

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 :-

Sri Perepa Sreerama Murthy, Visakhapatnam.

Sreepada Raajam Saranam Prapadyae

INTRODUCTION

The information available in Sree Guru Charitra about Sree Sreepada Sreevallabha is very little. The very first Datta incarnation in Kaliyuga is Sree Sreepada Sreevallabha. The details of His life known to outside world are very meagre.

In 1320 A.D. Sreepada Sreevallabha was born as the third child to Brahmasri Ghandikota Appalaraju Sarma garu and Akhanda Lakshmi Sowbhagyavati Sumati Maharani. Ghandikota family belong to the lineage of Sage Bharadwaja. They are of 'Aapasthamba Sootra' tradition. After Sree Sreepada, three sisters named Sri Vidyadhari, Radha and Surekha also were born.

The maternal grandfather of Sree Sreepada was Brahmasri Malladi Baapannavadhani garu. His 'dharma patni' was Akhanda Lakshmi Sowbhagyavati Rajamamba.

A Brahmin by name Shankar Bhatt wrote the divine biography of Sree Sreepada in Sanskrit. It's Telugu translation is with me, who belonged to the 33rd generation of Sri Baapannavadhani. In Sreepada Sreevallabha Charitaamrutam it was stated that it comes into light in the 33rd generation of Sri Baapannavadhani but, it was not explained at what time and in which way it would take place.

I was having a doubt whether this Charitaamrutam can be made known or not to the outside world. One day when I was in the area of Bhimavaram, Maavullamma Temple an old beggar asked money for meals. I gave him 11 rupees. Within two or three days 'prasada' from the ashram of Sree Nrusimha Saraswati Gangapur, 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 at all to Gangapur. I realized that Sreepada who is in the form of Sree Nrusimha Saraswati wished that, 'the time to reveal Charitaamrutam to the world has arrived'. Having realized it, I carefully copied the old book which was brittle and would be torn by mere touch. As mentioned in the 'Charitaamruta' I went to Vijayawada and immersed the old copy in Krishna River. The new book which I copied was handed over after performing 'Paaraayana', to Sreepada Sreevallabha Maha Samsthan as directed in the Charitaamrutam.

This year from Vijaya Dasimi (year 2001) to Aswayuja Bahula Ekadasi the 'Paaraayana' was done for the first time in the presence of Sreepada in Sree Sreepada Samsthan and the book was handed to Samsthanam.

We have affectionate devotion in Sree Sreepada. Ours is a delicate nature and we are pained if anyone speaks jeeringly about this most sacred book. Our family is one that never craves for name and fame or money.

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

This book is one where every letter in it 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 erudite experience. He was a Kannadiga. Sree Sreepada granted him grace because he was worthy.

This book should be made into a book of daily 'Paaraayana'. When faced with any sort of troubles and losses, difficult situations, if a devoted reading of this book is made and money sufficient for the donation of food for 11 people is utilized, result will definitely be obtained at once. This kind of assurance was received actually from Sree Sreepada Sreevallabha 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 Grandha'.

In Service of Datta,

Malladi Govinda Deekshitulu,

Bhimavaram.

12-11-2001.

Sreepada Raajam Saranam Prapadyae

Sree Gurubhyo Namaha

Sree Gurudeva Datta

Sree Rama Samardha

Sree Datta Saranam Mama! Sreepada Rajam Saranam Prapadyae!

A PREFACE

In this world many troubles and losses will be experienced by a human being through sorrow and infatuation. Who is the protector against them? Who will rescue him from worries and miseries? Then Paramaatma is the only saviour. Only by the grace of God all sorrows are destroyed and happiness and peace will be obtained. For that a person should practice 'stotra', prayer, japa, meditation etc., of God and devotional reading of sacred books explaining their significance and gain the grace of 'Paramaatma'. Paramaatma is in the form of Trinity Brahma, Vishnu and Parameswara. The Trinity protects, punishes, or teaches all creatures of the Universe. All things happen on account of Them. In Kruta Yuga the Trinity who were elated with the devotion of Atri, Anasuya incarnated in their house as Sree 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 only by Him. Devotion of such Dattatreya is going on from Krutayuga from Sethu in the South to Himalayas in the North. Countless devotees from that day till to day worshipped Dattatreya and were successful in gaining their wishes. When Datta is worshipped an equivalent result is achieved of worshipping Brahma, Vishnu and Maheswara at the same time. Datta is 'Smarthrugami'. 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 Sree Kshetra Pithikapura in East Godavari district of Andhra Pradesh, Sree Dattatreya Swamy was born as the first Datta incarnation under the divine name of Sreepada Sreevallabha to the couple Appalaraju Sarma and Sumati. They were Datta devotees and belonged to Aapasthamba sect. Afterwards He incarnated as the second incarnation in Karanjapura in Maharastra with the name Sree Nrusimha Saraswati. In Guru Charitra the importance of such Sreepada Sreevallabha was explained merely in five chapters but, in this 'Sreepada Sreevallabha Charitaamrutam' all 53 Chapters vividly describes about Sree Sreepada Sreevallabha. This great book is really a divine elixir. In this book all about Sreepada's life, His Leelas (sportive plays), His greatness, His highly elevated preachings and His incredible miracles are abundantly presented. This book makes

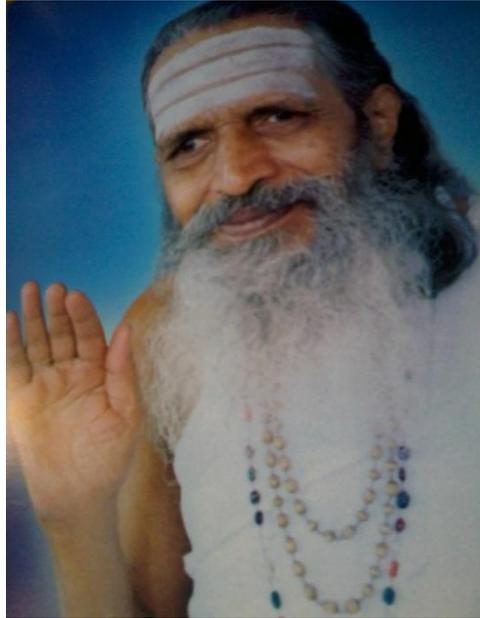
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the reader forget this world and brings about a feeling of being in the very presence of Sree Sreepada. The sportive pastimes of Sreepada are like the childhood sportive diversions of Sree Krishna. These 'Leelas' give indescribable joy. With this joy transcendent corporeality is attained. Sree Sreepada 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 all people read and recollect this sacred biography, they will get rid of all worries of worldly existence and be rewarded with the grace of Sree Sreepada Sreevallabha. As a consequence of that, they will get happiness, peace and equanimity. Let them encourage all their relatives, kith and kin and friends to read and earn the compassion of Sreepada Sreevallabha and be gratified.

Camp: Eti
Sreepada Sreevallabha Maha Samsthan, Jaya Jaya Raghuvira Samartha Sadguru
Pithapuram Sri Sajjanagada Ramaswamy

Sree Gurudeva Datta



Sri Sajjanagada Ramaswamy

Peetadhipathulu, Sripada Srivallabha Mahasamasthanam, Pithapuram

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Sree Datta Saranam Mama

Sreepada Sreevallabha Charitaamrutam

It is strange that though Dattatreya incarnated in kali yuga for the first time as Sree Sreepada Sreevallabha, the son of the pious couple Sumati and Appalaraja Sarma in Pithapuram; Datta cult did not spread in Telugu Desa as it spread in Maharashtra and Karnataka. Only on account of the Guru Charitra written by Gangadhara Saraswati in Marathi, the fact that Sree Sreepada Sreevallabha was born in Pithapuram came to light and the glory of Pithapuram spread much more brilliance. It is a great sacred service of Sri Gangadhara Saraswati and Telugu people should be always grateful to him.

Even in Guru Charitra the history of Sree Sreepada was briefly narrated merely in 5 Chapters. At the beginning of the 20th Century Sri Vasudevananda Saraswati who was well known as 'Tembay Swamy' – an incarnation of Datta came to Pithapuram during his travels in the country. Till the time he declared 'this is the birth place of Sree Sreepada Sreevallabha' 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 'Brahmagna Kavi' Sri Devarao Kulakarni came to Pithapuram. They visited Sree Swamy, adored Him and carried extensive propaganda. After that when translators into Telugu came into the field, the greatness of Sree Sreepada began to gain propaganda. The details about Sree Sreepada are being known to Telugu people little by little. After that the disciple of Sri Sreedhara Swami – who is an incarnation of Sri Datta, Sri Sri Sajjangada Ramaswamy garu 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 roused to take up the construction of a temple and other activities in the birth place of Sree Sreepada. However, a feeling of want about the non-availability of the complete history of Sree Sreepada remained as a want only, not only for us but for all Datta devotees in the Telugu land. That urge turned into a 'tapas'. The nectar of compassion of Sree Sreepada 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 Sree Sreepada Sreevallabha Charitaamrutam written by Shankarbhatt (a contemporary of Sree Sreepada) in Sanskrit was in their house. He added that he belonged to the family of the maternal grand father of Sree Sreepada 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

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to give the new copy to our Samsthan. He conducted 'Paaraayana' of the book for 7 days and left after offering it to us.

