to burn it in 'yogagni'.

He thought by eating food in Bapanarya's house, the debt related to Brahmin birth would be cleared. To give sambhavana to that Maha Yogi, Bapanarya went inside the house. Meanwhile, Laxmi came to Bapanarya's house, one cow in Laxmi's house gave birth to a calf. So she brought 'junnu milk'. Laxmi had high devotion towards Sripada.

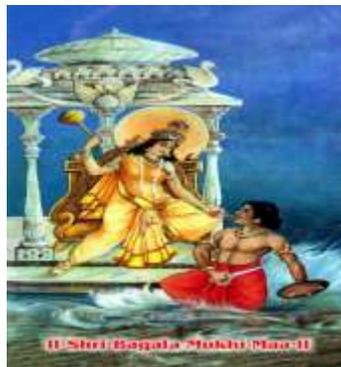
Bapanarya gave 'sambhavana money' to the pundit. Pundit asked for leave to go, Sripada said, "Everybody has given you leave. But two people are declining to give leave. I know the

calculations very well. You can not leave this Peethikapuram without deciding how much debt is left, how much has been paid and other things and ultimately saying 'Ram-Ram'."

The Brahmin pundit was disturbed. He had heard that Sripada Srivallabha was an avathar of Datta. Sripada told that Brahmin 'My Dear! This Laxmi is innocent. She will live only for a few years. What will be her fate after death? You were born as Brahmin in 'jnana form', and as Laxmi's husband golla in the 'ajnana' form. Laxmi shared difficulties and happiness with you in the form of 'golla'. After taking your 'golla' chaitanyam across 'Viraja' River, the gomatha came back to Bhuloka freely. Laxmi with her 'premaagni', kept her husband's chaitanyam with her. This chaitanyam in the form of a 'golla' woman, after leaving the body in a few years, will change into Brahmin chaitanyam. That means she is a 'Brahmani' present in the form of a golla woman. You are a golla present in the form of a Brahmin. I know your 'karma' relations very well. I, being the form of Padmavathi Devi blessed her, who will take birth in future as Brahmani, with a golden bottu. I created her mangalyam also and preserved it in Hiranya Lokam. A wife's relation to her husband will break if the relation with gold is broken. So I safely preserved her 'mangalyaabharanam' in Hiranya Lokam. If your chaitanyam is withdrawn from that months' baby boy, any demon can occupy that body and do bad deeds. So don't withdraw the debt and karma relation from her by taking suvarna (gold) danam from her. You still keep that. In the next birth, you become ideal couple and become my devotees and fulfil your lives.' Thus he blessed. My Dear! In this way that month old baby boy will grow and become an adult. Laxmi will be born as Brahmani and becomes his wife. Sripada's leelas are wonderful."

End of Chapter 38

*****Victory to Sripada Srivallabha*****



Chapter 39

Meeting with Nagendra Shastri

After receiving the 'gem' of Kaala Nagu, we continued our journey. We were very eager to visit Peethikapuram.

The form of Kaala Nagus

On the way we received the hospitality at the house of a Brahmin. That Brahmin's name was Nagendra Shastri. He knew 'mantra shastra'. Many Nagu snakes (cobras) would be roaming in his house. But they would not harm anyone. They would look after the cobras as their own children. They would be crawling on their bodies freely. Divine cobras will have 'gems'. He did Nagopasana (worship of cobras) for many years. He prayed to Naga devatha for a 'gem' for the purpose of worship.

The effect of Nagamani

Nagendra Shastri said, 'My Dear! Today is a very good day. I went to Sri Peethikapuram, when Sripada was 15 years old. I visited 'Pada Gaya Kshetram'. I saw one Nagu in the neck of Swayambhu Datta. It had a 'gem' on it. Nagus which rule kaalam (time) are called Kaala Nagus. They will certainly have 'gems'. That gem will be emitting divine light in the night. They will have kundalini Shakti. It is common for them to be in 'yoga dhyana' always. In addition to humans, Nagus also will have different states. Kaala Nagus are normally not seen by humans. The nagamani present on the hood of kaala nagu will have the power to remove the inauspicious vibrations coming from 'Angaraka' planet. Those inauspicious vibrations get merged in the 'nagamani' and from that, auspicious vibrations will emerge. These vibrations cause auspiciousness to those being teased by 'Mangala graham'. When Mangala planet is not in proper position in the horoscope, one will have struggling experiences in life. Enmity among householders, enmity with relatives and friends, the burden of loans, girls not able to get married or remaining as a spinsters throughout life, not having children after marriage, and not able to do any work even if having high talent, will be happening.

After having darshan of Swayambhu Datta, my desire to acquire a 'mani' of Kala Nagu intensified. My hope was that I would be having high advancement in all stages of life if I got the 'mani'.

The greatness of Sripada's Paadukas - The rules of Naga Dosha Nivaarana

I was passing through the area of Narasimha Varma's house. Sripada Guru Saarvabhooma was playfully watering the trees in the front yard of the house. Sri Narasinma Varma was making a gutter around the trees for preventing the water flowing out. There was an Oudumbar tree in their front yard. While digging around the base of Oudumbar tree, he got copper paadukas with the foot

prints of Sripada. The padukas were of the size of feet of a 16 year old boy. I heard 'Nagendra Shastri! Come here.' With surprise, I went to Him. Varma washed the paadukas with coconut water. They were kept at the lotus feet of Sripada. Varma thought that they would be given back to him for the purpose of worship. But, Sripada's 'will' was different. He gracefully gave those padukas to me. He said, 'Nagendra Shastri! You establish a Nagendra Peetham and worship these padukas. You have a desire for a long time to have a gem (mani) of Kaala Nagus. I am pleased with you. I am the one Mahaswami, whose lotus feet are worshipped by Kaala Nagus always with their divine gems. These are my divine padukas. You keep worshipping them. People tormented by diseases will come to you. If you worship these 'padukas' and give them the 'thirtham' they will be relieved of their suffering. All types of 'Naaga Doshas' will be destroyed. While Nagadosham is being pacified, the dakshina given should contain the money from wife, husband or parents. This rule should be followed meticulously. While a male person is giving dakshina for removal of Naaga dosham, he should take some money from his brother-in-law or father in law and add it to the dakshina. If a woman gives dakshina for removal of her Naaga dosham, she should get some money from the people of her husband's birth house, and add it to dakshina. If wife and husband both donate for the removal of Naaga dosham, the money from the birth houses of both should be added to the dakshina. Husband should give from his own earnings and wife from her 'stree dhanam'. If an unmarried woman donates for removal of her Naaga dosham, she should give money taken from her father and also from her maternal uncles. Only in this way Naaga dosham will be completely removed.

Once, tormented by the demons Shumbha and Nishumbha, the Gods reached Himalayas and praised Hymavathi. Then from Gouri Devi's body Goddess Kousiki emerged. When Kousiki left Her body, Parvathi became black and got the name 'Kaali'. That Kaali wished that She should again change into Gouri. Immediately She disappeared. Parameswara asked Narada Maharshi about Her whereabouts. Narada said that She was there on the north side of Sumeruvu. On the orders of Siva, Narada Maharshi reached Her and prayed. 'Amma! You marry Siva and be happy.' Hearing this marriage proposal, She became angry. From her body a different 'Jaashodasee' form was expressed. From that, Tripura Bhairavi the form of a 'Chayavigraham', got expressed. When Devi is in the form of a destroyer, She cannot perform 'dampatya dharma' because, She will be with anger and agitation. The Kaala Nagus ruling the 'Kaalam' (time) are responsible for causing these anger and agitation. Because I am the form of Maha Vishnu, I have created 'Naaga Manis' through the Trishul. I have given boon that those 'manis' will be worn by Kaala Nagus. In addition, I have blessed that Kaala Nagus will be there as ornaments on the bodies of Siva and Parvathi. Because Hymavathi is my sister, I have made a rule that, unless the money from the birth house is not added, the removal of Naaga dosham will not be complete. My Dear! Nagendra Shastri! Follow my words without fail. Utilize your Naaga Shastra Vidya for the welfare of the world.

The special fruit of Datta worship

In due course of time, Shankar Bhatt and Dharma Gupta will come to you. You give them my divine padukas you worship and take one divine 'mani' from them. There will be a time limit for bodily dharmas, mind and life. Atma is beyond time. As long as the planets and stars are there, the time limits will be there. Development and destruction will be under the control of time. Many brahmandas will be born, develop and remain sustained for sometime and then get destroyed. This is all due to the effect of 'time' (kaalam) only. That time is under my control. Kaala Purusha will be always favourable to those who worship me. Bhuta, Pretha, Pisachas also will not be able to harm people doing Datta 'aradhana'. I am stronger than all the living beings in this creation. Jeevas will get strength from me and progress. If they become arrogant with ego, I will withdraw my strength from them. Arrogance and ego are responsible for all untoward things. People who worship me and remember me always will remain satisfied and happy.' Thus He explained.

That Maha Purusha arranged food for me at Varma's house. Varma was 'annadana prabhu'. Datta Prabhu is very much fond of annadaanam. He will be upset if any jeevi is hungry. He is well wisher of all bhutas.

After taking leave from Sri Maha Swami, I went away. I built an ashramam in this place. I will be teaching the dharmas of varna ashramas to all people coming to me.

Meanwhile, my wife died. I was upset. The wife of a barber died of a snake bite. Because of my Naga Vidya, I called the snake back and got the poison removed. But the barber's wife did not like to enter the body again. She wanted to roam freely in the 'praanamaya jagat' and possess people and derive pleasure while they were suffering. The barber prayed me to bring his wife back to life. I told him, 'I will put the atma of my dead wife into her body. You should treat her as mother.' He agreed.

The atma of my dead wife was put into the body of barber's wife. That means, my wife came back to life. That barber's wife was a cruel and arrogant woman. All the nerves in her body were impure. To stay in that body was very unpleasant to my wife. Her body was burning with pain. She was praying repeatedly that she should be taken out of that body.

The elders in the barbers community in our village met and resolved like this. 'One Brahmin by name Nagendra Shastri brought back the dead wife of a barber to life. He is having illicit relationship with her and deceiving the barber. This should be told to the neighbouring Brahmins and get him excommunicated from Brahmin community. As a compensation, out of the money that comes with mantra tantras, three fourths should be given to that barber and only one fourth should be retained by Shastri.'

My situation became troublesome. No body was listening to what I said, even though I explained everything. The barber's dead wife possessed some women and was telling that she was the wife of Shastri and she was the 'prethatma' which left the body and it was the responsibility of elders in the barber community to stop the cruel deeds of her husband. They all became agitated and were threatening that they would kill me as well as the barber woman.

I surrendered to Sripada. Sripada said, 'merely being the husband, you should not order your wife to enter the body of barber's wife. Moreover, you should serve the distressed people with your 'mantra shastra vidya' without expecting any return. You should not be greedy for money. You should take whatever is offered happily by them.' I followed Sripada's orders. Later my wife left that barber woman's body. That body was burnt.

End of Chapter 39

*****Victory to Sripada Srivallabha*****



Chapter 40

Meeting with Bhaskar Shastri

Wonderful experiences of Shankar Bhatt and Dharma Gupta

We were continuing our journey through different modes of transport, sometimes on foot, sometimes on bullockcarts and some other times on horse driven carts. After travelling a few days, we reached a great kshetram called Tripuranthakam. We had darshan of Tripurantakeswara. I had been experiencing many things. We had Sricharana's divine padukas with us. While we were travelling, it appeared that Shricharana was also travelling with us. While we were making steps, it appeared that they were not our steps, but Sricharana Himself was making those steps entering our bodies. While talking also, it appeared that He was talking through us. While taking food it appeared that He only was taking food residing in us. He appeared to occupy our bodies, flesh, blood, nerves and everywhere. We heard the theory that jeevatma was paramatma Himself. Now we were experiencing that. Sricharana's chaitanyam filled our bodies without having any physical contact. We never had heard or seen such leela.

The Archaka Swami (priest) of Tripuranthakeswara was Bhaskara Shastri. He received us well. He was a resident of Sri Peethikapuram. He was appointed to do worship here. He was a devotee of Shodasee Rajarajeswari Devi. Sri Rajarajeswari Devi, the resident of Sri Peethikapuram and the cohort of Sri Kukkuteswara Maha Prabhu, Herself gave him 'Mantra deeksha' (initiation into mantra) in dream. He requested both of us to be his guests. He noticed that we had Sripada's padukas with us. We kept the padukas in puja mandir. A divine voice was heard from those padukas.

'My Dear! you are all blessed. Bhaskara Shastri should worship these padukas. These padukas, which are in copper form, will change into golden padukas by the power of 'mantropasana' of Bhaskar Shastri. Some great purushas in 'Hiranya Lokam' will take them to Hiranya Lokam and do worship. Later they will be taken to 'Karana Lokam'. Then they will be brought to me to 'Mahakarana Lokam'. I will wear those padukas Myself. Wearing them, I will come to Karana Lokam and bless the 'divyatmas' (divine atmas) there. After that, I will come to Hiranya Lokam and bless the Maha purushas. Then my padukas will have 'Tejomaya Siddhi'. 18 thousand Maha Siddha Purushas will take them in a golden aeroplane to my birth place and install them with Veda Mantras 360 lengths below the surface with divine neerajanam. The divine Nagus having golden yellow luster will worship them daily. 64 thousand yogini ganas will worship them. They keep those padukas on a golden 'simhasanam'. Everyday I will do darbar there with yogini ganas and rishi groups around me. Adjacent to that, there will be Swarna Peethikapuram unseen, with different dimensions. For worldly people only the physical Peethikapuram present on the surface of earth will be seen. Only people with yogic vision can see the Swarna Peethikapuram. My padukas will be established on the surface

of the earth, exactly over the swarna padukas. So, all of you, be happy. In future, many wonderful things happen. My devotees will come like the lines of ants to have darshan of my padukas present in my Mahasamsthan.'

We were very much surprised and happy. Sri Bhaskara Sastri was a great devotee who worshipped Shodasee Rajarajeswari. I requested him to explain us the grandeur of Sri Rajarajeswari Devi.

Sri Rajarajeswari Devi represents 'discrimination'

He said 'My Dear! The chaitanyam of Rajarajeswari will remain located above our thinking mind and our 'will' in a vast area. The thinking mind normally changes into 'intellect'. Instead of that, the Mother will help to turn the mind towards 'discrimination' (the capacity to think which is truth and which is not). Thus She does the purification process. She graces us so that our 'will' leaves the narrow boundaries and develops vastness. Normally, 'power' and 'discrimination' will not stay together. But the grace of Rajarajeswari will see that 'power' and 'discrimination' stay together in us. The divine chaitanyam will have many facets. She will see that our mind opens the door for them. She helps to develop broad mindedness in the world. Her grace is very much essential to have wonderful divine knowledge, to develop divine motherly powers in us and in the whole world and to achieve great works in a stable peaceful atmosphere. Rajarajeswari Devi represents the endless 'discrimination'. If she wants to know, there is nothing which she can not know. She understands all the things, all living beings, their nature, the powers which move them, the dharma of this world and the appropriate time related to it. She has no partiality. She will not have hatred or affection towards anybody. She will consider people, who earned darshan of future by the power of sadhana, as trusted people and will accept them as her own people.

People, who develop this power of Rajarajeswari, will be able to destroy their enemy power with their 'discrimination'. She will give appropriate result. She will not keep any relation with anything in the world and will remain neutral. She will deal with everybody depending on their nature, necessity and capability. She will not force Her 'will' on any body. She will make people who accept transformation, advance forward accordingly. She will allow 'ajnanis' to go in their 'ajnana' path. She will respect the individuality developed by those people. She is not bothered if they are uplifted or spoiled. Her grace is endless and can not be exhausted. In Her looks, all are Her children only. She will consider Asuras (demons) and pisachas also as Her children. Her compassion is not blind unlike that of humans. Though She had endless compassion, She will not leave 'vivekam' (discrimination). She will not deviate from the path ordered by Paramatma. Jnanam is the center of Her power. So, if we get Her grace, we will have 'satya jnana bodha'. To get Her power, we have to follow the 'kathavya deeksha' (committed to duty) and satya sodhana (contemplation of truth). Then only we will be graced by Her.

I became successful in Rajarajeswari 'deeksha', because I was a native of Peethikapuram and became eligible for Sripada's grace. This day is the day of my deeksha. This is the time when I should have been in dhyana. Tomorrow I will tell you in what circumstances Sripada started from Peethikapuram for roaming in the country. Before you came here, Sripada took a small quantity of 'pulihora' I offered. He gives darshan in the form of Rajarajeswari. Take that 'maha prasadam' and you also go into dhyana.'

End of Chapter 40

*****Victory to Sripada Srivallabha*****



Chapter 41

The story of cunning 'parivraajaka'

Shri Bhaskar Shastri told us that Sripada Srivallabha was the combined form of Maha Saraswathi, Maha Laxmi, Maha Kaali and Rajarajeswari. Sripada's Devi tatwam will be understood only by people doing 'anushtanam'.

I asked Bhaskara Shastri, 'I have heard that there are four types of speech as Para, Pasyanthi, Madhyama and Vykhari. Please let me know their explanation.' Bhaskara Shastri said, 'Ambika gets expressed with all types of speech. She will speak through every person. The speech that is heard outside is called 'gross speech'. The speech not heard outside but seen as the movements of lips, is called Madhyama. The speech, more subtle than this Madhyama, is called Vykhari speech. The speech starts in the neck and comes upto the throat. Staying there in the middle without coming out and moving in the mind only is called 'pashyanthi' speech. More subtle speech than this and remaining in the umbilicus without expression and remaining in the 'will' only, is called 'para' speech.

Ambika also is worshipped as Tripura Bhairavi. She is the presiding Mother of the triads of three gunas (satva, rajas, tamo), three jagats, three Murthis (Brahma, Vishnu and Maheswar) and three states (Jagrit, Swapna, Shushupti) and all other triads. She will be ruling the 'triputis' as 'puratrayam' (three worlds). Having devotion, if we completely surrender to Her, we will not be harmed when encountered with enemies from this world, or unseen worlds. The enemy powers need not be only related to the physical world. We have different identities related to prana. Physical, mental and spiritual aspects are related to 'antharatma'. There are different worlds also accordingly. If we develop enough, we can live in those worlds also as we are living in this physical world.

If a man wants to progress, he should have devotion and stable confidence. Devotion means acceptance with complete belief. Confidence will come with experience only. We have to live on the basis of confidence only. We should always have confidence that help will certainly come whenever needed. If we have a sense of security along with confidence, it is called self-confidence.

Jnanam without Shakti will lead to complacency. Shakti without jnanam will be blind and leads to destruction. So we have to get liberated from the bonds of 'prakruthi' by means of jnana. After that, we should achieve 'wholesomeness' by the grace of Shakti. Shakti should get permission from jnanam. In the 'saankhya path', chaitanyam is called 'purusha'. The thing which does karma is called 'prakrithi'.

In the lower planes, there will be contradictions between these two. Chaitanyam will not do any 'karma'. 'Prakruthi' has no jnana. When these two meet, creation occurs. Both have handicap. Chaitanyam is lame. Prakrithi is blind. To indicate that there are lameness and blindness in this

world, Sripada's one brother was born blind and the other brother was born lame. They symbolically indicate that chaitanyam is lame and prakrithi is blind.

In the higher planes, chaitanyam and prakrithi are called Eswar and Eswari. There is no contradiction here between them. When proper 'yoga period' and 'yoga time' came, Sripada removed His brothers' lameness and blindness. He did that as an indication to his grand programme of removing blindness and lameness in the world.

Chaitanyam and Prakrithi are also called 'Brahman' and 'Maya' in the transcendental plane. At the age of 16, He left the house and family, became detached and went for roaming. That indicates that He Himself is Brahman as well as Maya. 'Maya' is the power which causes limits to the limitless Brahman. His birth in Peethikapuram indicates that He worked with limits surrendering to the power of Maya, though He was unlimited Brahma Swaroopa. It also indicates that after 16 years, He would not be a prisoner to Maya and He would be the limitless 'Brahma Swaroopa'.

In **lower planes**, 'prakrithi' appears very strong. To indicate this, arguments and counter arguments, and some form of troubles created by certain situations were seen in Sripada's charithra in Peethikapuram. Later, in the **middle plane**, Purusha and Prakrithi are equal. In this state, some non-believers and people causing troubles were there. Similarly there were people who recognized Him as avathar after having different experiences and gaining confidence. At the stage of leaving Peethikapuram, Maya remained merged in Him. He very clearly declared that He was Parabrahma swaroopa and then expressed His divine leelas of the avathar extensively. For that, the situation in Peethikapuram was not convenient. So he left Peethikapuram. When His greatness spreads throughout the world some time in the coming centuries, the people of Peethikapuram also will have 'jnanodayam' according to His 'will'. His divine chaitanyam in it's completely expressed state, will remove both the lameness of 'human chaitanyam' and the blindness of 'prakrithi'.

When I asked in what circumstances, Sripada left Peethikapuram, Bhaskara Shastri said.

'Sripada's leelas can not be comprehended by common man's mind. Once, one 'sanyasi' came to Kukkuteswara temple. He was a Datta devotee. He used to give Datta deeksha to people. He announced that mind's desires would be fulfilled if 'Datta Deeksha' was completed successfully for 40 days. The Peethikapuram Brahmin community also took up Datta Deeksha. He was receiving great amount of 'dakshina'. A part of the dakshina was being given to the Brahmins taking deeksha from him. The Brahmins were telling to the people of other castes that they had also taken up Datta Deeksha and were giving good dakshina to the sanyasi and so, they could also take up deeksha, give dakshina and get their lives fulfilled. Not able to ignore the words of Brahmins many people took 'deeksha' and were giving good amount as dakshina. Meanwhile, discussions started whether to take deeksha or not. Combined meeting of Brahmin parishat, Kshatriya parishad and vysya parishad was conducted. Sri Bapanarya was in the chair as Chairman. Sri Bapanarya said, 'Sri Datta belongs

to everybody. Anybody can take deeksha. So all people belonging to 18 varnas can take Datta Deeksha from the Sanyasi. The opportunity of taking deeksha should be given to all people.'

The majority people in the Brahmin parishad said, 'Sir! Brahmins, Kshatriyas and Vysyas follow austerities. So they can take up the deeksha, Sudras are 'anaacharis' (do not follow austerities), so they should not take up deeksha. Taking dakshina from them, we can uplift them with our power of tapas.'

Bapanarya said, 'Every caste has people following austerities as well as people not following austerities. It is difficult to decide who follow austerities and who do not. So keeping the community welfare in mind, we can do Datta Homan or other 'yajnas and yogas' and cause welfare for the whole society. I feel that taking dakshina and denying them deekshas looks like discrimination against them. If we can uplift Sudras with our 'Tapas Shakti' taking dakshina, we can uplift other Brahmins, Kshatriyas and Vysyas also. In that case special 'deekshas' are not necessary for any caste people. Moreover, the amount decided as 'dakshina' is very high. There are poor people in all castes. They can not give this much amount. The poor people after giving dakshina to us will have to starve many days. 'Dakshina' should be made voluntary. Only amount given happily should be taken as dakshina. Then only Datta will be pleased.' Thus he expressed his view.

Those Brahmins raised a ridicule. 'Being Brahmins, when Paramahamsa Parivraajaka Mahasaya has come to our village, we have not given him a welcome with 'poorna kumbham' and Veda mantras. Moreover, when he himself is giving Datta Mandala deeksha for the welfare of all people, Brahmin parishad has remained quite unconcerned. It is really shameful.'

Then Bapanarya said, 'If he is really a Paramahamsa Parivraajaka Mahasaya, there are certain methods to be followed to welcome him. A few days before his arrival, he should send word to the Brahmin parishad through his main disciples. Parishad will listen to them and discuss shastras with them. In that, the skill of those disciples will be known. The parishad will take a decision and decide that they are the disciples of an able 'parivraajaka'. Later when Paramahamsa Parivraajakacharya arrives, he will be given welcome with Vedamantras and poorna kumbham. After that, discussions will take place on shastras. Then on the suggestion of Parivraajaka Mahasay, Yajnam, Yagam, Deeksha or Pravachanam can be done. Without any of these things Parivraajaka came to Kukkuteswara temple. Immediately he discussed with you about Datta Mandala deeksha. Moreover, he asked for liberal donations. Is this not contrary to our rules?'

The Brahmins asked, 'This is not the time to discuss whether rules were flouted or not. Will you and your son-in-law Appala Raju Sharma take the 'deeksha' or not?'

Bapanarya said, 'we both will take up deeksha only for the welfare of the society but not for personal welfare. Because we are not taking up deekshas, we can not give 'dakshinas'. If any one in

the Brahmins want to take up deekshas and are ready to give dakshinas, they can do so according to their will. Brahmin parishad will think about the things related to common problems and common good, but not about the individual deekshas, individual problems and solutions.' Shresthi and Varma also declined to take up mandala deeksha. But Brahmins, Kshatriyas and Vysyas were given freedom to take up 'Datta Mandala Deeksha' or to decline.