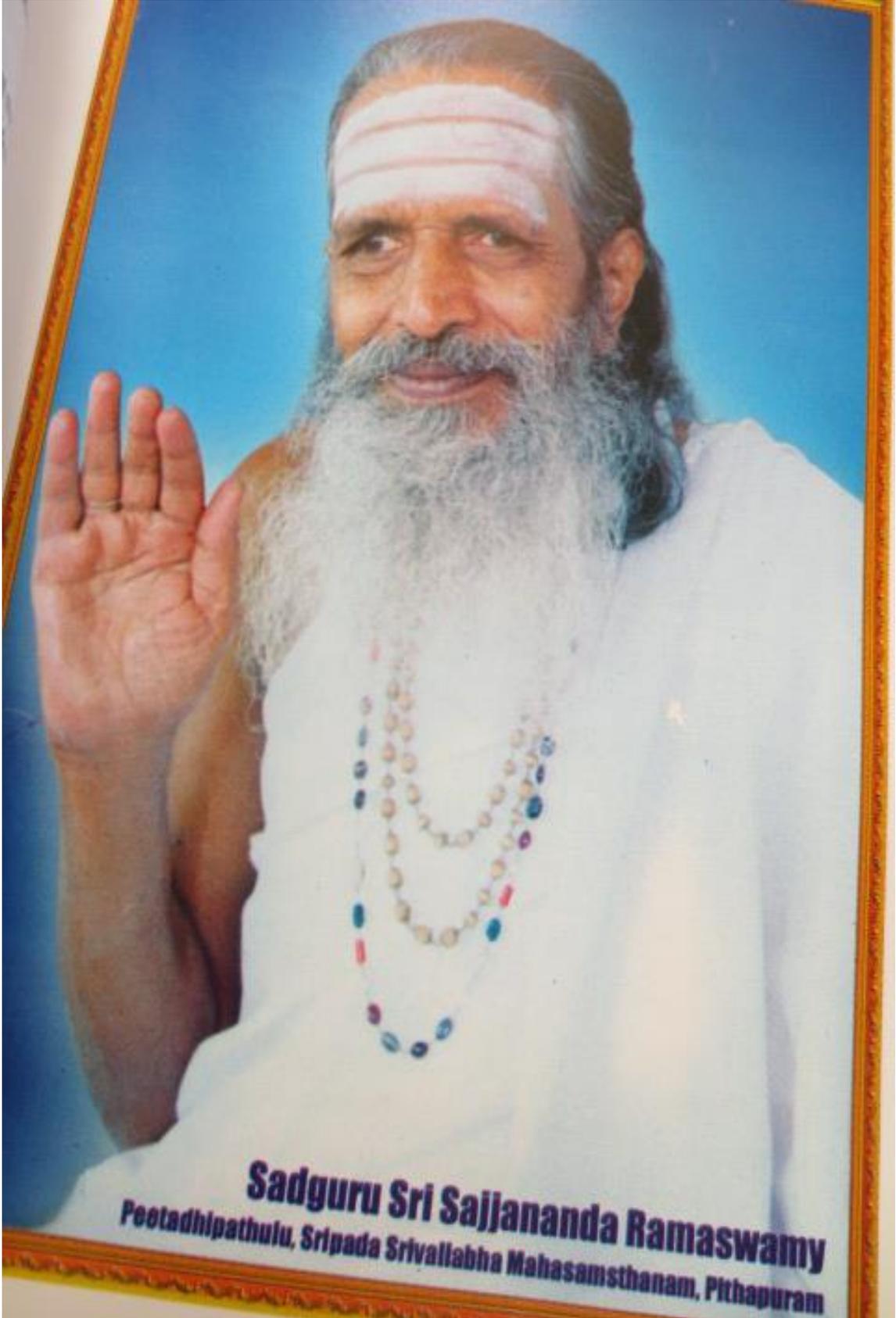
We received joy along with amazement at this divine 'Leela' of Sree Charan. This hagiography has a total of 53 Chapters. It is mentioned how this book is to be read as a 'Sapthaha Paarayana' (7 days of devoted reading) and what results will be obtained by reading it.

We were astonished when we heard very many strange incidents, excellent story structure, several scientific subjects which are not known to us and which every individual should know, the divine sportive plays of Sree Sreepada resembling the divine diversions of Sree Krishna; during the 'Paaraayana' time of Sri Deekshitulu garu. In the case of our 'Sree Guru Charan' 'Poojya Sree' Ramaswamy garu there was no stoppage of the tears of joy flowing down from his eyes. This extraordinary divine event was to remove the want that the complete divine biography of 'Sree Varu' was not available. What more proof do we require for the grace of Sree Sreepada Sreevallabha who is like a 'Kalpa Vruksha' (celestial wish granting tree). This satisfaction that Sree Swamy granted us fulfillment of wish is sufficient for us. We are overjoyed as Sreepada Sreevallabha granted us the great fortune of handing this 'Charitaamrutam' to the world. This ambrosia called 'Sree Vari Charitra' which was kept safely all this time with Sri Malladi Govinda Deekshitulu garu belonging to the family of the maternal grandfather of Sreepada, is granted to us through him. Our Samsthanam is always grateful to Sree Malladi Varu.

With a view to hand to all the book received by us, we are publishing Sreepada Sreevallabha Charitaamrutam. We hope that all people will understand philosophical secrets, form and nature of Sree Datta, the importance of 'Sree Vari' incarnation and other matters in the book; worship 'Sree Varu' and attain salvation. Wise people take only what is good just as a swan separates milk from water ('Hamsa Ksheera Nyaya').

Sreepadad Sreevallabha Maha Samsthanam,
Pithapuram.

Sreepada Raajam Saranam Prapadyae



Sreepada Raajam Saranam Prapadyae

FOREWORD

In the world the Asian Continent is very holy. Among the countries of Asia, Bharata Varsha 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 Desa. Our land shining with Ganga and other holy 'teerthas' is indeed very fortunate. Scriptures declare, ("Tulasi Janga Mastaru") that great persons are indeed active moving 'Teerthas' and that they are sanctifying all the three worlds by their nectarous preachings. Sree Sreepada Sreevallabha is considered as a paragon of excellence among incarnations. He is really an incarnation of universally famous Sree 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: 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 Sree Sreepada Sreevallabha in removing all kinds of impurities of devotees and imparting them peace when they visit or remember, or worship or meditate upon Him.

This affluent treasure incarnated in Sree Kshetra Pithapuram in the 14th Century. In the 17th Century in Maharastra Sadguru Sri Samartha Ramadas occupied the position of a preceptor to Shivaji Maharaj and uplifted dharma. Afterwards in the 20th Century a sage named Sreedhara Swamy by the dint of his devotion, dilifence and the efficacy of penance, got the 'darshan' of Sree Samartha Ramadas twice. He was initiated into the ascetic order by Sree Samartha Ramadas who called him 'Bhagawan'. He became famous as an incarnation of Datta. Sri Sajjangadda Rama Swamy garu is the disciple of that Sreedhara Datta. This noble Sri Rama Swamy by the inspiration of his 'guru' came to Pithapuram, the birth Kshetra of Sree Sreepada Vallabha. He persuaded all the devotees and turned them towards divinity and established the Sree Sreepada Sreevallabha Maha Samsthanam. He made an auspicious beginning to extensively propagate the greatness and the supremacy of Sree Sreepada Sreevallabha. This is a great, marvellous divine programme among the programmes undertaken by him. By this he became a great one who provided good opportunity for the 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 praiseworthy that he successfully undertook many developmental activities to provide accommodation facilities to the devotees coming from various places for the darshan of Sree Sreepada Sreevallabha. Charitaamrutam came to light during the regime and supervision of Sri Ramaswamy garu which provided to people like us immense pleasure.

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Those who drink this 'Charitaamrutam' which is an encyclopaedia of spiritual knowledge, attain immortal nature. In tis particular book there are many scientific subjects required by seekers of salvation and many mantras revealing the 'Tattwa' of Sree Sreepada 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, **"Ma Maatma Sarva Bhootaatma"** – Sree Sreepada Sreevallabha dwells as the soul form of all living beings. Sree Sreepada Sreevallabha is the soul of this book. The 'Paaraayana' of this book is really 'Veda Paarayana' itself. Therefore, let this book which is worthy of reading and devoted 'Paarayana' flourish as celestial 'Kalpa Vruksha' to Datta Devotees! Existence is existence, only if it is spent in remembering Sree Sreepada Sreevallabha. Mind is mind, only if His name is chanted. Therefore, let all people make their lives fruitful by remembering, thinking and praying to that most pious one!