Sripada gives Datta deeksha

There were some farmers devoted to Sripada. Venkaiah was chief among them. Sripada went to Venkaiah's house. He declared that he would give Datta deekshas and no one should be disappointed that they were unable to take up deekshas. Moreover, He announced that dakshina could be given according to their willingness. He also announced that deeksha was not necessary for 40 days and only one night deeksha was enough in His case. For one complete day and night, Sripada stayed in venkaiah's house. Sripada gave deeksha for the people of all the 18 varnas. Among those who took deeksha from Him were some Brahmins, Kshatriyas and Vysyas also.

Sripada declares Himself Datta

Sripada come out openly as Sri Datta on that day only. That day happened to be Thursday which was very dear to Datta Prabhu. He gave His auspicious blessings to all people whom He gave deeksha and made them do 'bhajana'. He declared that He Himself was Sri Datta, His vast programme was waiting for Him and if He was remembered, He would be pleased and fulfil the desires of His devotees.

Later, on Friday morning, Sripada went to Narasimha Varma's house. He was given 'mangala snanam' (auspicious bath) there. He accepted only one banana. He gave it to the gomatha present there. Later he came to Venkatappaiah Shresthi. There also 'mangala snanam' was performed to Him. Sripada took butter milk, butter and cream from their house. He told them that His devotees were calling Him and time had come to leave Peethikapuram. Later, He came to His grandfather Bapanarya's house. He had 'mangala snanam' there also. He told them that He was indeed Datta, the Sripada Srivallabha form was only an 'illusory form' and people affected by snakes and people tormented by mental and physical diseases were calling Him. He had to declare clearly that He was Datta and start the programme of uplifting the world through His divine leelas. Later, He came to His house. When parents brought the subject of His marriage, Sripada said humbly, 'Matha! Already I gave darshan along with Anagha Laxmi to grandfather, Shresthi thatha and Varma thatha. Many people saw us couple playing in Shresthi's fields, Varma's fields and mango gardens. Look! This is my form of Anagha with Anagha Laxmi. See my divine new auspicious form. I told you when I came as Avadhoota that I would leave the house when the matter of my marriage came for discussion.' After giving His auspicious darshan, he touched both his brothers. By the nectarine looks of Sripada, his

brothers' lameness and blindness disappeared. Sumathi Maharani and Appala Raju Sharma stood like statues. They could not say anything. Meanwhile, His grandmother Rajamamba, grandfather Bapanarya, Venkatappaiah Shresthi, his 'dharmapatni' (wife) Venkata Subbamamba, Narasimha Varma and his 'dharmapatni' Ammaajamma also came there. He talked to all of them happily smiling and with fun. Sumathi Maharani said, 'My Dear! Though you are saying that you are leaving clearing all debts, you can not repay the milk debt of Venkatappaiah Shresthi, Vatsavai and Malladi families.

Sripada said, "Amma! I can not deny your words. As long as the descendents of these three families do not forget Me, I will not forget them. Even if they forget I will remind them. Even by torturing, I will take their service and give the result. In your Malladi family where you are born, I will take food in any one of their houses in every generation. But I will not take dakshina. I know that they will treat me affectionately as their nephew. I will also respect that human relation and behave accordingly. What else do they need?' He addressed His father and said, 'Vedam will remain in our 'Ghandikota' family. Both my brothers will become good Veda pundits. As long as Ghandikota family will not forget me, I will not forget them. Sridhara Sharma will be born in one janma as Samardha Rama Das and will become 'Guru' to Narasimha Varma who would come to birth as Chatrapathi Shivaji. In this way the bond of our 'Pourohityam' will be confirmed. Rama Raju Sharma will be born as Sridhara and will become a great 'yogi'. Maha Samsthanam on my name will be established in Peethikapuram by the disciples of Sridhara. Our debt relation with Venkatappaiah Shresthi will be also established. Moreover, Vatsavai people also will come." Thus He assured.

Savithra Pannam was chanted. Vedam is very dear to Sripada. While veda pathanam was going on, He disappeared when all of them were looking.

End of Chapter 41

*****Victory to Sripada Srivallabha*****



Chapter 42

Chanting of 'Datta Digambara! Datta Digambara! Sripada Vallabha Datta Digambara!' started for the first time by the people of Peethikapuram, spreads throughout the world

Sripada gives His divine darshan always to His parents, Bapanarya, Narasimha Varma and Venkatappaiah Shresthi

After completing afternoon meals, Sri Bhaskara Pundit started telling, 'Sripada gave Datta deeksha in the house of a Sudra, that too only for one night. There was no worship normally prescribed in the rules of deeksha. He only tied a thread around devotees' wrist and made them do only Bhajana. The Brahmins in Peethikapuram thought that it was all contrary to what was written in shastras. They also took objection to Sripada declaring Himself as Datta and that if they remembered Him, His devotees' troubles would vanish. They thought it was like ridiculing shastras. So all the Brahmins became one and wanted to complain to Shankaracharya and excommunicate Bapanarya and Appala Raju Sharma from Brahmin caste. But meanwhile, sudden disappearance of Sripada became the subject matter of discussion. Without Shankaracharya's consent, no title is given to any person in spiritual matters. So, they thought that 16 year old boy declaring Himself as Datta Prabhu would be blasphemy.

Some Brahmins, keeping enmity in heart, went to Sri Bapanarya's house to express comforting words. They found no one in the house being sad because of disappearance of Sripada. Moreover Bapanarya said, 'Now Datta will raise. That Prabhu moved in our house as Sripada Srivallabha. He gave us divine 'ananda'. He removed the veil of 'Maya' from our eyes. He is now moving in our eyes. He is giving divya darshan more times than before. We are all blessed.' The Brahmins who came were stunned. From there, expressing consoling words, they went to Sripada Srivallabha's house. Sumathi Maharani, Appala Raju Sharma, brothers and sisters were all extremely happy.

Sharma said, 'we used to have many worries about Sripada. Now, our hearts became light. He appears to our mind's eye if we simply remember Him. The movement we request, he talks to us with His gross body. Our 'janma' got fulfilled being the parents of Datta Prabhu. We are extremely happy.' The situation there was quite different from what they had thought.

Venkatappaiah Shresthi said, 'Oh! Greatest among Brahmins, previously we used to spend with Sripada for a few hours. Now He is always present in our mental vision. Moreover, He is appearing with His gross body and roaming in our house very often.'

Narasimha Varma told Brahmins. 'The veil of maya obstructing our eyes was removed. That Maha Prabhu being eternal enjoyer and divine enjoyer is moving in our house, with fun filled

conversation in front of our eyes mingling with us. He is showing darshan with his gross body more often now.'

These things were told to the sanyasi in Kukkuteswara temple. Sanyasi was perturbed. He thought 'Sripada has indicated clearly that he is Datta Prabhu, and has disappeared. He has said He is Dattatreya, his upasya daivam and not any other God or Goddesses. Has really Datta Prabhu taken avathar as Sripada Srivallabha? If His avathar is true, it will also be true that I will be having troubles in the future. Datta Prabhu has a strange nature. He will put me into troubles, see the fun and uplift only after surrendering totally. I thought that it was due to the grace of Datta Prabhu that so many Brahmins elevated me and so much of money was gathered. I wonder if there is any punishment embedded in it meant for me in this grace. Datta Prabhu knows that I am craving for name, fame and money. The Brahmins who have come to me are also greedy people. There is no spiritual power in me or in these Brahmins'. Datta deekshas are only a tool for attracting money. People who take part in the deeksha will think that it is the deficiency of their deeksha if their desires are not fulfilled. If the desires are fulfilled, they believe that it is the effect of deeksha. Sripada may put me into troubles in some strange method.' Thus the sanyasi was shivering with fear.

Meanwhile, an old Brahmin from Maratha desam came to Kukkuteswara temple. He said, his name was Narasimha Khan, he belonged to Kasyapa gothra, came specially for darshan of Kukkuteswara Maha Prabhu and hearing that one Paramahansa Parivraajakacharaya was giving Datta deekshas, came for his darshan. He was hiding many varahas in his loin cloth. He gave all the varahas as dakshina. Sanyasi became extremely happy. At the time of giving deeksha, he asked the old Brahmin to stretch his hand to pour water from his kamandalam. The Brahmin stretched his hand. Along with water, one scorpion also fell on his hand. Then the Brahmin's voice became a little harsh. He said, 'you poured water in my hand. You are asking me to drink the water. What a wonder! You have offered the fruit of tapas acquired in many years to me. I am giving it to Peethikapuram.' Sanyasi was stunned. The Brahmin disappeared in a moment. Meanwhile, one Brahmin shouted loudly that he was bitten by a scorpion. That Brahmin was one of the people who took deeksha. A mantra was used to remove the effect of scorpion bite. It did not work. Different types of mantras were chanted. But there was no effect. Abhishekam was done to Kukkuteswara. Haarathi was given in a big quantity to Swayambhu Datta. That Brahmin fell unconscious. Froth started coming from his mouth. They decided that a snake bit him and not a scorpion.

Some people had seen scorpion falling from kamandalam on the old Brahmins hand along with water. So, they said that the same scorpion bit this Brahmin.

Only God knows, when rumors will start in Peethikapuram and spread and who will fall into troubles and in what way because of these rumors. The pain of scorpion bite had not abated even

after doing abhishekam to Kukkuteswara and after giving a big 'aarathi' to Swayambhu Datta. So some people suspected that the sanyasi who gave Datta deeksha was the main cause for this. The varahas given by the old Brahmin from Maratha desam turned into pieces of coal. The sanyasi's heart started palpitating thinking whether Sripada came in the guise of the old Brahmin to punish him.

Because froth was coming in plenty from the mouth of the Brahmin, they decided that it was a snake bite. One strange rumour started and spread fast. "There was a 'vidya' in mantra tantras, known only to koyas and chenchus. This might have been applied by the sanyasi on the Brahmin. According to that 'vidya', one ghost would come out first in the form of a scorpion from water. After biting, it would change into a snake, when it became a snake, the person bitten by scorpion would have froth from the mouth. After sometime, the snake would change into a ghost. Immediately, the person bitten by scorpion would start jumping madly. After some more time, the ghost, according to the 'will' of the person who sent it, would go to others' houses and steal the money and give it to that person." That poor sanyasi did not know that this Peethikapuram was the birth place for rumors.

That Brahmin got up after some time. Because he had some sort of pain in the stomach, he started jumping. When that happened, another rumour spread fast. 'Because he started jumping, the snake would now become a ghost, and so every one should write in front of their houses. 'Oh! Ghost! Come tomorrow'. The ghost will see it and go back to come again the next day. It will again see the same writing. If the ghost comes inside the house, it will take away the money, and so everybody should be careful.'

All the Brahmins supporting the sanyasi so far, left him and went to their houses. Outside every house whether belonging to Brahmins, Kshatriyas or Vsyas, it was written with coal, 'Oh! Ghost! Come tomorrow.'

A farmer by name Venkaiah got it announced that all the Sudra houses should keep a pot filled with coal, and the ghost released by that sanyasi would not be able to come to the Sudra houses and steal the money.

After some time, the Brahmin jumping with pain became healthy. Meanwhile, one farmer came to that Brahmin present in Kukkuteswara temple and said, 'Sir! Our caste elder Venkaiah wants to give you the consecrated 'akshatas'. Due to the effect of those mantra akshatas, you will become healthy.'

The Brahmin thought 'Now I am alright. But according to the rumors in circulation, I may become a ghost any moment. He is telling me to take the mantra akshatas from a Sudra's house. May be it is to be taken like that. Normally, Brahmins give mantra akshatas to Sudras. But Sudras

will not call Brahmins home and give mantra akshatas. Venkaiah, being a good natured person, may be calling me, only keeping my welfare in mind.' He went and took mantra akshatas from Venkaiah and went home.

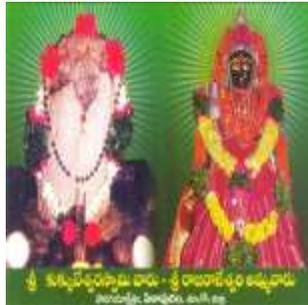
Because of the rumors spreading in Peethikapuram, all the people of 18 varnas lost faith in the sanyasi. They all decided that it was not good to give dakshina to a sanyasi, who did Kshudra vidyas. They took the money back from sanyasi. He was sent out of the village without beating. They asked Bapanarya what to do with that money.

Sri Bapanarya said, 'Buy food items with that money. Do 'anna santharpana' for all 18 varna people. Sri Dattatreya will be pleased with annadaanam. There is no need for any individual Datta deekshas.'

Shelters were erected in front of Kukkuteswara temple. Anna santarpana was done for all 18 varnas. All the people for the first time chanted the divine name, 'Datta Digambara, Datta Digambara! Sripada Vallabha Datta Digambara!' Sripada already said that this name would spread through out the world.

End of Chapter 42

*****Victory to Sripada Srivallabha*****



Chapter 43

Description of Sri Anagha Laxmi

Sripada's Vyshnava Maya

In the night, after finishing his worship, Sri Bhaskar pundit said, 'Sirs! Upasana of Srividya, is very great. In fact, Sripada Srivallabha is the combined form of Maha Saraswathi, Maha Laxmi and Maha Kaali.' I said, 'Sir! You said Sripada was the form of Sri Padmavathi Venkateswara. Now you are saying, He is 'three maathas' also. He is also called Anagha with Anagha Devi. I am not able to understand. Please explain in detail.'

Sripada's opulent form

That Maha pundit said, 'Sir! It is said that paramatma is present in all living beings. He is omnipresent from ant to Brahma. In the avathar of Sripada Srivallabha, He said He was present in ant and Brahma also. So in all this creation, He is in the form of 'creation'. He is in a state of 'oneness' with the chaitanyam of all living beings. This is the speciality of this avathar. Though He is present in all living beings, the jeevas do not feel His touch in any plane. That is His vyshnava maya. He would say that one should respect the relations, limits and the rules related to them. When we say He is in the forms of Maha Saraswathi, Maha Laxmi and Maha Kaali, it means that the chaitanyam, which expressed itself in such forms, is Himself. Through His yoga maya, He will be always in a state of 'oneness' with those expressed forms. When He is in a state of oneness with the chaitanyam of Maha Saraswathi, He will also be in the state of 'oneness' with the chaitanyam of Chaturmukha Brahma (four faced Brahma) related to Saraswathi. But he will not be having any touch relation with Maha Saraswathi form or Hiranya Garbha form. Similarly, one atma is said to come in four or five male forms. The 'Shakti' of that atma also may take four or five female forms as wives. The relation between one male form and one female form is decided by fate and its limitations should be followed strictly.

Similarly, He is present as Anagha with Anagha Devi. This is His 'ardha nareeswara' form. But He is in a 'Yathi' form as Sripada Srivallabha. The relations and limits of those expressed 'Saguna-Saakara' forms are said to be followed strictly. This is dharma sukshmam (subtle dharma).

Dharma is different and subtle dharma is different. To extensively rain the divine grace, he is in the form of 'srishti' (creation). He is in an absorbed state in 'srishti'. The meaning is that the development of humans will happen quickly. He will remain in japa and dhyana. He will not keep that power of tapas. It will be offered to all the creation. He will use the power of His tapas to remove the worldly problems of His devotees and relieve them from the bonds of karma.

The four forms of 'jaganmatha' – Maha Saraswathi, Maha Laxmi, Maha Kaali and Rajarajeswari, got manifested for ruling the universe.

Ambika has three levels (1) Individual level (2) Universal level and (3) Transcendental level (beyond these two). Before the formation of 'shrishti', the Para Shakti remains in Transcendental level. She will attract the endless 'truths' from paramatma into Her and after taking them into Her chaitanyam, she will give birth to the world 'srishti'.

Her work is not over after creation. She creates the jeevas, enters them and empowers them. This is Her 'Viswa sthai' (universal level).

The form of Anagha Laxmi

At the individual level, she will be as 'middle person' between human personality and divine prakrithi. This is the secret in manifesting as Anagha Laxmi. She will make some 'amsas' from her 'root tatwam' to manifest in the creation. After they finish their work, she will attract them back into Her 'root tatwam'. Without the 'will' of Anagha, Anagha Laxmi will not do even a small work. She will carry out Her Prabhu's 'will'. In the form of Sripada Srivallabha, both mother and father are there. So grace will be much more in Him.

Anagha Laxmi has three planes. (1) Sacchidaananda bhumi belonging to 'para' state. Here are worlds having endless state, endless power and endless ananda (bliss). The 'jeevas' in this plane will remain in undescrivable wholesomeness without any changes and in 'oneness'.

Below the level of this Sacchidananda plane, there are worlds belonging to the creation of divine chaitanyam, which is 'wholesome'. Here, Anagha Laxmi remains as the 'Maha Shakti' of divine chaitanyam. This world is described as 'Maharlokam' in Vedam. There is no failure for karmas in this world. In every 'action' (karma), the powers of 'Iccha' and 'Jnana' will get 'wholesomeness' without effort. There, the experiences are the flows and waves of oceans of bliss. Untruth, pain and grief can not enter there. Every form, every movement and every experience will be 'wholesome ananda' there.

Below this, there is an 'Ajnana Bhumi' (plane of maya). These worlds are filled with mind, jeevam and bodies. Here the experiences are subject to incompleteness, limits and failures.

The glory of Raja Rajeswari

The chaitanyam of Mother Rajarajeswari has endless grace. She will treat all as Her children. The demons (asuras) belong to the dark side in the 'pranamaya' and 'Manomaya' planes. They have control of atma, tapas and cleverness. They are arrogant people. Those belonging to the dark side in the 'pranamaya plane' are called 'Rakshasas'. They have terrible extreme ideas and influences. Still more below in the 'pranamaya' plane, other types of jeevas are there. They are called pisachas and pramadhas. The Asura 'maya' can take up any form. Pisachas are not really individuals. They are

only imaginary forms of one 'desire' or 'greed' having no mind. Rakshasas have powerful 'pranamaya' state. They will not have mind. They try to engulf everything they see.

Asuree, Kaali, Shyama and Maha Kaali forms

Kaali, Shyama etc. are the forms seen through 'pranamaya' state. Kaali is the power of destruction. She is the power of nature in 'ajnana' which destroys everything in the blind struggle when troubles overwhelm us. But, Mahakaali belongs to higher plane. She is seen in golden colour commonly. She is very frightful to 'Asuras'. Rajarajeswari represents 'discrimination' (yivekam). But Mahakaali represents strength and power. She will have the drowning intensity, the intensity of thought to achieve things and divine cruelty to destroy every obstacle coming in the way. The Kaali power will continue till we put foot on God. It will stop with quarrel and destruction. But, Mahakaali is different. When encountered with obstacles beyond our capacity and when powers raise to obstruct our progress, sadhaka should invoke the Mahakaali Shakti into him.

The forms of Maha Kaali, Maha Laxmi and Maha Saraswathi at the level of Sadhaka

Maha Laxmi will have the grandeur of beauty. Beauty is needed for 'discrimination' and 'power' to become wholesome. Whatever amount of wholesomeness, we think we acquired, can not be real wholesomeness without beauty. At one level there will be an equalized state. We think it is wholesomeness. But if we go to a higher level, we come across new powers and new situations. Then in that state, one gets wholesomeness. If there is wholesomeness in discrimination and there is no wholesomeness in strength, it is not considered wholesome siddhi. So in the state of wholesome wholesomeness, we have discrimination, strength, beauty and wholesomeness proportionately, in required quantities. The deep secret which can not be comprehended is the divine 'balanced beauty'. It is the beauty spread throughout the universe. By the grace of Maha Laxmi only, so many things, powers and living beings meet in this creation having endless diversity.

They all become one. This state of oneness gives happiness. Maha Laxmi will have those different types of things, powers and jeevas as her forms. She is the supporting Goddess for extreme love and happiness. But Laxmi represents the plentiness of physical materials only. Maha Laxmi is the great power that gives divine life by balancing the happiness of having physical material plentiness and physical power of the 'jeevas'.

If Anagha Laxmi power is to function fully, one should have skill also in addition to strength and beauty. Vedas contain praise of Saraswathi Matha also. She is described as 'udgeetha' in upanishats. She is called 'Mathangi' in Dasa Maha Vidyas. She is related to 'vykhari' speech.

But, Maha Saraswathi is different. Maha Saraswathi represents divine skill and 'karmas' of atma chaitanyam. By the grace of this great Mother, we acquire skills in doing our karmas. Divine

knowledge gives us the usefulness of things. We learn how to apply 'atma chaitanyam' to life. We also know how happiness comes by the coordination of many powers. The meticulousness even in small matters and in the things very far from 'transformation' and 'wholesomeness', relate to Maha Saraswathi.

My Dear! Aanandam (bliss) is related to Parameswara. Paaravasyam (ecstasy) is the experience of yogi. A person having no desires will have 'pleasure'. All jeevas will have 'happiness'. But there is 'grief' also inevitably along with it.

The forms of Anagha Devi and Anagha Datta devotees should do Anagha Vratham

Sri Anagha Devi's form is Laxmi Devi. She had all the qualities of Rajarajeswari, Maha Laxmi, Maha Kaali and Maha Saraswathi in plenty. So it is very useful to do worship of Anagha along with Anagha Devi. Datta devotees should compulsorily perform Anagha ashtami vratham. By doing this vratham, one gets all auspiciousness.

Anagha Vratham

My Dear! Anagha with Sri Anagha Devi has manifested on the earth in the form of Sripada Srivallabha. He is very close to jeevas' physical, mental and spiritual chaitanyam. He is 'smarthru gami' ; that means He has the nature of responding to prayers immediately. He is omnipotent to remove the difficulties and losses of His followers and give happiness in this world as well as in other worlds. The result of worshipping 'Dasa Maha Vidyas' will come immediately by worshipping Datta in the form of Sripada Srivallabha. One certainly gets good results by worshipping different Gods. By worshipping Datta, one gets such results immediately. This is possible because Datta is the combined form of all Gods, He is the avathar of all yugas and He is the maha avathar having no ending for the avathar.

The greatness of Sripada's Charitamrutham

My Dear! Shankar Bhatt! The most sacred book you are writing named '**Sripada Srivallabha Charithamrutham**' will be read by great yogis and Maha purushas. People in physical planes, on reading this book, will have happiness and auspiciousness in this world as well as in other worlds. This is a book, where every letter is 'true'. There is yoga shakti and beejakshara shakti in each letter. This book if read in any language with devotion and concentration gives the same result. It is the 'letter' form of that Maha Prabhu.

End of Chapter 43

*******Victory to Sripada Srivallabha*******

SRIPADA RAJAM SARANAM PRAPADHYE



Chapter 44

Description of Swarna Peethikapuram

Sri Bhaskar pundit asked us to stay that night also in his house and take his hospitality and listen to Sripada's divine story. On the next day, after completing the snanam (bath), sandhya and other anushtanams, we went to the temple to have darshan of Sri Tripuranthakeswara. In the temple, Bhakar pundit started telling about Sripada.

The place of birth of Sripada

My Dear! Sripada is indeed Siva. He disappeared in Peethikapuram and reached 'Kaasi' nagaram. He took bath in Ganga River. As He manifested in Peethikapuram, He gave chaitanyam to Bhutatwam to go forwards. So in the place where He was born, the Bhumi (earth) got chaitanyam. In future after some centuries, His Maha Samsthanam will be formed and his divine padukas will be installed there. The Bhumi will get activated and slowly it will activate the whole Bhumandalam. People in the places which received the activation, will be attracted to Peethikapuram by His divine attractive power. So, we have to understand that the 'pridhvi tatwa' yajnam has started from Peethikapuram. All the places he has visited or going to visit will get activated without our knowledge. People who step into such places will be attracted by divine power.

Moreover, there is 'Pridhvi Tatwam' in every person. It will have sound, touch, vision and taste senses. If we think in the lines of yoga, people whose 'pridhvi tatwam' gets activated by His grace, will certainly be attracted towards Peethikapuram.'

I asked 'Sir! Will all the people whose 'pridhvi tatwam' has got activated, be able to come to Peethikapuram physically?'

The greatness of Swarna Peethikapuram

He smiled, 'your question is genuine. There is 'swarna' Peethikapuram like the 'physical' Peethikapuram. Swarna Peethikapuram extends to an area equal to that of physical Peethikapuram. Swarna Peethikapuram is built with chaitanyam. If sadhaka develops the material related to that chaitanyam in him, he becomes the resident of swarna Peethikapuram. In that Swarna Peethikapuram, there are many thousands of buildings built with 'chaitanyam'. Yogis and Mahapurushas live in that Swarna Peethikapuram and stay in bliss. But that can not be seen by these physical eyes. Swarna Peethikapuram is seen by the eyes of jnana and yoga.

Kaasi – Panchakosa Yathra

Similarly there is Swarna Kaasi. It is also made of 'chaitanyam' and extends to an area equal to that of 'physical' kaasi.