"Lokaa Samasthaa Sukhinobhavantu"

Camp: Pithikapuram

'Eti' –
Swamy Venvanandagiri,
Peetaadhipati, Sreenivasa Ashram,
Agaram Post – 563 138.
(Karnataka)

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Sreepada Sreevallabha Mahaa Samsthanam,
Sree Kshetra, Pithapuram.

PUBLISHERS' NOTE

Bharata Desa 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 'Kshetra' of historical significance. This is situated on the river bank of Yela (Yeluru) in the Bhima region forming part of 'Trilingadesa'. Pithapuram is the place of origin for all important Datta Kshetras like Karanja, Kurupuram, Narsobawadi, Gangapur and Udumbara and is the birth place of Sreepada Sreevallabha 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 native place of Sreepada relying on the information in sacred books like 'Guru Charitra'. They are uttering aloud 'Sree Datta Sreevallabha'. They worship the Lord at this Kshetra and get salvation. During one such occasion on 11-11-1963, Monday Brahmajna Kavi Sri Deva Rao Kulakarni, his Guru Sri Sri Paramahansa Satchidanandendra Saraswati Swamy visited 'Swayam Bhoo Datta' (self-originated Datta) in Sri Kukkuteswara Swamy temple in Sri Kshetra, Pithapuram. They carried on an extensive propaganda about the Lord. By their encouragement and also by the grace of Sadguru Sridhara Swamy – a resident of Sajjanagadh, "Jaya Jaya Raghu Veera Samardha Sadguru" Sree Ramaswamy visited Sri Kshetra, Pithapuram. He is a dear disciple of Bhagavan Sadguru Sridhara Swamy who belongs to the sect 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 Sreepada Sreevallabha in the home town of the Lord.

Afterwards he established 'Sree Dattatreya Bhakta Samaj' enlisting all devotees who were blessed by the Lord. The existence of Sri Datta and the significance of the incarnation of Sreepada Vallabha were widely propagated. From then many devotees from Maharastra, Karnataka state and from different areas of Andhra Pradesh are visiting Swami's Sree Kshetra. They are worshipping the Lord and are getting fulfilled. Gradually as the number of visiting devotees increased it was felt by Sri Ramaswamy Garu 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 end. To manage these facilities an association with the name 'Sreepada Sreevallabha Maha Samsthan' was formed.

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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 on the northern side. Next a beautiful temple was constructed nearer it and 'Paadukas' of the Lord were installed. In this 'Paduka Mandir' very beautiful marble icons of Sreepada Sreevallabha, Sree Dattatreya and Sree Nrusimha Saraswati were installed.

On account of the firm resolve of Sri Ramaswamy Garu, 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 the 'Japa', 'Paaraayana', 'Pradikshana' and other spiritual activities. This hall is 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 16 rooms, 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.

Sreepada Sreevallabha 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 Sreepada Vallabha. Seva Sangh is allowing devotees utilize 'Annapoorna Mandir' for the purpose of performing sacred thread ceremonies, 'Aksharabhyasa' and other functions in complying with the wishes of such devotees to conduct such functions in the temple of Sreepada.

Recently they purchased another two-storied building located on the Eastern side of 'Annapoorna Mandir'.

Presently, the Samsthan has undertaken the following projects: -

1. Construction of the prestigious minaret at the summit of the Temple,
2. Construction of the second floor on the 'Annapoorna Mandir',
3. Construction of the second floor on the 'Dhyan Mandir' on the Southern side of 'Paduka Mandir'.
4. Giving finishing touches and development of the newly acquired building on the Eastern side of 'Annapoorna Mandir'.

Devotees who partake in the activities of the 'Sree Vari Samsthan' in whatever way by the grace of God, are infact rendering great service to the Swami. Donations made to Sreepada Sreevallabha Seva Sangh are exempted from Income Tax under Rule 80G. Those who want to participate in the development activities or in the daily programmes of worship can pay donations directly in the office of the Samsthan. They can also remit them through Andhra Bank, Pithapuram (Instant Fund Transfer) S.B. A/c No.:

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8761 (Branch Code No.:0432) or Indian Overseas Bank, Pithapuram, A/c No.:2620 or State Bank of India, Pithapuram, S.B. A/c No.:01100005138 under intimation to us.

- Sreepada Sreevallabha Maha Samsthan,
PITHAPURAM.

Ph. :(08869) 250300.

Sreepada Raajam Saranam Prapadyae

A BRIEF LIFE-SKETCH OF SADGURU SREE RAMASWAMY

PONTIFF OF SREEPADA SREEVALLABHA MAHA SAMSTHANAM, SREE KSHETRA, PITHAPURAM.

Sri Sadguru Ramaswamy Garu was born in 1925 in Karnataka State at Shimoga – a religious centre associated with the name of Sage Durvasa. The name of his pious parents are Mallarappa and Padmavati. He recited Bhagavadgita and Ramayana regularly. The 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 Sreedhara Swamy in Sajangadh in Satara district of Maharashtra. He became his disciple and stayed with him and was carrying out of the **Upasana** of Sree 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 Sree Samardha Ramadas and is leading life-long celibacy very strictly. He is following the **“Varna Ashrama Dharmas”** (duties prescribed for various castes and stations of life) carefully. Following the order of his Guru he carried on intense chanting and meditation of the “Datta Mantra” in the famous Datta pilgrimage centres Narsobawadi and Udumbara. He undertook a tour of the country for propagating the Dattatreya cult as per the instructions of his Guru. He was attracted by Sreepada Sreevallabha Dattatreya Swamy. He visited Sree Kshetra (Pithapuram) – the birth place of Sreepada Sreevallabha. He is serving the Lord at that place for the last 40 years and enhanced the glory of the Swamy. He served Shankaracharya Sri Satchidanandendra Saraswati Mahaswamy of Holay Narsapur in Karnataka State. Having obtained his grace he obtained perfect knowledge in the commentaries on **“Prasthanatraya”** of Sri Adi Shankaracharya. He is matured in the spiritual exercises provided there. He is endowed with the 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 a real embodiment of **“Jnana”** (Knowledge). With the encouragement of Mother Srimati Kamamma, he undertook pilgrimages from Himalayas to Rameswaram. He devotedly visited many Datta Kshetras.

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The procedure for 'Sapthaha Paaraayana' [Devoted reading in 7 days] of Sreepada Sreevallabha Charitaamrutam

1. Sreepada Sreevallabha Charitaamrutam must be read with devotion and diligence. It was decided and blessed by Sree Sreepada that every letter of this book is true. Therefore, this book is a standard by itself like Veda. This book is read not only by humans but also by celestials. The Paaraayana of Sreepada Sreevallabha Charitaamrutam can be carried out in the same way as mentioned in Guru Charitra about the Paaraayana 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 Sreepada Sreevallabha Himself. It must be prayed that "**Sreepada Sreevallabha Charitaamrutakaarena Guru Dattatreya Sreepada Sreevallabha 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 Charitaamruta that this matter was personally told by Sree Sreepada.

2. **PAARAAYANA:**

1st Day	Chapter 01 to Chapter 06 should be read. (Page Nos.	1 to 72)
2nd Day	Chapter 07 to Chapter 12 should be read. (Page Nos.	73 to 147)
3rd Day	Chapter 13 to Chapter 18 should be read. (Page Nos.	148 to 222)
4th Day	Chapter 19 to Chapter 22 should be read. (Page Nos.	223 to 265)
5th Day	Chapter 23 to Chapter 34 should be read. (Page Nos.	266 to 314)
6th Day	Chapter 35 to Chapter 42 should be read. (Page Nos.	315 to 358)
7th Day	Chapter 43 to Chapter 53 should be read. (Page Nos.	359 to 399)

On the days of Paaraayana 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 Sreepada Sreevallabha, that particular chapter prescribed in the Phala Sruti should be read. Thereby, devotees will have very good results.

After the conclusion of 'Sapthaha Deeksha' annadana should be made for 11 people or amount sufficient for such annadana should be donated to the Devasthanam of Sreepada Sreevallabha or Sree Dattatreya or any other Devasthanam.

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Oum Sri Sai Ram

Sree Guru Deva Datta

A submission

At the outset I must admit about my inadequacy for this great task. I do not have academic brilliance or notable literary talents. I do not possess a scholarly background. My long years of Government service provided me very little scope to acquire and enrich linguistic skills. However, I ventured to take up this translation with implicit faith in His grace. With the abundant grace of Sree Sainath, Sree Guru Deva Datta, Sree Sreepada Sreevallabha and Nrusimha Saraswati I could complete this work. I felt that I am a mere instrument and everything was done by Sree Sreepada without my knowledge or effort.

I am grateful to Sri Pynda Rama Subhramanyam garu, President of Sreepada Sreevallabha Maha Samsthanam, Peetadhipati Sadguru Sree Sajjangada Ramaswamy Garu and other members of the committee who entrusted this sacred work to me. I am thankful to Sadguru Sree Sajjangada Rama Swamy for the divine blessings I received from him. I am also thankful to Sri Pynda Rama Subhramanyam Garu for the great encouragement given to me.

I express my sincere gratitude to **Sri M. R. L. Rao garu, Editor – in – Chief, 'MIHIRA'** and my Guru Swamy **Swaprakasanandateerthaavadhoota** for the inspiration and blessings received from them. I am also deeply indebted to Sri Uppala Ethiraja Kumar (E. K. Uppala) who actively assisted me in computerizing the script of the book. In fact he is an active partner in this noble and pious endeavour. I pray to Sree Sreepada to grant him and all his family members, health, happiness and harmony.

While I was faithful to the text as far as possible I took small liberties here and there to make the meaning more explicit and to provide better understanding of the subject. There may be inadvertent errors of commission and omission in the translation. I beg for the pardon of the noble minded readers in this regard and request them to appreciate the real spirit underlying it.

Digambara Digambara Sreepada Vallabha Digambara!



Visakhapatnam – 530 017,
Date : 22nd March, 2007.
Translator.

PEREPA SREERAMAMURTHY

Sreepada Raajam Saranam Prapadyae

Particulars of Poojas to Sree Sreepada Sreevallabha, Sree Sree Dattatreya and Sree Sree Nrusimha Saraswati presiding in Sreepada Sreevallabha Mahaa Samsthan.

DAILY POOJAS

Every day all traditional worship services are conducted all the three times (Morning, Midday and Evening).

On the request of devotees on any day 'Abhisheka' to Sree Swami or 'Panchaamruta Abhishekapoorvamaha pooja', Ekaadasa Rudraabhisheka (by three priests) or 'Sapthaha Paaraayana' of Guru Charitra or Sreepada Sreevallabha Charitaamruta Paaraayana will be conducted.

PERMANENT POOJAS

a) SAASWITA TRIKAALA POOJA

If devotees pay Rs.2,000/- they will be enrolled as subscribers to Saaswita 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 Sree Swami 'Prasad' will be sent by post.

b) SAASWITA AKHANDA DEEPAARAADHANA

If devotees pay Rs. 800/- they will be enrolled as subscribers to Saaswita Akhanda Deepaaraadhana. Deepaaraadhana 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 Deepaaraadhana to Sree Swami "Prasad" will be sent by post.

c) SAASWITA PALLAKI SEVA

If devotees pay Rs. 2,000/-, they are enrolled as subscribers to Saaswita Pallaki Seva. Pooja will be performed to Swami varu in the night with their Name and Gotram and Pallaki Seva to Sree 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 Sree Swami "Prasad" will be sent by post.

d) 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 Sree Swami will be conducted with Silver Palanquin, on any Thursday desired by them. After performing Pallaki Seva to Sree Swami "Prasad" will be sent by post.

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e) 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 Sree Swami will be conducted with Wooden Palanquin, on any Thursday desired by them. After performing Pallaki Seva to Sree Swami "Prasad" will be sent by post.

f) ABHISHEKAM

If devotees pay Rs. 50/- Panchamruta Abhishekam will be performed to Swami varu. If devotees pay Rs. 500/- Rudhrabhishekam will be performed to Sree Swami with your gotranamas. After performing Abhishekam 'Prasad' will be sent by post.

g) SANI PRADOSHA POOJA

If devotees pay Rs. 201/- Pooja will be conducted with your gotranamas and 'Prasad' will be sent by post.

h) CHITTA NAKSHATRA POOJA

If devotees pay Rs.600/- Pooja will be conducted with your gotranamas in every month on 'Chitta Nakshatra' day. After 12 months Pooja completion, 'Prasad' will be sent by post.

i) SAASWITA ANNADANAM

If devotees pay Rs.3,000/-, they will be Treated Poshakulu. If they pay Rs.25,000/-, they will be Treated as Raja Poshakulu. If they pay Rs.50,000/-, they will be Treated as Maha Raja Poshakulu.

j) BUILDING DONATION

If devotees pay Rs.1,00,000/-, one room will be constructed by devotees name.

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, (Panchaanga Sravana) Reading of New Panchaanga (Almanac), | | |
| | Vasanth Navaraatri celebrations. | | |
| 02 | Chaitra Suddha Navami | - | Sree Rama Navami |
| 03 | Aashaada 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 Sreepada Sreevallabha. |

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			Sreepada Sreevallabha 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 Sreepada – the end of His incarnation).
09	Maargasira Suddha Ashtami to Poornima	-	Datta Jayanthi Celebrations for 7 days.
10	Maagha Bahula Paadyami	-	(Guru Prati Pada) The day of ending of the incarnation of Sree Nrusimha Saraswati.
11	Pushya Suddha Vidiya	-	Birthday of Sree Nrusimha Saraswati

For complete details, devotees may contact
Sreepada Sreevallabha Mahaa Samsthanam, Pithapuram

Route to Sree Kshetra, Pithapuram.

Pithapuram is located in South Central Railway Zone, between Vijayawada and Visakhapatnam at a distance of 10 Kms. from Samarlakota Junction. Sreepada Sreevallabha Samsthanam is situated in the Venu Gopala Swamy Temple Street, ½ a Kim. 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 stop at Samarlakota Junction. There are lot of Bus facilities between Samarlakota and Pithapuram.

Sreepada Raajam Saranam Prapadyae

Books and other Publications available for sale at **Sreepada Sreevallabha Maha Samsthanam**

- | | |
|--|-------------------------------|
| 01. Sreepada Sreevallabha Charitaamrutam (English) | Saptaha Parayana Grandham |
| 02. Sreepada Sreevallabha Charitaamrutam (Telugu) | -do- |
| 03. Sreepada Sreevallabha Charitaamrutam (Marati) | -do- |
| 04. Sree Guru Charitra (English) | -do- |
| 05. Sree Guru Charitra (Telugu) | -do- |
| 06. Mini Sree Guru Charitra (Telugu) | |
| 07. Sree Datta Purana (Telugu) | |
| 08. Datta Upaasana (Telugu) | Sloka and Songs of Sree Datta |
| 09. Guru Gita (Telugu) | |
| 10. Sree Dattatreya Sahasra Nama Stotram (Telugu) | |
| 11. Sree Datta Karunaarnava Stotra of Sridhara (with Telugu meaning) | |

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The Fruitful Results ***from "Paaraayana of Sreepada Sreevallabha Charitaamruta"***

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Devotees who want to derive the results indicated above, should make a solemn vow of their desire, observe 'Sapthaaha Deeksha' and perform 'Paaraayana' of Sreepada Sreevallabha Charitaamruta 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 Sreepada alone in a spirit of ecstasy, recite the hymns about Sreepada Sreevallabha and Sree Datta and worship Him. They will achieve success in their endeavours.

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Sreepada Sreevallabha

Charitaamrutam

(Divine Biography of Sreepada Sreevallabha – an Ecstatic Elixir)

Chapter – 1

Account of the encounter between Shankara Bhatt (author of Charitaamruta) and Vyaaghreswara Sarma



After offering salutations to Sri Maha Ganadhipati, Sri Maha Saraswati, lineage of my preceptors, I propose to describe the glory of **Sri Sreepada Sreevallabha** – the new advent of Lord Datta.

Sri Dattatreya is very ancient yet always new. **Sree Dattatreya has incarnated in this kali yuga in Pithapuram situated in the Godavari region of Andhra Pradesh as Sreepada Sreevallabha.** It is impossible even for very great scholars to describe the grandeur of His divine play. I am completely an ignorant and illiterate one. Therefore, I submit this in all humility to all people that my attempt to portray His life history is only on account of His Will, divine order and His divine blessings.

My name is Shankara Bhatt. I belong to Karnataka Desa. I am from 'Smartha' sect and hail from Bharadwaja *gotra* (lineage). I went to the holy town Udipi to visit Bhagavan Sree Krishna. There the infant Krishna with a Peacock feather of beautiful colours adorning His head gave me His *darshan* (appearance). He ordered me to visit Goddess Sri Kanyaka Parameswari in Kanya Kumari.

I visited Goddess Sri Kanyaka Parameswari in Kanya Kumari. I took holy bath in the confluence of three oceans. One Tuesday, I entered the temple to see the Goddess. The priest was performing the worship of the deity very sincerely. He took the red coloured flowers from my hand and began to worship Her. At that time, the Mother saw me with Her benevolent looks and said, "Shankaraa! I am pleased with the sacred devotion in your heart. You go to Kuruvapuram and take the *darshan* of Sreepada Sreevallabha and obtain fulfilment of your birth. By the mere *darshan* (sight) of Sreepada Sreevallabha an undefinable experience will accrue to your mind, *aatma* (soul) and all your organs."