'Kaasi yaathram Gamishyaami Tatraiva nivasaamyaham.' It is said 'Bruvanah sathatham Kaasivasa phalam labhet.' If some one says this always, he is getting the fruit of living in Kaasi. One should keep Kaasi Visweswara in mind, if someone's chaitanyam has to stay in Swarna Kaasi. What difficulty is there to understand this? There is a physical Peethikapuram related to your 'annamaya kosam'. Similarly there is physical Kaasi. There is physical Praanamaya Peethikapuram related to Praanamaya Kosam. Similarly there is Pranamaya Kaasi. There is Manomaya Peethikapuram related to Manomaya Kosam. Similarly there is Manomaya Kaasi. There is Vijnanamaya Peethikapuram and Vijnanamaya Kaasi. There is Aanandamaya Peethikapuram related to Aanandamaya Kosam. There is Anandamaya Kaasi. I am calling this Aanandamaya Peethikapuram as Swarna Peethikapuram. I am calling this Anandamaya Kaasi as Swarna Kaasi.' I said, 'Sir! I am a man of little knowledge. Please have mercy on me and explain this. Some people say that doing 'pancha krosa yaathra' in Kaasi gives great results. What does it mean? Bhaskar Pundit said, 'My Dear! 'Pancha Krosa Yaatra' is a physical journey only. Really speaking, we have to do 'Pancha Kosa Yaathra'. There are five 'Kosas' (sheaths) surrounding the atma - Annamaya Kosam, Praanamaya Kosam, Manomaya Kosam, Vijnanamaya Kosam and Aanandamaya Kosam. Our 'chaitanyam' has to do the journey through these five sheaths. This is the consealed secret in this. Sadhakas gain the power to do Panchakosa Yathra by the grace of Sripada Srivallabha. That is why He did 'Pancha Maha Yajnas' (five great yajnas) related to Pancha Bhutas. As a representative of these Pancha Maha Yajnas, he does darbar in Pancha deva pahad near Kurungadda. The divine secrets are understood only by people doing 'anusthaanam' and people having 'Yoga Shakti'. They can not be understood by other common people.

Sripada took bath in Ganga River. Then Ganga Maatha appeared and requested Him to take bath daily in Ganga River. Sripada gave boon to Ganga Maatha that He would take 'Ganga snanam' daily in Kaasi. Ganga Maatha's 'chaitanyam' also will be in five 'kosas', Annamaya Kosam, Praanamaya Kosam, Manomaya Kosam, Vijnanamaya Kosam and Anandamaya Kosam.'

I asked 'Mahasay! Ganga Maatha is in the form of water. How can she have five kosas? I am not able to understand.

Bhaskar Pundit said smiling, 'My Dear! Gods are in the forms of mantras. They are not having physical forms. Mantram is the 'Shakti' form of Shabda Brahma'. Ganga Maatha means Goddess in the form of Shakti and chaitanyam. She is the supporting Goddess present in the state of 'oneness' with the physical Ganga River. That means She is a Goddess in the form of 'chaitanyam'. Similarly,

Surya Bhagwan means, it is the God in 'chaitanya' form who is in a state of oneness with the Sun seen in the sky. You should clearly understand this subtle dharma and hidden divine secret.

Humans will have 'jala tatwam' in them. To purify that 'jala tatwam', He decided to do 'jala yajnam'. So He decided to take bath every day in Ganga in Kaasi. With this Yoga method, all the water bodies present in physical world will get purified. All the purified rivers get rid of their impurities. Ganga River and other great rivers become impure because many sinners take bath in them. When He takes bath in those rivers, they again became sacred. The inner meaning of His 'jala yajnam' is to purify the 'jala tatwam' present in the form of water in the bodies of living beings. Sripada Srivallabha Sarvabhoma is the real Datta Prabhu who is the combined form of the three murthis, and can create, protect and annihilate crores and crores of Brahmandas by a movement of His hand. He came with a playful human body in accordance with the promise given to Bharadwaja Maharshi. So He is born in Peethikapuram in Bharadwaja gothra, in the place where the Savithru Kathaka Chayanam was performed. The aim of His avathar is to grace Maha Yogis, Maha Siddhas and Maha purushas and to uplift dharma through them. His promise that he would manifest again with the name of 'Nrusimha Saraswathi' is true in every letter. People who doubt His promises and ridicule Sripada Srivallabha avathar will get 'pisacha janma' and those pisachas will possess weak and ill-lucky people. Those 'pisachas' will be granted liberation when he is in Gandharva Nagaram as Narasimha Saraswathi. He told this many times before. People who doubt His words will go to 'Rourava' and other 'hells'. The book you write **Sripada Srivallabha Charithamrutham** will be true in every letter. This will be translated into many languages. Great fruit will be gained if that book is read in any language. The Maha prabhu said that, He Himself would select eligible people to translate His charithamrutham. While translating the book, His special graceful look will be there on the translator. His grace will be gained by keeping this book in 'puja mandir' and worshipping. All auspiciousness will be gained by reading this book in 'Kali Yugam'. So, it is only an excuse to say that you are writing this treatise. His Sricharanas only are making you write this book.'

I said, 'Mahasaya! What you are saying is very appropriate. I am not a scholar. I do not know any thing about the things in Vedas and Vedaanthas. I am very much surprised and happy that this great work is being done by this man of poor knowledge.'

Bhaskar pundit said, "Datta's ways indeed are like that. He would treat diseases by prohibited materials and get wonderful things done by people who do not know anything. It is His daily and divine sport. That is His nature. That is an example for His divine power.

Once, one sanyasi came to Kukkuteswara temple. Sripada was a small boy then. Narasimha Varma and Venkatappaiah Shresthi came to Kukkuteswara temple bringing Sripada in a horse driven cart (jatka). That sanyasi was in a state of dhyana in the temple of swayambhu Datta. Sripada suddenly asked Shresthi, 'Thatha! Why did they allow this fisherman here?' Narasimha Varma said

slowly 'Kannaiah! You should not say like that. He is sanyasi. If he gets angry, he can curse.' Sripada said, 'will fishermen also get angry?' The sanyasi opened his eyes. He noticed that smell of fish was coming from his body. He was a real sanyasi. He looked at Sripada. He was wondering in his mind what could be the avathar of Mastchaya (fish) of Sri Bhagawan. He was thinking whether there was any meaning in it in terms of 'Yoga'. Sripada said, 'Swami! There are many small fish in your kamandalam also. They are happily moving here and there. Look.'

Special grace on Sanyasi

It was all confusing to sanyasi. Sripada looked at sanyasi's eyes sharply. The sanyasi started looking inwards. He acquired yogic vision and noticed that there were many small cells in the blood vessels and different liquids in his body and they were exactly in the shape of fish. He learnt that such many small cells were causing many types of experiences. He noticed that these small cells of the shape of fish were causing the sensation of smell. Similarly the small cells that could sense the taste were also in the form of fish. Oh! He wondered that it was the form of 'Matscha' avathar. He learnt that if one got the knowledge of many small cells near 'Mooladhara' which would give the sense of smell, one would get the power to control all the smells in the world. He got back his outward vision and smiled. Sripada also smiled. That sanyasi fell on Sricharanas of Sripada. Sripada graced him. Good fragrances started spreading from the body of sanyasi. He came to know that Paraasara Maharshi changed Matsya Gandhi into Yojana Gandhi by this method only. Frangrances will be emanating from the bodies of 'pathivrathas'. That is why they are called 'suvasinees'. Sripada taught that sanyasi silently that if all the experiences in the body changed into fragrance filled experiences, there would be changes physically also and fragrances would spread physically. Sripada is a divine player.

Sripada said, 'You understood Matsyaavathaaram. The Kurma avathar is the pivot for the divine nature and also for the demonic nature. Gods and demons churned the ocean by keeping the Mandhara Mountain on Kurmam (tortoise). If you see inwards, you can become a yogi like the tortoise which hides its head in the shell. If you look outward, you gather all bad qualities and become a Raakshasa. If you put your head out, someone or other will stab your head. You will die. If you do not want to die, you have to look inward. You have to practice yoga. You have to get liberated from the bond of karma.'

End of Chapter 44

*****Victory to Sripada Srivallabha*****



Chapter 45

Directing Sri Hanumantha to take avathar on earth again

Sripada's stay in Kaasi

After finishing afternoon meal in Bhaskar pundit's house, he started telling, 'Sripada's leelas are beyond argument. He blessed many 'maha purushas' in Kaasi. He granted the required yogic power and siddhis to them.

He told the Rishis, "I will take another avathar with the name Narasimha Saraswathi. There is a strong reason for me to come directly to Kaasi after disappearing from Peethikapuram. This is the most sacred place. This is a place of siddhas. I will come daily by yoga path to take bath in Ganga. In the avathar of Narasinga Saraswathi, I will take sanyasa deeksha here. I am directing Shyama charana to take birth here to teach kriya yogam to householders also. I will send Hanumantha, the future Brahma to Shyama charana to receive kriya yoga 'deeksha'. This is true."

Giving darshan to Hanumantha as Sitarama, Laxmana, Bharata, Shatrughna

Then, He reached Badarikavanam while Rishi groups were following Him in yoga path. There He gave kriya yoga deeksha to many people in Nara Narayana cave. From there He came to Urvasi Kundam which was about 12 krore distance. He took bath in Rishi Ganga. He blessed a Maha yogi by name Sarweswarananda who was in Tapo deeksha for five thousand years. From there He went to Nepal desam. There He gave darshan to Hanumantha who was immersed in 'dhyana' of Ram, as Sitarama Laxmana Bharata Shatrughna. He said 'My Dear! You have done japa of 'Ram', which is 'agni beejam' (seed letter of Agni) crores and crores of times. It was uncountable. You are doing japam even in every small moment. Chitra gupta was unable to do your count. Even in 'Maha Sunya Kaalam' which was endless, you were doing crores and crores of 'Ram' japam. So you have transcended 'kaalam' (time) also. You became 'kaalaatma'. Chitra Gupta was unable to tell your age as 'these many' lakhs of years. You will have to take avathar once in this Kaliyugam. Because you are capable of controlling the functions of sense organs, you will become famous as 'Sai'.

The greatness of the seed letter 'Ram'

Hanumantha said, 'Prabhu! Ram 'beejam' is Agni 'beejam' only. It is true that I have Agni Siddhi. It is true that I have become wholesome in Agni yogam. Bodywise, I am your servant. Jeevawise, I am a part of you. Atmawise, I am you only. Please let me know in what form I should take avathar.' Sripada smiled and said, 'Though you are born with Siva 'amsa', you became a devotee of Ram. Good! In Arabic language 'Al' means 'Shakti'. Aah means 'Shaakta' the one who bears the power. So 'Allah' means the combined form of Siva and Shakti. So far, you worshipped me in the form of 'Janaki vallabha'. Now you worship me as Siva-Shakti, chanting the name of 'Allah',

acceptable to the 'Mleccha' people also.' Hanumantha said, 'Prabhu! I know that in tretha yugam, Bharadwaja Maharshi did Savithru Kaathaka Chayanam in Peethikapuram. I also know that you are born in Bharadwaja gothram in accordance with the boon given to him. I can not live away from you in any circumstances. Your gothram should become mine. I am your child.'

The discussion between Sripada and Hanuman

Sripada said, 'My Dear! Hanuma! Let the body you wear be born in Bharadwaja gothram only.' Hanuma again said, 'Allah Malik! That means Allah is the Lord!' Sripada embraced Hanuman and said, 'Hanuma! You leave the idea of body. You are part of me.' Hanuma said, 'Prabhu! I agree that I am part of you. But the 'amsa' avathars (partial manifestations) after finishing their work on earth, will merge in the root tatwam. Then the 'amsa' avathar will not have any value. So, my avathar should not only remain with the root tatwam always but also should have all the power of your tatwam.' Sripada said, 'My Dear! Hanuma! You are extremely good. All the powers I have will be there in you also. I, in the form of Narasimha Saraswathi, will remain incognito in yoga Samadhi for 300 years in Kadalivanam in Srisailam. Later I will become famous in 'Prajnapuram' with the name Swami Samardha. When the time comes to leave the body, I will manifest in you, when you are in the 'Sai' form. I will announce clearly that My avathar is there in you. You will become famous as My Samardha Sadguru avathar.' Hanuman said, "Prabhu! Because I am your servant with body consciousness, I will move saying 'Allah Malik'. With jeevatma consciousness, I will be a part of you (amsa) and behave as a 'Guru'. But Sricharana is Datta Prabhu. Is it proper to have any difference between you and me? If I merge into you, you into me, there is 'advaita'. So please grant me 'Datta Sayujyam'." Sripada Srivallabha ordered 'kaala purusha' to come. Kaala purusha came and stood there with folded hands. Sri Maha Prabhu said, 'Kaala Purusha! This Hanuma transcended you and became 'Kaalaateetha'. I decided to grant sayujyam to him. I am giving him 'nadha' sound also. From today he will be called 'Sai Nadha'. I am declaring today as Datta Jayanthi. You transfer the chaitanyam of Hanumantha accordingly and make it Datta Swaroopam.'