I received the grace of Mother Goddess and started from that holy place. On my way I reached a village called Marutvamalai which was at a short distance. I learnt that while Hanuman was carrying the Sanjeevini mountain from Himalayas a small piece of it had fallen down and it is called Marutvamalai.

The hill in the village Marutvamalai is beautiful to behold. There are some caves in it. I learnt that the area is a hilly tract inhabited by *siddha purushaas*

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(those who acquired perfection and super human powers) undertaking penance in an invisible form.

I was looking into those caves with the hope of seeing any great person incase I was lucky enough to see any one of them. However, at the entrance of one cave a tiger was standing. At that sight trembling and tremor started in all my limbs. Agitated with great fear I cried aloud at once, "Sreepada! Sreevallabhaa! Datta Prabhu!" The tiger stood still like a domestic animal. An aged Sage emerged from the cave. The entire area of Marutvamalai reverberated with the name of Sreepada Sreevallabha all at once.

Then the old Sage said, "My son! you are a fulfilled one. Only great *siddhas*, great yogis, wisemen, Paramahansas who dwell in *nirvikalpa samaadhi* realize that Lord Datta has incarnated as Sreepada Sreevallabha in this kali yuga. Only because you are lucky you could come here. This is a land of spiritual pursuit. It is *siddha bhoomi* (land of *siddhas* and land of fulfillment). Your desire gets satisfied. You will be certainly rewarded with the meeting of Sreepada. The tiger at the entrance of the cave is a *jnaani* (wise person). You salute him."

Then I saluted that wise person who was in the form of a tiger. Immediately the tiger roared the sound 'Oum'. The whole of Marutvamalai resounded with that roaring sound. It had also sung melodiously the prayer "**Sreepada Raajam Saranam Prapadyae!**" I was watching this wonderful scene. All the atoms in the form of the tiger disintegrated and a man with a lustrous celestial body manifested there. That celestial person paid obeisance to the old Sage and flew in the path of the sky with his luminous body. The old Sage who was before me smiled. He invited me into the cave. I entered the cave silently. Stream of compassion was flowing from the eyes of the aged Sage. He created fire by the power of his will. He created sacred materials, some sweets and fruits for offering them as an oblation to the sacred fire. He consigned those things in to the sacred fire while chanting vedic hymns.

That aged Sage observed, "**All righteous rituals like *yagna and yaaga* (holy sacrifices) are getting extinct in the world. Man who is benefitted from the five elements is forgetting the deity who is the embodiment of the five elements. *Yagnas* are to be performed for the gratification of the deities. Deities get gratified from the sacrifices. Nature becomes favourable because of their grace. Man cannot survive when any force in the nature turns virulent. Calamities occur if the forces of nature are not appeased. If man departs from the righteous path dangerous developments are caused by the forces of Nature.**"

I performed this sacrifice for the welfare of the world. *Yagna* or *yajana* means fusion. Fortunately, you have witnessed this sacrifice. As a result of this sacrifice you will get the *darshan* of Sreepada Sreevallabha who is an incarnation of Sree Datta. This is a very rare fortune. The merit earned in many births will suddenly fructify and give such unattainable fortune."

I saluted that great personage and said, "Great one among *siddhas!* I am not a scholar or a *yogi*. I am not a devotee. I am an ignoramus. Kindly take complete mercy on me and clear some of my doubts." The old hermit agreed to it.

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Then I prayed, "Oh, *Great Siddha!* When I visited Goddess Mother Sri Kanyaka Parameswari, She directed me to go Kuruvapuram for the *darshan* of Sreepada Sreevallabha. Here I saw you and the great one in the form of a tiger. Anyway who is that great person in the guise of a tiger. Who really is Sreepada Sreevallabha? Kindly reply to my doubts and favour me."

That aged Sage began his narration, "My son! In the Godavari region of Andhra Pradesh there is a village called Atreyapuram which was famous as a land where austerities were conducted by Sage Atri. In that village, a brahmin was born in the *gotra* of Kaasyapa in an orthodox family. His parents named him Vyaaghreswara Sarma. Even though his father was a great scholar the son became an incorrigible idiot. In spite of educational training for a long time he could not perform even the *Gayatri mantra* prayer at the prescribed times of the day. He was only uttering words in Sanskrit to the effect that he was Vyaaghreswara Sarma who was saluting. He became disturbed at the taunting words of others. The ill-treatment of his parents had also increased. He heard that great ascetics live in Himalayas and by their grace one can realize the knowledge of self. He was not called for any auspicious functions. He was only asked to accept gift of gingili seeds or attend anniversary ceremonies of death in case of extreme emergencies when no one else was available. These acts are considered very mean. So a feeling of inferiority complex developed in him.

Once during dawn he had a dream. In that dream he saw a celestial body radiating with divine effulgence. That body was descending to the earth from the firmament. As soon as His divine Feet touched, the earth was filled with heavenly illumination. That divine child approached Vyaaghreswara Sarma with slow steps and asserted, "**Why fear when I am here? There is a bondage of debt between Me and this village. Without the bondage of indebtedness even a dog cannot come to us. You go to the Badarikaaranya in the Himalayan region. You will be blessed with auspiciousness.**" Saying so, the celestial disappeared.

Vyaaghreswara Sarma reached Badarikaaranya. He was getting meals on the way without much effort. However, a dog was following him from the beginning of the journey. He was wandering along with the dog in the Badarikaaranya. In his wanderings he took holy bath in the *Urvasi Kunda*. The dog also took holy baths along with him. At that time a great person accompanied by his disciples came to *Urvasi Kunda* for religious ablutions. Vyaaghreswara prostrated at the feet of the great personage and prayed to accept him as a disciple. The great person had kindly consented. The dog disappeared immediately when the great one accepted Vyaaghreswara as his disciple. That great person averred, "Vyaaghreswara! That dog which followed you is the personification of the merit earned by you in previous births. Goaded by time you could come here. You could take bath in *Urvasi Kunda*. You are attracted towards the land of penance by Nava Narayanas. All this is the grace of Sreepada Sreevallabha."

Vyaaghreswara Sarma bowed down and asked, "Gurudevaa! Who is Sreepada Sreevallabha? How did His grace shower on me?" The *Siddha* replied at length to the questions posed to him. "My son! **Sreepada Sreevallabha is Lord Datta Himself.** In tretaa yuga Bharadwaja Maharshi conducted a big sacrifice known as 'Saavitrikaathaka Chayanamu' in Pithapuram. He invited Shiva, Parvati for that function. In *Pyamgya Braahmana* text it was mentioned that many great persons, *siddhas* and *yogis* are born in the lineage of Bharadwaja in accordance

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with the boon granted by Shiva, Parvati to him. Even though they were lost in other parts of the country *Pyamgya Brahmanam*, *Sandra Sindhu Veda* were carefully preserved in 'Sambala' village, the land of incarnation of Kalki. **At the end of kali yuga and beginning of satya yuga, Sreepada Sreevallabha – an incarnation of Sree Datta arrives in Pithapuram in physical form. Only when the sins committed in many births get diminished and when good deeds start giving results, devotion to Datta will develop. When devotion to Datta becomes perfect Sreepada Sreevallabha will grant the wealth of sight, touch and speech in any age and at any time.** As the meritorious deeds of your past lives are strong the mercy of Sreepada Sreevallabha showers on you. I am now leaving for meeting my preceptor *mahaavataar* Babaji. I will return after one year. You practice *kriya yoga* in the caves reserved for you and attempt for the realization of self-knowledge." Thus instructing, the Sage left for 'Dronagiri' in the region 'Sanjeevini Mountain'.

Vyaaghreswara Sarma also sat in the cave fixed for him. He could not understand the methods of *kriya yoga* or the sayings preaching self-knowledge. He was thinking like this: "Gurujee used to call me lovingly as 'Vyaaghra (tiger)'. All my co-disciples are sitting on the skin of a tiger and are meditating. When the skin of a tiger is so sacred and benefits the yogi so much, how much great the tiger should be? Moreover Gurujee asked me to strive for knowledge of 'Self'. Self means myself only. What have I got to do with others? My name is Vyaaghreswarudu. Therefore, myself should be a tiger only. So I have to meditate upon the tiger only. That is my *aatma* (self). If I could get the form of a tiger it amounts to my attaining self-knowledge."

One year passed easily. The Guru visited the place. He went to each cave and observed the progress made by his disciples in their Spiritual Quest. He could not find Vyaaghreswara in his cave, instead a tiger was resting in the cave. Sri Gurujee analyzed the matter through his yogic insight. He realized that as Vyaaghreswarudu meditated intensely upon the form of a vyaaghra (tiger) and he was transformed into a tiger. Gurujee felt happy at the pure heart, and cleanliness of the self of his disciple. He blessed him and taught him to utter 'Oum'. He asked him to constantly repeat the words "**Sreepada Raajam Saranam Prapadyae**" as a *mantra* (incantation).

Vyaaghreswara reached Kuruvapuram in the form of a tiger. To reach Kuruvapuram one has to cross a river. At that time Sreepada Sreevallabha was with the congregation of His devotees. He suddenly announced, "A great devotee of Mine is calling Me. I will go and immediately return." Saying so He began walking on the water in His lustrous body. When Sreepada Sreevallabha was walking on the water in this manner a lotus flower was emerging from the water at every spot where He was placing His sacred foot. He arrived at the river bank on the other side and saw Vyaaghreswara who was chanting incessantly the *mantra* "**Sreepada Raajam Saranam Prapadyae!**" Vyaaghreswara paid obeisance to the auspicious divine Feet of Sreepada Sreevallabha. Sreevallabha mounted on the tiger and crossed the river floating on the water on the back of the tiger. He reached Kuruvapuram. All the people were witnessing this spectacle in utter astonishment.

According to Datta Puraana Sree Dattatreya only incarnated as DharmaSaasta. When that Lord took birth as the son of Hari-Hara, He arrived at the capital of the kingdom riding on a tiger. Devendra took the form of that tiger and served as a vehicle for Ayyappa Swamy or Dharma Saasta. Some people were of

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the opinion that Sreevallabha was verily DharmaSaasta Him-self. Goddess Amba rides both on a lion and a tiger also. So some people were of the opinion that Sreevallabha was an inseparable form of Universal Mother Goddess.

The moment Sreevallabha dismounted from the tiger after reaching Kuruvapuram, the tiger fell dead. A great person with divine brilliance came out of the body of the tiger. He prayed to Sreevallabha to use the skin of the tiger form of his previous birth as His seat. Sree Charana consented for that. With love overflowing Sreevallabha said, "My son! Vyaaghreswara! In one of your births, you were a very strong wrestler. During that life you were indulging in all sorts of cruel acts. Those activities include fighting with tigers, injuring them, capturing them, famishing them, and arrange their exhibitions for the recreation of people. On account of the past sinful acts, you are to take animal births in many lives but, with My grace all that accumulated sin is cancelled in this life of a tiger. As you remained for a long time in the form of a tiger, you can assume at will that form at any time. I am granting you this boon. You will meet and obtain the blessings of many *siddhas* who are carrying penance in Himalayas from hundreds of years. May you rise to great heights in the path of yoga." Sreepada blessed Vyaaghreswara in the above manner.

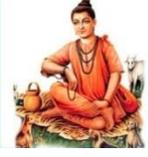
What Shankara Bhatt saw previously was actually that Vyaaghreswara Sarma as a tiger. He lives in Himalayas. Great sages are averse to public contact. This man stands as a sentinel for such yogis and guards against disturbances from common folk. Great hermits have a system of transmitting ideas and news amongst themselves. They need not come out of their places or employ messengers for that purpose. However, for the sake of sport they employ Vyaaghreswara for exchange of news. All this was divine play of Lord Sree Datta.



Victory Victory unto Sri Sreepada Sreevallabha!

Chapter – 2

Shankar Bhatt meets Sri Siddhendra Yogi and the story of Vichitrapuram.



I (Shankara Bhatt) was recollecting the strange experiences in Marutvamalai and continued my journey while mentally chanting the glorious name of Sreepada Sreevallabha. I visited many holy places on the way. I was getting food without soliciting anyone for it. This was a rare experience. I felt that weight of my body was gradually coming down when I reached the Kadamba forest in the Paandya Kingdom. There was a Shiva Linga of great power. After visiting Eswara there my legs became very heavy. I rested for some time in that Shiva's Temple and resumed the journey. I found a hermitage nearby. There lived a great person called Sree Siddhendra Yogi. When I prostrated at his lotus feet my body became lighter than a cotton ball. I was conscious of my body feeling but the weight of my body had almost become nil. That great preceptor with a merciful heart stroked my head and blessed me saying, "May you have the *darshan* of Sreepada Sreevallabha."

That great Yogi explained, "My son! Shankara Bhatt! The Shiva Linga which you have seen is very powerful. In ancient times Devendra conquered many demons but one of them escaped. He was doing penance. Indra killed ruthlessly that *raakshasa* while he was in the *tapas* (penance). Indra lost his lustre because of his sin in killing one doing *tapas*. Indra visited many holy places for absolution from the sin. As the Shiva Linga in the Kadamba forest of Paandya Kingdom was very powerful all the sins of Indra were removed suddenly when Indra reached Kadamba forest. He wondered at it. With the idea that there was something special and great, he searched the place in all directions. He found a Shiva Linga. Indra worshipped that Shiva Linga with devotion and constructed a temple for that Self-manifested Shiva Linga. So that was a Shiva Linga consecrated by Indra. That Shiva Linga removes all sins and confers all auspiciousness. People with great *punya* (virtuous merit) can only see that Shiva Linga but **for the devotees of Lord Datta meeting with pious people and visiting holy places will take place unasked-for and without any effort.**

I again bowed to the lotus feet of Sree Siddhendra Yogi. He asked me to go for the Shiva Linga again. When I went there for the second time, I found a beautiful temple of Shiva. That was not the temple which I visited previously. When I inquired I learnt that it was the temple of Sri Meenakshi and Sundareswara and that I was in the town of Madhura.

I visited the deities and went to the hermitage of Sree Siddhendra Yogi afterwards. The whole area appeared as a thickly populated township. However much I searched I could not find the hermitage of the Yogindra. Recollecting the holy name of Sreepada Sreevallabha I was going random in some direction. The sun-set started. It was getting dark. I saw a focus of light coming from rear side. When I turned back I saw a big serpent with three hoods following me. There were three diamonds on those three hoods. Brilliant light emitted from those diamonds. I was struck with fear. Whenever I stopped the serpent was also stopping. The divine name of Sreepada was swelling-up from the depth of my bosom involuntarily. Similarly the holy name of Sreepada was being uttered from my mouth involuntarily. At last I reached the *ashram* of Sree Siddha Yogindra. Immediately the divine serpent and the light disappeared. Sree Siddha Yogindra treated me with utmost compassion. He gave me fried chik peas in a plantain leaf as *prasaad*. I ate bellyful. The palpitation of my heart did not decrease even though I was taking food. Sree Siddha Yogindra massaged my right breast lightly with love. Afterwards, he touched my head with his holy hand. I noticed the slowing down of palpitation of the heart. I also felt as if some foul gases were purged out of my lungs. I also experienced that all bad thoughts and cruel

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desires were pushed out of my mind. My body temperature increased and I was in a state of stupor.

The Greatness of Datta and the qualifications required for obtaining the Grace of Sreepada

Then Sree Siddha Yogindra stated as following: "Shankar Bhatt! The Shiva Linga which you saw at first and Sree Sundareswara whom you visited later are not different. Sree Dattatreya ordered that you should be provided with this kind of experience. So it was granted to you accordingly. That means that time was rolled back and the Shiva Linga established by Indra and the actual surroundings existing at that time were shown to you. To regard the creation which you witness as real creation is *maaya* (illusion). Everything is embodiment of consciousness. **By the Will of Lord Datta future may become present. The consciousness of Lord Datta is eternal present. Whatever happened in the past, and whatever is happening at present and whatever is to happen in the future will occur according to the Will of Lord Datta. The resolve of Lord Datta is essential for an event to happen, not to happen or to happen in a different novel way. Sree Dattatreya is the personification of that magnificent determination responsible for the creation, sustenance, and liquidation. Now He has taken birth on this earth as Sreepada Sreevallabha.** The residents of Pithapuram did not recognize Him properly. They failed to understand the philosophy of a Guru. In Kuruvapuram even ignorant persons like fishermen obtained knowledge of *Brahman*. **To get the grace of Sreepada Sreevallabha the *ahamkaara* (arrogance) within us has to be destroyed. All types of pride are to become extinct. Then only we can understand His power, His mercy and His real nature.**

A merchant named Dhananjaya found the Shiva Linga consecrated by Indra and informed the matter to the ruler Kula Sekhara Paandya. Following the command of Shiva, Kula Sekhara Paandya developed it and built a town there. He named it Madhura. His son Malaya Dhawaja Paandya conducted a sacrifice called 'Putrakamesti' for obtaining progeny. From the altar of that sacrifice a three year old baby girl emerged as one not born out of womb. She is Meenakshi Devi. She married Sundareswara. The Vegavati River born out of the matted hair of Shiva is sanctifying Madhura town. Maha Vishnu Himself donated the bride to the bridegroom and organised the divine marriage of Meenakshi and Sundareswara in a very grand scale.