The Rishi groups were looking at Prabhu surprised. Meanwhile, the life molecules in Hanuma broke and he disappeared. There Anasuya Matha manifested. She looked at Sripada and said, 'My Dear! Krishna kannaiyah! What a naughty boy are you Datta! While giving birth, a woman will have labour pains. In that distress also, there will be some sweetness. But you were born without giving me any pain. Now you might have decided to give me that experience of labour pains. I have severe pain in my abdomen. You are in front of me. Have you decided to take birth in my womb again? What is this Vyshnava maya?' Sripada said, 'A son has to fulfil the parents' genuine desires. Hanuma is there in your womb. I am giving my 'sayujya state' to him. In one way, I am being born in your womb with the help of my Maya.' After some time, the labour pains increased. Anasuya Matha gave birth to a cute three headed Datta Murthi. After sometime, that murthi disappeared and a baby boy

was seen in her lap. Anasuya Matha gave her breast milk to the newly born baby. All this disappeared after sometime. Hanuma's form appeared again. Janaki and Rama were in front of Hanuma. Hanuma said, "I will try to coordinate the good things in Islamic religion and the good things in sanathana dharma. I need a Mleccha guru also." Prabhu said, 'One great jnani by name Mehboob Subhani had merged in Me. I will send him to take avathar as 'Vaarish Alisha'. He will be your Guru and teach the secrets of yoga. Shyama charana will teach you kriya yogam. If you need anything else, you can ask."

Manifestation of Manik Prabhu

Hanuma said, 'I have heard that you are not different from Padmavathi Venkateswara. Please give me a Vaishnava Guru who knows your worship.' Sricharana said, 'a great vyshnava by name Gopala Rao, who always thinks of Me and keeps his mind merged in My chaitanyam, will be sent as your Guru. He will become a devotee of Venkateswara and will be also called Venkusa. After he leaves his body, keep his ashes in a pot and bury it for sometime. After I give the indication, open the pot and you will find an idol of Venkateswara. Even if that idol is worshipped, I will be pleased and give boons.' Hanuma told Janaki Matha, "Amma! You gave me a 'Manikya' necklace with loving affection on this child. I saw whether there was the name of Rama by breaking it and, noticing that it was not there, I threw it. Please pardon me for that 'great mistake'." Sricharana said, 'In the presence of God, nothing happens without a cause. I have kept that 'Manikya necklace' safely. That necklace is Datta form only. Why is there doubt? With my atma jyothi, that necklace will be given life. It will become a Guru Swaroopam. It will be called 'Manikya Prabhu'." My Dear! Srivallabha is Narayana Himself of Badari. Sricharana said that the Maharshi 'Nara' would take avathar on Bhulokam. Only Sricharana knows in what name and form he will take avathar.

Sripada stays in Shambala Giri village in Dronagiri Mountains

Once in Peethikapuram, Sripada's maternal uncle Venkaavadhanulu was teaching Vedam to children. There was a coconut tree nearby. One monkey came to that divine place and was attracting Veda dhvani (sound). That monkey was not spoiling anything there and was not interested in the fruits on the trees. It was listening to the sound of Veda carefully. Sripada asked His uncle, 'Uncle! Will there be any avathars to coconut tree just like the avathars of God?' His uncle said, 'Kannaiah! What question is this? There must be a meaning in the question also.' Sripada said, 'Not like that. Tree is bearing the fruit. The fruit is again becoming a tree. Again tree is giving fruit. In this way, tree is going into the seed form and seed is raising to become a tree.' The conversation ended there. Meanwhile, from the coconut tree, a big coconut fell down. Sripada took it into his hands. He looked at the monkey and said, 'I don't want to send you with empty hands. I am giving this to you with my hands as 'prasad'. You should not ask for a second fruit from my hands. If you accept, you can take it.' The monkey nodded its head indicating its acceptance. Sripada gave that

coconut to the monkey and stroked its wholebody with love. It went away very much pleased. Who knows who that monkey was, why He gave that coconut, why He said that He would not give another coconut and how the coconut fell down on its own? His leelas are wonderful and beyond our imagination.

Sri Maha Prabhu went to the Sanjeevini Mountain called 'Dronagiri'. For some days, He spent with Rishi groups happily there. Who knows what sort of grace He bestowed on those Maha yogis? From there He went to Shambala village where Kalki Prabhu would be born. That place can not be seen even by Maha Yogis. Great people who do tapas for thousands of years stay there. He drank the pure water in the crystal mountain in Shambala village. People who drink it will remain at that age for ever. From then onwards, there was no change in His body and He remained as a 16 year old boy.

Sripada goes from Gokarna Kshetram to divine lokas

Later He roamed many divine places and graced devotees and maharshis, and reached 'Gokarna kshetram'. Sripada stayed for three years in Gokarna kshetram. It is a sacred place. He showed many leelas there. They were uncountable. He enjoyed every moment in leelas. From there, he reached Srisailam. There Sri Bapanarya conducted a 'yajnam' previously and invoked the power from Surya Mandalam into the Mallikarjuna lingam. As a result of that, Sripada Srivallabha avathar came. From there, He went through yoga path, into the Surya Mandalam becoming like a ball of great Agni. From there, He went into Dhruva star, Sapta rishi mandalam, Ardra star and again came back to Srisailam after four months. On the request of the Maharshis of Ardra star, a new yogam called 'Divya Jnana yogam' was taught to the 'siddha purushas' in Srisailam. He sent those siddha purushas into Ardra star. His programme can not be understood. He is the only Lord to many crores of Brahmaandams. After sometime, He reached a divine place called Kurungadda.'

End of Chapter 45

*******Victory to Sripada Srivallabha*******



Chapter 46

Visit to Dhana Gupta's house Consecrated akshatas appear on Sripadukas Padukas given to Sri Bhaskar Pundit

We were ready to take leave from Bhaskar pundit and go. Bhaskar pundit sat in dhyana for sometime. We had given the Sripadukas to Bhaskar pundit. He kept them in the puja room. On those padukas 'mantra akshatas' were seen and increasing in number. We were surprised seeing that wonder. Bhaskar pundit said, 'Sir! Sripada's leelas can not be comprehended. The birth star of Sri Padmavathi Amma is Mrigasira. The birth star of Sri Venkateswara is Shravanam. The star Uttara Phalguni is the mitra tara for Mother. It is parama mitra tara for Sri Venkateswara Swami. So their divine kalyanam was done in Uttara Phalguni Nakshatram. My Dear! Today also is Uttara Phalguni. So on this day, the appearance of 'mantra akshatas' on Sripada Srivallabha's padukas' indicates that He is indeed Sri Padmavathi Venkateswara. Keep some mantra akshatas with you. You will have auspiciousness. May Sripada's grace be on you always.

Different kshetras visited by Shankar Bhatt and Dharma Gupta during their journey

What a great fortune! We felt that our every movement, every thought and every action were being observed by Sripada. We went for some distance on a bullock cart. That cart belonged to a marriage party. Later we travelled on a horse cart belonging to great vysya. His name was Dhana Gupta. He said, 'My Dear! Today is an auspicious day for us. You gave mantra 'akshatas' to the marriage party going on a bullock cart. Later you gave to us. Long ago once I went to Peethikapuram on business purpose. I had darshan of Sripada in the house of Venkatappaiah Shresthi. Sripada told me affectionately. "I will send you mantra akshatas with my blessings at the time of your son's marriage. Give 11 varahas as dakshina to the poor Brahmin who gives you those 'mantra akshatas'. One great vysya will also come along with him. Promise him that your daughter will be given in marriage to his son. Give him 100 varahas and perform engagement in Kondaveedu."

Dharma Gupta and I did not have any money. We reached Kondaveedu. Dhana Gupta's son's marriage was performed grandly in Kondaveedu. Dhana Gupta gave me 11 varahas. Dharma Gupta was distantly related to the bride's parents. His family members were also invited to the marriage. No one knew where Dharma Gupta was and when he would come.

Dharma Gupta's family members including his son came for the marriage. Engagement ceremony was done fixing the marriage proposal between Dharma Gupta's son and Dhana Gupta's daughter. So far I did not have any money, but I got 11 varahas. Dharma Gupta was till then not

having money and he got 100 varahas at the time of engagement function. Oh! What a wonderful turn of events!

Dharma Gupta knew some important business people related to diamond business in Kondaveedu. To confirm the business deals with them, Dharma Gupta decided to stay in Kondaveedu for some more days. It was believed that Datta Prabhu would be moving in the area of Kondaveedu freely. There were also said to be Siva Yogis, Ambika yogis and people who knew Swarna Vidya in that area.

It was decided that I should be sent to Vijayavatika in a horse driven cart. I reached Vijaya Vatika. I was given accommodation in the house of relatives of Dhana Gupta. There was Krishna River in this maha kshetram. There was a temple of Sri Kanaka Durga Malleswara Swami. I took bath in Krishna river and visited the temple. One old sanyasi met me in the temple of Durga. He had a strong desire to come to Peethikapuram and have darshan of Sripada, for a long time.

We both started from Vijayavatika and after a few days of journey, we reached Ranmahendravararam. We took bath in Godavari river. We had darshan of Markandeswara and Kotilingeswara. Our journey was going on comfortably. I told the old sanyasi, "we will reach Peethikapuram in a few days. There we will see the house where Sripada was born. We will meet Sri Venkatappaiah Shresthi and Sri Narasimha Varma. We will have blessings of Bapanarya. We will meet the parents of Sripada - Sumathi Maharani and Appala Raju Sharma. Time of great fortune is nearing us. This is the auspicious time when all auspicious things happen consecutively. After that we will go to Kurungadda from Peethikapuram and have darshan of Sripada Srivallabha."

The sanyasi was very happy. We were visiting the temples on the way. In a few days we reached Peethikapuram. Food and accommodation were arranged for us in Bapanarya's house. We heard many childhood leelas of Sripada. We learnt that the Brahmins in Peethikapuram also were understanding Sripada's tatwam bit by bit. How can I describe Sripada's leelas? Even Adishesha having thousand tongues can not describe all the 'leelas' of Sripada. I have been writing some of them as examples.

Journey of Sripada's relatives to Kurungadda

Sri Narasimha Varma and his dharmapatni Ammajamma wanted to go to Kurungadda and see Sripada. They told this to Sri Venkatappaiah Shresthi. They also agreed to come. This was proposed to Sri Bapanarya. He also had a desire to see Sripada physically once. Sumathi Maharani questioned us about the welfare of her son in every detail. Though Sri Appala Raju Sharma looked serious, he also wanted to see his son once.

Journey to Kurungadda was decided. Totally Eighteen horse driven carts were readied. All of us together started for Kurungadda. Everyone knew that it would take many days to reach

Kurungadda but they were all happy that one day they would be able to see Sripada. Sumathi Maharani was shedding tears wondering when she would be able to see her small kid. Everybody was consoling her telling comforting words.

Darshan of Sripada to His parents and grandfather

Sripada, who was omniscient and the stage manager of this world drama was watching all this. Suddenly all the people travelling in the 18 carts felt sleepy including the drivers of the carts. They all felt as if the horses were running in the sky and not on land. We started early in the morning from Peethikapuram. It was afternoon now. The drivers of the carts said that they lost the way and came to an unknown place. I also came down and studied the area wondering what it could be. We asked the travellers what that area was. They said, 'This is Panchadeva Pahad. Today is Thursday. So, we came for the darbar of Sripada. That Maha prabhu is enquiring into the welfare of all those who come and removing their miseries and diseases. Every one is being given plenty of food.' We were confused whether it was real or a dream. All of us entered the darbar of Sripada. We were unable to understand how we could reach Panchadev Pahad in such a short time.

It was confirmed that it was not a dream but true. Sumathi Maharani embraced Sripada and cried. Sripada said 'You are a woman of great fortune, who could have the formless, attributeless 'para tatwam' as your child. You are a great pathivratha equal to Anasuya Matha. If you shed tears, will crops grow in this land?' He wiped His mother's tears with His divine hands.

End of Chapter 46

*******Victory to Sripada Srivallabha*******



Chapter 47

Sripada brings His parents and followers from Peethikapuram to Panchadeva Pahad

In Sripada's darbar food was being served in plenty. The heaps of 'annam' were not exhausting even after feeding many people. The remaining annam (rice) and curries were being thrown into Krishna river on the orders of Maha Prabhu. Thus the aquatic animals also were given the 'prasada' of Sripada.

Sripada told Sri Bapanarya! "Thatha! You did Shaktipatham (invocation of power) from Surya mandalam into the Srisaila Lingam. The Maharshis who participated in the Savithru Kathaka Chayanam conducted by Bharadwaja in Peethikapuram in Treta Yugam prayed to me to take 'avathar'. To fulfil the promise given to them, I had to come. You tell emphatically that 'Brahma Swaroopam' can not be comprehended by speech and mind and for Datta Prabhu, there is nothing impossible. I can stretch desam (land) and kaalam (time) and also condense them. No one can oppose My 'will'. If I think it necessary, I can make the earth and sky as one. The celestial bodies in the sky are like playing balls for me. **When you came as Labhadi Maharshi, Nanda and Bhaskaracharya, I graced you. When you have come as Bapannavadhanulu, I have come as Sripada Srivallabha.** There is nothing great to comprehend in this.'

Venkatappaiah Shresthi said, 'Bangaru Kanniah! For you everything appears very ordinary. For us, everything is extraordinary and hair rising.'

Sripada said, "Thatha! I am a very skilled 'Sharaabu'. I will weigh dharma karmas and give the fruit accordingly very accurately. One small ray emanating from me will become a great Yogi and a great Siddha. This earth can not withstand such a small ray. If I give a small amount of kundalini, you will not be able to bear. That is why I will hide Myself in My own 'Maya'. When I feel it necessary, I can show any type of extraordinary 'leela'. There is no weight which can not be lifted by me. There is no problem which I can not solve. There is no boon which I can not give. There is no work which I can not do. The aim of bringing you from Peethikapuram like this is to show that I am Datta."

Narasimha Varma said, "You are the only kshatriya who protects all people. Others are kshatriyas by name only." Sripada said, "The kshaatram is there always in My nature. I am ordering you to take birth in Maharasthram with the name Sivaji Maharaj and protect the sanathana dharma." Narasimha Varma said, 'Victory to Sripada Sarvabhousa.'

Ammajamma said, 'Nayana! Bangaru kannah! We have been dreaming to see your 'kalyanam' (marriage). I have a desire to perform your marriage grandly and I want to see you as a bridegroom and apply 'kalyana tilakam' on your forehead. Sripada said, 'It will happen certainly. I

will be born as Kalki and will marry Anagha Laxmi, who will be born as Padmavathi in Simhala Desam (Sri Lanka). There is still time for that. I will fulfil your desire certainly. Learn that, the day of non arrival of a new 'Ayyappa' to Sabari Malai indicates that it is the end of Kaliyugam. Having been born as 'Dharma Shasta', I will not break My promise. You will have to wait for sometime.'

The fun filled play of the player of the world drama

Venkata Subbamamba said, 'Kannaiah! It was a long time since you had eaten milk, curd, cream and butter. I would like to feed you with my own hands.' Sripada said, 'Ammamma! Certainly you can feed me. I am very much tired. I knew that you were bringing milk, curd, cream and butter when you started. They would get spoiled in the journey of many days. Bound by your affectionate love, I have brought you here quickly so that those things do not get spoiled. **Ammamma! See how much I had to struggle. Was it an ordinary thing to pull 18 carts single handedly for many miles? My whole body is aching. See the blebs on my hands.**' She saw Sripada's hands and was surprised. Really Sripada's hands were having blebs. Venkata Subbamamba applied butter to His hands. Hot water fomentation was also done. Where is the end for the fun filled leelas of the conductor of world drama?

Rajamamba said, 'Bangaru kanna! I made halva which you like very much. I brought it in a silver bowl. Come near me, My Dear! I will feed you a little with my hands.' The three grand mothers of Sripada fed Him the halwa. The halwa was not exhausting, however much was eaten. Sripada conducted this 'fun' for a long time.

Sripada said, 'My grand mothers may be having love on me. But will I not get sick if I take this much halwa? Are you doing the correct thing?' After questioning like this, Sripada fed the halwa to His brothers, sisters and their husbands with His own hands. A farmer Venkaiah was there among those who came from Peethikapuram. Sripada gave Datta deekshas in his house only. Venkaiah was also fed with halwa by Sripada with His own hands and later he was told to distribute it to the cart drivers, horses and the remaining others. He gave that silver bowl to Venkaiah as gift.

Appala Raju Sharma prayed, "My Dear! Bangaru! Pardon me if I did anything wrong not knowing that you were Datta Prabhu." Sripada said, 'Father! I am your child. How can a child pardon father! What a wonder! You should shower affection on me as your son. Always desire my welfare.'

Venkaavadhanulu and his 'dharma patni' were crying incessantly. Sripada said, "Mamaiah! Our bond is permanent. I am a nephew not only to you. Every person born in your family can call me his nephew. I will entertain them with divine leelas. At the time of Kalki avathar, you can treat Padmavathi Devi as your daughter and fulfil all your desires." Sumathi Maharani was grief stricken. Her desire to see her son as bridegroom was not fulfilled. Moreover, He became a yathi and a 'viraagi' (a person having no attachment). She was unable to bear it. Sripada reached her mother

and assured her 'Amma! For Me, Anasuyamatha and you are same. I will fulfil your desire in Kalki avathar.'

He again said, 'Amma! I have become this great because I am born to you. I have been brought up by the nectar of your affection. Amma! Have you noticed what Vaasavee has done? As I have become hungry, I became a small baby and went to Anasuya Matha to drink her breast milk. That demon Vasavee drank all the milk and said, 'Anna! You go to Sumathi maatha and drink milk. If you delay, I will drink that milk also.' Thus she warned me. You tell me what I should do Amma?' Saying so, Sripada became a small baby. He laid on the ground and looked at His mother pitifully. Sumathi Maatha was grief stricken. She took the baby and fed him with her breast milk. She called 'Amma! Vaasavee!' A month old baby girl resembling Sripada in features was seen on the floor. They both drank milk on either side from Sumathi Maatha. Sumathi matha's grief vanished.

Venkaiah said, 'Here is a prayer to Maha Guru. This place of darbar, where this divine leela is played and the surrounding vast lands should become world famous.'

Sripada said, 'In future, this darbar will become a strong building. Cows also will be there. I will enact many leelas in it'.

This was the experience which I saw with my own eyes. What I wrote was true in each letter. All the strangers there had gone into a state of deep sleep at that time. After some time, no one was there except me, the old Sanyasi and Sripada in that darbar. I was worried what had happened to them. I wondered whether any 'Rakshasa maya' engulfed them.

Sripada said, "No 'Rakshasa maya' will work in my presence. I reached them safely to Peethikapuram. Yadbhavam Tadbhavathi. I will grace the people in the same 'bhava' with which they worship me. This is my resolve."

End of Chapter 47

*****Victory to Sripada Srivallabha*****



Chapter 48

Description of Darbar in Panchadeva Pahad

How Sripada addressed men and women

Sripada used to do darbar in Panchadev pahad on Thursdays. He used to walk on the waters of Krishna. **Wherever He put His foot on water, one Lotus would appear there. It is beyond the imagination of human brain how a lotus would withstand the wooden padukas of Sripada. Moreover it was a wonder to walk on water. For sometime it was a wonder to the onlookers. Later it was being considered as an ordinary 'leela'.** While Sripada was coming to this side of Krishna River, His devotees would go to the shore and welcome. Darbar would continue till evening. After that while going back to Kurungadda, he would walk back on the lotuses that appeared while stepping on the water. Then all the devotees would give farewell to Him. He used to be alone in Kurungadda in the nights. On every Friday, He used to give 'pasupu kammulu' to girls to be married and to women for their husband's welfare. He used to address women older than Him as 'Amma Sumathi' or 'Amma Anasuyamma Thalli' Girls younger to Him would be addressed as 'Amma Vasavee', 'Amma Sri Vidyadhari', 'Amma Radha', 'Amma Surekha' He would address men in the age of His father as 'Ayya' or 'Nayana'. Boys younger to Him would be addressed as 'Ore', 'Abbee' or 'Bangaru'. Older people were addressed as 'Thatha'. If they were women, he would call them affectionately 'Ammamma'.

Sripada's daily routine and darbar

He would conduct Friday darbar sometimes in Kurungadda and sometimes in Panchadev Pahad. Similarly, Thursday darbar also would be conducted either in Kurungadda or Panchadev Pahad. That would depend on His wish. When He did darbar on Sundays, He would talk about the depths of yoga vidya. Later, He would inquire into the welfare of the people. He would listen to their problems patiently and reassure them. **In the darbars on Mondays, He would tell stories from Puranas** and later would inquire into welfare of devotees. **He would teach Upanishads in darbar in Tuesdays.** Later he would listen to the personal problems of devotees and suggest solutions to them. Also He would reassure them. **He would explain the Vedas and their meaning in Wednesday darbars.** Later He would patiently listen to the sufferings of devotees and reassure them. **On Thursdays, He would explain about 'Guru tatwam'.** Then also devotees' illnesses would be removed and assurances given. But on that day, he would get food made specially and feed everybody. When his love towards His devotees overflowed, He would serve food with His own hands. He Himself used to feed to some fortunate people. He would force food into the mouths of some people who would hesitate to ask. He would say that His 'khajana' (treasury) would always be full and there would never be dearth of money or food. **In the darbar on Friday, he would teach**

about Srividya. He would compulsorily distribute 'pasupu kormulu' on that day. On Saturdays, he would teach about the greatness of Siva worship.

People who visited Sripada's darbar were blessed. Devotees used to bring vegetables, Jowar, Raagi and Rice. Every day there would be 'anna danam'. But Thursdays' food would be special. One sweet preparation would be made and distributed on that day. Sripada's heart was very delicate. If anyone came to darbar in distress, he would certainly go back happy. **He would say His grace would be there on people reading Sri Datta puranam. Sripada's love was equal to the love of crore mothers.**

In the night, he would not allow anyone to stay in Kurungadda. But he allowed the old sanyasi, who came with me, to stay for some days. He would sometimes tell me to stay in Kurungadda at nights. He told the old sanyasi to go to Kasi to live and leave the body there only. Cleaning the utensils used for cooking food, and seeing that no devotee had any inconvenience were my duties. Food would be given to all who attended darbar any time. If someone said that he already had eaten, He would insist on eating again as it was 'prasad'. If I said that the cooked items were less and the visitors were more, He would sprinkle the water from His kamandalam on the items. Then it would become 'akshaya' (inexhaustible). This happened many a time. In the night Gods used to come in different aero planes to Kurungadda and serve 'Maha Guru'. They would go back after getting His blessings. Sometimes some yogis used to come from Himalayas. They also would walk on water and come. Their bodies used to be luminous. Sripada Himself used to serve food to them.

Sripada used to take only a fistful of rice. He used to say that He would be satisfied if His devotees ate to their satisfaction whether it was rice, jowar or raagi sankati.

The washerman Ravidasu had the opportunity of washing the clothes of Sricharana. Even after having His darshan, if some one had not discarded bad habits, he would get strange problems. Again to remove them, he would have to come to Him again. He would say that 'Shraaddha' karmas should be performed compulsorily to the departed souls. He would also say that the people of all 18 varnas were like His children, He had no partiality towards anybody and would give the result according to the 'dharma karmas' followed by them. He would also say that the great opportunity they got would not come again and in the next avathar He would be more strict. **He would say that His darshan was possible as a result of merit in many births and one should utilize the opportunity completely and only after many births, one would get the darshan of Sadguru. He would say that, in this vast world, in any Yugam, there would be 1 lakh twenty five thousand siddha purushas, they were all His 'amsas' only and His grace would come through them if one followed any of them.**

He would say that he was the cause for this 'creation' and with His 'will' only, it would be created, sustained and annihilated. **Sripada would say, "If you salute your Guru, he salutes to his Guru and in this way all these salutations will reach Me only, being the 'Adi Guru' (First Guru). If Gods become angry, Guru will protect, but if Guru becomes angry, there is none to protect. People who worship Me will gain in this as well as other worlds. Do not hate anybody in this creation. All that hatred reaches Me only. If I am pleased, I will not see eligibility or ineligibility but you should have the 'satvic' feelings to earn My grace.'**

Chanting the name of Bhagawan, one should perform Karmas

'Kurungadda is a specially great kshetram. The Eswar present here is the 'wakeful murthi'. Here, Gods, Maharshis and great Saints come in disguise and stay without being noticed. All people here have their own place. **Keeping the God's name in the heart, one should perform 'karmas'. Those 'karmas' should be accepted by dharma. Great sins would get removed with My darshan. Later, if you do merited karmas, you will get auspicious results.'** Let us lead our lives following the divine words of Sripada and be blessed.

End of Chapter 48

*******Victory to Sripada Srivallabha*******



Chapter 49

The ways of destruction of karmas by Sripada The speciality of No.33 - His Programmes in Kurungadda

Once Sripada said, 'Shankar Bhatt! We are following Agni Vidya. 'Upasana' of Agni is the duty of 'Srotriyas' (those who believe in Vedas). Your upasana of Agni is to light the stove and cook food.' I said, 'Victory to Maha Guru. After me also this stove should continue to burn like this.' He said, 'The agni in your stove has no power of its own. Because of my yogagni, the food you are cooking is becoming 'prasad' and is destroying the distresses of devotees. This stove will burn only for 9 more years. At 30 years of age, I will hide my gross body. After that, I will give darshan in the form of light to deserving devotees for three more years. Then it would be 33 years for me. **In the lives of 'yogis' the 33rd year brings many changes.** The vertebrae in the vertebral column (back bone) are also 33 in number. The number of Rudra ganas is 33 crores. After that also our 'Agni' yajnam will continue. I will allow karma to express in the gross form and then burn them. As a symbol of this, I am doing the 'Agni' 'aaradhana'. But the karmas of devotees, before getting expressed in gross form, will be there in subtle form holding on to subtle body. Before that, they will be in the casual form holding on to casual body. So, after crossing 33 years, I need not do this type of 'Agni' worship. Then I will burn the sins of my devotees, holding on to their subtle bodies and casual bodies, with my 'yogagni'. You keep burning your stove till I reach the age of 33 years. After that, my devotees came and cook their own food and go. This will happen for 3 years. After that, there is no need for this 'Agni' worship in the gross form. I have started Pridhvi Yajnam. It is running grandly. I started Jala Yajnam. It is also running grandly. Now I am doing Agni worship as Agni Yajnam. It will also run without hindrance. The Agni present in all living beings is Myself. I am the one who sanctifies everything. I am the one who burns everything.'