Sree Siddha Yogindra had added, "My son! Shankara Bhatt! **Vibrations emanate from every article in the creation. On account of these variegated vibrations, attraction and repulsion takes place with other things. In the gross, subtle and mortal (fleshy) bodies good vibrations due to good deeds and bad vibrations due to sinful acts arise. On account of meritorious virtue desire for meeting pious persons, visiting holy places and interest in righteous deeds will increase. Thereby the virtuous merit gets enhanced. Unless that virtue increases and sin diminishes, we cannot have steady devotion towards Lord Datta.** Variety of incidents happen owing to time, accumulated merit or demerit or other causes. You could come here only on account of the boundless compassion of Sreevallabha on you."

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I was wondering at my extreme fortune and becoming excited in my mind. I was eager to reach Kuruvapuram and I decided not to leave the holy feet of Sreevallabha.

When I woke up the next morning I was subjected to amazement and astonishment because I was lying at the base of an *audumbara tree* (the very sacred Indian fig tree) on a hillock. There was no movement of people in the surroundings. Was my stay during night in the hermitage of Sree Siddhendra Yogi merely a hallucination? Was Sree Siddhendra Yogi a cheat? A magician? Or a devil? Such doubts crept in my mind. The words of Sree Siddha Yogindra about Lord Sree Datta were resounding in my ears. I wondered as to what use it would be for Sreepada Sreevallabha to keep me in such a predicament. Many thoughts were crossing in my mind. I collected my belongings and resumed my journey.

My journey continued from morning till noon. I saw a village with small houses. The pangs of hunger increased and troubled me. I am a brahmin and can take meals only in the house of brahmins. I cannot take meals elsewhere. I thought of preparing the meals myself if someone provides the materials. Then I can eat such food. I got a doubt whether any brahmins were living in the village. So I asked some villagers about it. One of them said, "Sir, we are a hill tribe. I am the chief of this hamlet. There are no brahmins in our village. You can accept fruits and honey from us if you have no objection." There is an adage that one can behave like a low caste sudra on the way during travels. Therefore, I considered that it was not wrong to accept anything offered by anybody in the course of travel. They placed before me fruits and honey from ant hills available in those ravines. When I was about to eat, a crow came from somewhere and started pecking me on my head. I tried to drive it away but in vain. In the meanwhile some more crows gathered. They started pecking my body in all spots in a wanton manner. I was panic stricken and began to run. Those crows were chasing me. There was no one in that village who could help me. The chief of the village spoke, "Oh! What a strange thing! In our area crows do not harm anyone. We wonder why these crows are so ferocious and obstinate to harm you. You must have abused a *siddha purusha* or dishonoured him. You are undergoing this punishment because of his curse. If we are to obstruct the course of punishment, we have to incur the wrath of that sage. So we will not try to change the course of divine play. Please do not misunderstand." After saying this, the chief kept quiet.

I could not take the fruits and honey given to me. My body became blood stained. The crows chased and injured me even though I was running. I felt extremely sad at my dismal state. Has Sree Siddha Yogindra cursed me because I doubted him? But, he had blessed me that I would have the fortune of seeing Sreepada Sreevallabha! Probably, I cannot have the *darshan* of Lord Sree Datta unless all my sins accumulated from past births are completely destroyed! I do not know how many sinful deeds I had amassed! How many punishments like this I have to suffer if all those sins are to be washed out! Oh! Are so many difficulties and dangers involved in the blessings bestowed for the *darshan* of Sreevallabha? Oh! God! Still how many punishments you want to inflict on me! Now, who can save me? Sreepada Sreevallabha! Save me! Save me! *Saranu! Saranu!* Sreepada Sreevallabha! With such thoughts of absolute surrender I slowly reached the root portion of an *audumbara tree*. I thought that *the audumbara tree* which is the residing centre of Lord Sree Datta would protect me but, the sport of Lord Sree Datta ran contrary to my hope. An unprecedented foul smell was spreading from my body. Attracted by that odious odour or by the irony of fate big poisonous

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snakes were coming in a row quickly. They were biting me and leaving quickly. I was troubled by crows before. Now my entire body became poisonous because of bites from venomous serpents. Foam was coming out from my mouth. The strength of my heart began to decline. I thought that I was sure to die at any moment.

It was evening dusk. Some washermen were going that way. They washed, dried and bundled the dried clothes. They kept the bundles on the backs of donkeys and were going. They noticed my miserable plight but they hesitated to touch me for some time because I am a Brahmin. As delay might endanger my life they regarded saving life was of prime importance. Hence they seated me on a donkey and took me to their village. For me all troublesome incidents were taking place in a procession on that day. The washermen took me to the colony of cobblers. One of those tanners had knowledge of medicine relating to poison. They kept me on a cot, the bottom of which was laced with cords of ticken. The premises was full of bad smell. That cobbler-physician made juice from some wild herbs. He made me drink that juice. He tied some leaves on the points where snakes had bitten me. He plucked some tender leaves from *an audumbara tree*. Juice like milk was flowing from those leaves. He kept stems of those leaves in my two ears. I was getting terrible pain. I tried to get up and run away. Two strong men held me firmly. I was helpless. That physician instructed his assistants, "The poison will come into the *audumbara leaves*. After that you have to burn those poisonous leaves. The man will cry much louder as the poison increasingly gets transferred to the *audumbara leaves*. So you hold him firmly." After some time, the poison was neutralised. I became healthy. I stayed in the house of the cobbler all throughout the night. The skin tanner was singing during the whole night "*Datta Digambaraa! Datta Digambaraa! Sreepada Vallabha Datta Digambaraa!*" I was lying on the cot. My heart swelled on hearing the extremely melodious names of the Lord. My love for the cobbler enhanced because he became my co-disciple of our guru due to the spiritual relationship. In the next moment I was pained with the realisation that I was born in a superior brahmin caste and that he was a low-caste cobbler.

The teaching of a cobbler called Vallabha Das to Shankar Bhatt

After completing the singing the cobbler came to me. The compassion was overflowing from his eyes. His two eyes were suggesting the experience of self. A doubt crept in my mind whether he was some yogi. He turned to me and said, "Sir! My name is Vallabhadasu. I am an artisan doing work with the hides of animals! I was born in a low caste! There is no doubt about it. Nevertheless, I want to tell you some information. I already knew that your name is Shankara Bhatt and that you are travelling to visit Sreepada Sreevallabha. Not only that. I also know why you were harassed by crows and snakes on the way."

I was astonished. I thought that probably he made some study of astrology and acquired some proficiency in the subject. Vallabha Das said immediately, "Sir! I am not an astrologer. **'Sree Kshetra Pithikapuram' is the birth place of great scholars. It is the holy place where 'Saanga Vedaardha Samrat Pandit (an emperor in the vedic lore)' Malladi Bapannaavadhaani actually lived. The vedas while attempting to describe the Supreme Being became tired in the process. They could not pinpoint the phenomenon correctly and simply ruled out every thing saying 'this is not', 'this is not'. Such is the nature of Supreme Being. Pithapuram is the sacred place where that Supreme Phenomenon is born as Sreepada Sreevallabha. Dry philosophy and meaningless debates cannot earn the grace of Sreepada Sreevallabha.**

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There is no need for scholarly excellence to obtain the mercy of Sreepada. On the other hand, pedantic pride will throw us far away from Him.

The crows that pecked at you were great pandits who lived in Pithapuram during their previous lives. They could not recognise the divine nature of Sreevallabha and they could not realise Him as Lord Datta. Thus they wasted their whole lives. They could recite vedas upside down, but what use? They were repeating words like '*krama, Ghana, jata, swadhya*' and exhibiting their arrogance. After death they went to heaven. Indra praised them. He showered praise on them saying, "Oh! You are '*kramaanta*', you are '*ghanaapati*', you are '*jati*', Oh! You are an expert in *tarka* (argument). What a fortune? How many hundreds and thousands of times you have recited veda? What a merit! What a merit! Only because of that merit, you could step into Swarga." All the denizens of 'Indra Loka' admired them sky-high. However, these pandits suffered the pangs of hunger. Divine ambrosia was available in heaven. They heard that one is freed from hunger and thirst by drinking it. These people directly submitted their problem to Indra as none paid any heed to them. To that Indra replied, "Veda is the form of Lord's inhalation and exhalation. Lord is infinite and deathless. Therefore, vedas are also infinite. Vedas are the basis for all *dharmas* (ethical principles). By chanting vedas you have praised the Lord. As a reward for it we, the celestials are also praising you highly. Otherwise is it possible for you to get encomiums from me? **If one desires food, he must provide food to others. If one donates a grain, we, the celestials enhance it to thousand grains and return them to the donor as a reward.** When you have not donated anything how can we help? Because of your vedic recitation, you derived immense benefit. Therefore, you can reside freely in 'Indra Loka' as long as it exists. Afterwards you can go to another world. In this way you can remain eternally free.