I had not heard of 'yajnas' related to 'pancha bhutas'. I came to a conclusion that it is futile to try to waste to analyze the methods of 'leelas' of Sripada. Once, one newly wed young couple came for the darshan of Sripada. Sripada ordered both of them to live in His darbar hall in Panchadev Pahad. That young man died in two days. They believed that Maha Guru was a pleasing God, who gave many boons and would certainly save them. But she had widowship which was intolerable to a woman. The relatives of those newly wed couple came to Panchadev Pahad. They were unable to decide whether to burn the dead body or not. Without the order of Sripada, the dead body should not be taken out of His darbar hall in Panchadev Pahad. That newly wed bride was looking like a 'Goddess of grief'. Sripada came to darbar. He was informed of the bride's ill fate. Sripada said that the results of karma are inevitable. The new bride said, 'If karma, which is inert, has got the power to grant death to my husband, it would be proper to give the 'place of God' to karma and build a temple. I have heard that Sripada is the embodied form of chaitanyam, He wears

Agni clothes and He is Agni Himself and that there is nothing impossible for Him. I pray you to grant this ill fated woman, her mangalyam and blessings.' That bride had great belief on Sripada's grace.

Giving life to dead

Sripada said, "Visvaso phala dayakam'. If you have such strong belief in Me, your husband will certainly come back to life. But, I will tell you a way out without transgressing the rule of karma. You sell your 'mangal sutram' and buy fire wood equal to the weight of your husband. That firewood will be utilized to cook food. With that, your inauspiciousness will be burnt away. The inauspiciousness of loosing your mangalyam, the inauspiciousness of your husband's body being burnt, and the inauspiciousness of the food cooked by burning the firewood which attracted death vibrations will all cool down." After doing what all He said, her husband came back to life.

Sripada used to attract the different types of sinful karmas into the firewood. In that way the firewood would burn and tasty food would be ready. He was thus granting the auspiciousness through 'prasad'.

Sripada's special grace on a poor Brahmin

On another occasion, one old Brahmin came for Sripada's darshan. He wailed that if Sripada, did not show grace on him, he had no other option except suicide. Sripada brought a burning firewood and branded that Brahmin. That Brahmin suffered for a long time. Sripada said, 'Oh! Brahmin! You wanted to commit suicide. If I had ignored, you would have really committed suicide. So I destroyed all the vibrations of sinful karmas related to suicide, by branding you with fire. Now you will not have the distress of poverty. You take this cooled firewood wrapping in your upper cloth and carefully take it to your house.' He did the same. When he went and opened the knot, the firewood became gold. Brahmin's distress of poverty was removed.

Sripada used to destroy the sinful 'karmas' of His devotees in wonderful methods through His Agni Vidya. Sometimes, He would get vegetables like brinjal and lady fingers specially. He would attract the vibrations of sinful acts of his devotees into them. Such vegetable preparations would be compulsorily fed to the devotee. Karma faults would be destroyed.

One girl could not be married though she became mature. Noticing that she had 'kuja dosha', she was asked to bring red gram, made to prepare a food item with it. He told all including her to eat it. After the bond of karma was removed that way, she was married to a suitable bridegroom.

He used to order some people to bring cow ghee for the purpose of cooking in darbar. He would ask some more people to light lamps with cow ghee. When there was a severe distress or in case of girls not getting married, He would tell them to worship Ambika on Fridays in 'Rahu Kaalam'.

Once, one person became ill and bedridden. Sripada ordered to light a lamp with mustard oil in his room and see that it would be burning by pouring oil through out the night. When they did so, the devotee was cured of his disease.

One devotee was in a state of extreme poverty. Sripada told him, if a lamp was lighted with cow ghee in their house uninterruptedly for one week, Lakshmi 'kala' would enter that house. Thus He would remove the karma bonds of His devotees in many different methods. It is humanly impossible to try to know all those methods.

End of Chapter 49

*****Victory to Sripada Srivallabha*****



Chapter 50

The greatness of remembering name

Sripada Srivallabha once told me, 'Shankar Bhatt! After 'Agni' Yajnam, 'Vayu' Yajnam is important. I am going to start 'Vayu' Yajnam also.'

I did not know what 'Vayu' Yajnam was. One old Brahmin came to Kurungadda with stomach pain. He was suffering very much. He thought it was better to commit suicide than continue to suffer the pain.

Sripada said, "In your previous birth, you harassed many people with your piercing talk. As a result of that, this unfortunate disease has come upon you. There is nothing better than the chanting of God's name in this Kaliyugam to get rid of the effect of 'rude' talk. With this, the 'Vayu mandalam' will get purified. I am starting great yanja of chanting of God's name in Kurungadda to purify the Vayu mandalam. I am going to control the four forms of speech para, pashyanti, madhyama and vykhari at yogic level. If anyone heartily chants the name 'Sripada Srivallabha Digambara! Datta Digambara!', I will give all auspiciousness."

As directed by Sripada, chanting of 'Sripada Srivallabha Digambara!' was done continuously for three nights and three days. Sripada gave permission to every one to stay in Kurungadda on those three days. The old Brahmin's stomach pain disappeared.

Sripada said, 'These days, the whole Vayu mandalam is filled with all badly worded talks. **A man, while talking is provoking one, two or three qualities (satva, rajo, and tamo gunas). Those provoked qualities are not conducting to good relations and are showing their evil influences on earth, water, fire, air and aakash (sky). As all these 'pancha bhutas' are abused, everything gets abused and man's mind, body and antharaatma are getting spoiled. Consequently, he is doing bad 'karmas' and as a result, he is becoming poor. Because of poverty, he is again doing sin. As a sinner, his mind becomes polluted and he is not able to do punya karmas like 'dana' (donation). Thus he is becoming poor again.**

The necessity of purity of mind, speech and action

If a man has to get rid of the pain of poverty, and want to release from other sinful actions, he should have purity of mind, speech and action. This is called 'Trikarana Suddhi'. One should speak only what is there in the mind. Whatever he says, he has to practice it. A man having 'Trikarana Suddhi' is becoming a great man.

Man thinks something in his mind, speaks something else and does something not related to both. There is lack of Trikarana Suddhi. There he is becoming a bad person. There are many ways of getting uplifted in this Kaliyugam. Chanting the name of God is

the easiest of them all. If God's name is made to dance on the tongue, one gets the habit of speaking sacred words. If mind is concentrated on God while chanting the name, the mind also becomes sacred. Thus, one gets incited into doing good 'karmas'.

Relief from Karma

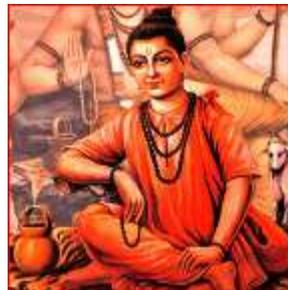
Once one person suffering from Tuberculosis, came to Kuruvapuram. He also had diabetes. There were some more diseases also in him. Seeing him, Sri Maha Prabhu became angry and said, 'This man was a decoit in the last birth. He stole the money of many innocent people and put them into troubles. He stole the money from a person who saved it for the purpose of performing his daughter's marriage. After losing the money, he could not perform the marriage. As he could not perform daughter's marriage in time, he was excommunicated from his caste. As he was unable to give dowry, suitable bridegrooms were not coming. Only old bride grooms were coming forward to marry her. The girl committed suicide. One whole life was burnt to ashes.'

That TB patient prayed Sricharanas pitifully. A graceful Sricharana ordered him to sleep in 'Goshala'. There were many mosquitos there. Sri Guru ordered not to give him water also to drink.

In a dream, that person saw a demon trying to kill him by squeezing his neck. In another dream, one large stone was kept on his chest and over that one big strong wrestler sat. With those two dreams, the fruit of his karma ripened and he became healthy. **Thus Sripada made him suffer mentally the fruit of karma for a short time which otherwise would have to be experienced physically for many years.**

End of Chapter 50

*******Victory to Sripada Srivallabha*******



Chapter 51

The greatness of reading the book

It was the 12th day of the second half of the month Aswayujam (Aswayuja Krishna Dwadasi). It was 'Hasta' star. After taking bath in Krishna River, Sripada Srivallabha was in dhyana for sometime. That day the stove was not burning however hard I tried. The fire got extinguished. Sripada asked me to take bath again and come. Later, He told me 'My Dear! Shankar Bhatt! The time has come for me to hide this gross body. I will disappear in Krishna River. I will be moving in this Kuruvapuram incognito. Later, I will come as Nrusimha Saraswathi to uplift the sanyasa dharma. **The highly sacred book you are writing 'Sripada Srivallabha Charithamrutham' will become 'kalpa tharuvu' (the tree which gives whatever is asked), for the devotees. That would be true in every letter. In the sky only sound is present. I have the sides of this universe as clothes. So I will be called 'Digambara'.**

The reading of this book will enable greatly to rectify the 'manomaya jagat'. Paarayana of this book will give everything in this world and other worlds also. Every letter in this is equal to Veda 'Vak'. Your Sanskrit version of this book will remain in the sound form many depths below the oudumbar tree in my Maha Samsthanam. The divine sounds emanating from these, will not be heard by physical ears. Those who receive My call in their hearts will certainly come for my darshan. I am adept in looking after the welfare of My devotees. The Telugu translation of your Sanskrit book will also come. That will come into light during the 33rd generation of Sri Bapanarya. This will be translated into many languages. The divine experiences and the protection will be the same, in whatever language it is read.

Sripada's assurance to Shankar Bhatt

You have done great service to me. You are like the son who clings to his father. I am giving you My wooden 'padukas' as gift. Do not be under grief, thinking that I am not there. You stay here only for three years. In these three years, I will be giving you darshan in the form of light. I will teach you many 'yoga secrets' also.

After three years, on the same day (Aswayuja Bahula Dwadasi), you read this 'Sripada Srivallabha Charithamrutham' near my padukas. People coming for my darshan on that day will be blessed. My auspicious blessings are with all always."

After saying so, Sripada Srivallabha Maha Prabhu entered Krishna River and disappeared.

I hugged his wooden padukas to my heart and cried incessantly like a baby. After that I fell unconscious. After waking up, I went into Krishna, took bath and came back. I went into dhyana. Sripada Srivallabha gave darshan to my mental eye in the form of light.

End of Chapter 51

*****Victory to Sripada Srivallabha*****



Chapter 52

Yoga experiences of Shankar Bhatt

Sripada's divine darshan

I have been having darshan of Sripada Srivallabha in the midnight every day for three years. I had written my experiences of yoga specially as a book. One Yogi from Himalayas took it away. This happened on the orders of Sripada Srivallabha.

End of Chapter 52

*****Victory to Sripada Srivallabha*****



Chapter 53

The way Sripada Srivallabha Charithamrutham reaches Peethikapuram

The highlights of Sripada's Charithamrutham

The Charithamrutham I have written will be with the desendants of His maternal uncle for some time. Later, it has to be translated into Telugu. After the translation is completed, the Sanskrit copy will disappear. Gandharvas take it and keep it some depths down below the place of Sripada Srivallabha's birth. There it will be read by Siddha Yogis. I read **the Charithamrutham** near His divine 'padukas' in front of five people. They felt extremely happy.

I am not a pundit. So I can not say which chapter gives which result after reading. The Telugu script of this book will come to light during the time of 33rd generation person of Sri Bapanarya's descendants.

Before bringing it to light, the person, appointed by Sripada for the purpose, should immerse this in Krishna River in the sacred kshetram of Vijaya Vatika.

That fortunate person should do 'paaraayana' of the Telugu version of this book at the sacred place where His Maha Samsthanam will established in His birth place. In the middle of paaraayana, that fortunate person will receive 'prasad' from 'Ganugapur'. That will indicate that he is the person belonging to the 33rd generation of Sri Bapanarya's family. This was the word given by Sripada Srivallabha when he gave darshan in the form of light.

End of Chapter 53

*****Victory to Sripada Srivallabha*****