Those who heard the words of Indra faced a difficult situation. It occurred to them that to live eternally without food and suffer prolonged hunger and thirst was indeed an unbearable punishment. Indra said again, "You lived in the holy 'Paadagaya Kshetra' but you performed annual ceremonies to manes of your ancestors without care and concern. You were always calculating the expenditure incurred for such functions. You were also absorbed in the thought that you were eating delicious food items but you were devoid of care and devotion required for the performance of those solemn ceremonies. As a result, your forefathers did not attain noble positions after their death. Your heirs were also behaving like that. Your children also did lament that you lived too long and a large amount of money was wasted on medical facilities provided to you. They even wondered 'Oh! how much food was wasted?' SreemanNaarayana Him-self incarnated as Sreepada Sreevallabha in the midst of you. When He was showing the way for salvation you abused Him. You indulged in fruitless arguments and counter arguments. Even though all the auspicious traits like omnipresence, omniscience, omnipotence and qualities of an incarnation were clearly visible, you became blind people who could not recognise Sreepada Sreevallabha as an *avatar* of Sree Datta. It is ordained that you remain as crows in the forms of the manes of your ancestors till you drink the blood of a person whose body was purified by the chanting of the sacred name of Sreepada Sreevallabha." Sri Vallabha Das said, "Shankara Bhatt! It was for that reason they were born as crows and on account of their previous merit they drank your blood and obtained noble status."

Then I noticed that Vallabha Das was not an ordinary person and that the grace of Sreepada Sreevallabha was completely on him. Sri Vallabha Das added,

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"Sir! The serpents who were attracted by the scent emanating from your body attained salvation."

I said, "Sir! Great Vallabhadasjee! Why should this incident take place? If my body were to be used as food for crows, serpents and other living creatures it would be a harrowing experience for me. I am under constant fear of being attacked by any creature at any time."

Sri Vallabha Das said, "Sir! This is all a sportive play of Sreepaada. Don't have such fear. Such accidents would not take place in future."

Only the One, who gives life, will have the authority to take out life. Therefore, such authority is not vested in any one except God.

However, some of your ancestors worshipped Goddess Kaali of the burial ground. With the help of that *mantra* they killed many persons whom they disliked. They earned great sin because they were responsible for the unnatural deaths of those people. Due to that sin they took birth as snakes but as you were also born in their family, you were all blood relations. Moreover you obtained the mercy of Sreepada. Because of this small merit this incident took place and they got salvation.

A brahmin should be a seeker of truth. A kshatriya should be bound by *dharma*. A vysya should attend to cultivation, protection of cattle, skilled sale and purchase activities. Therefore, he should be a calm person. A sudra should be a loving one and render services. Even then **there is no distinction between caste, creed, rich and poor for the grant of divine grace.** A brahmin can follow the duty of kshatriya and can become a King. When a kshatriya desires knowledge of *Brahman*, he can adopt the duty of a brahmin. Had not Kusuma Sresthi who was a vysya chose *kshatriya dharma* and became a ruler? According to *brahmanic dharma* killing an enemy is sinful but, in *kshatriya dharma* it is a prescribed duty. You are a brahmin and a seeker of truth. Therefore, non-violence is a supreme duty for you but not for a butcher.

So if a man wants to get proper results from his actions, he should perform the duties according to the *dharma* adopted by him irrespective of the caste to which he belongs.

As you are at present ill, it is desirable and necessary that you should be with a doctor. That is why you are brought to me. **Please note that Sreepada Sreevallabha will observe us every moment.** In your childhood you were reciting the prayers about Lord Vishnu. You were prattling with your friends in a funny manner, it is indeed a prayer for Lord Ganesa. For the words in the *Sloka* -

*"Suklaambaradharam Vishnum Sasivarnam Chaturbhujam
Prasannavadanam Dhyayet Sarva Vighnopa Shaantaye"*

you are giving a perverted interpretation for the sake of fun, you were giving the following meanings.

<i>Suklaambaradharam</i>	= that which bear white clothes,
<i>Vishnum</i>	= that which is every where,
<i>Sasivarnam</i>	= white ash coloured,
<i>Chaturbhujam</i>	= four legs instead of four hands,
<i>Prasannavadanam</i>	= (i) the ass will have a gracious face when it brays,

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(ii) the ass will kick people with its hind legs.
Dhyaayet = so it's face is only pleasant to look at,
Sarva Vighnopa Shaantaye = (I pray) for abatement of all obstacles.

In this way you were jokingly giving a perverse meaning to that holy prayer and extended its meaning as a prayer applicable to an ass. Shankar Bhatt! Lord Datta is a skilled one. The Lord would rectify the mistakes also made by you for fun, in His presence. The washerman brought you to me on a donkey. At that time you were covered with dust and bore an ashen colour. You came here with halting pace and sometimes you walked on all your fours (two hands and two legs) supporting yourself on your hands placed on the ground. Even though you came to the *audumbara tree* on all your fours gasping for breath you could not avoid the accident. Your hope of escaping from the serpents in this way was belied. You had a placid countenance if you do not convulse with pain. At last you were brought to the village of cobblers. In subjecting you to so many miseries? Sreepada provided entertainment and taught you a lesson. Those tanners were freed from their ignoble births. You were teaching the prayer-sloka of Sri Vishnu to your friend in a jocular manner. That is the reason why you have come to a position where you have to hear the teaching of a low caste person like me. Now you are here. Tomorrow you may stay in the house of your own caste people. If you disclose this incident even by mistake they will ostracize you.

With the good teaching of Sri Vallabha Das the brahmanic arrogance in me decreased. The feeling disappeared that Vallabha Das was a pariah. I had brotherly love for him as if he was my blood relation. I accepted the hospitality of Vallabha Das for two or three days and left the village afterwards.

What can I describe about the mercy of Sreevallabha? I was involved in very strange circumstances in a town called Vichitrapuram and came out in a strange way.

When I was going on foot from Vichitrapuram some royal servants approached me with humble obedience and inquired whether I was a Vaishnava! Or a Shaiva! I told them that we were *smarthas* who observe no distinction between Shiva and Keshava but, we show some inclination towards 'Shaivaism' and that the pontiff of Southern monastery Sri Sringeri Shankaracharya was our preceptor. They requested me to visit their King. I went with them for the royal audience. On the way I understood some peculiar matters. That King was inviting any brahmin who was seen on that day and questioning, "If this-much is for that-much, how-much will be for this-much?" No one could give a satisfactory answer to that question. That King conducted a sacrifice some years back to beget sons. Fortunately, he got a son. However, from that day brahmins faced peculiar troubles, as the son born to the King became a mute. The King was of the opinion that because of the defective sacrifice performed by the brahmins, his son became dumb. Therefore, the King got the heads of Shaivaite brahmins completely shaved, marked their faces with the paint of vertical Vaishnavite lines and paraded them on the back of donkeys. Likewise he got the heads of Vaishnavite brahmins cleanly shaved, marked their faces with horizontal lines made of holy ash, and paraded them seated on the back of donkeys. This situation became unbearable to both Shaivas and Vaishnavas. The King suddenly began to behave in a quixotic fashion. He was donating 'thotakura (green leafy vegetable)' liberally to the brahmins. He ordered that thotakura should be cultivated in large acreage of the cultivable land. He was collecting half of the taxes in the form of thotakura. Cart loads of thotakura

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were collected and kept in the fort. Thotakura was donated in very large quantities and brahmins could not consume it fully. Cooking of rice and eating of other victuals was forbidden for the brahmins. After eating cooked thotakura in the main meals they had to eat cooked or uncooked thotakura as a tiffin.

What can the poor brahmins do? All the brahmins who took great pride as scholars in logic, scholars in philosophy and scholars in *puraanas* (quasi-legendary stories) shed their arrogance and were praying to God silently and pitifully to redress their evil plight. There was a devotee of Datta who was an ardent follower of Datta cult among the brahmins. He said that Lord Dattatreya becomes merciful at mere remembrance and the Lord only can remove their miserable condition. Therefore, all the brahmins observed *mandala deeksha* (a spiritual discipline for 40 days) and started worshipping Lord Dattatreya.

As his son was dumb the King wanted to encourage the language for the dumb. He instructed the *raja-guru* (preceptor of the king) to write a book on the language of the dumb. That preceptor of the royal court was formerly very haughty. Then he was in a very miserable state and undertook extensive research in the mute language.

The discussion between Shankar Bhatt and Maharaja

I was taken before the King. I was perspiring profusely. I thought about how much rigorous test Sreepada Sreevallabha imposed upon me. I was mentally chanting the name of Sreepada without any pause. I was getting courage which I did never possess before. The King posed the same question which he asked all the people. He asked me, "If that-much becomes this-much, how much this-much becomes?" I replied solemnly, "this-much only for this-much." The King was taken aback and said, "*Mahaatmaa!* you are great. I became blessed on seeing you. Only recently I had recollection of the knowledge about my past lives. I was a very poor brahmin in my previous birth. I was growing thotakura in my house. I was offering it freely to all those who asked for it. The brahmins who received it from me were all wealthy and did not suffer from want of food and water. They simply took the vegetable gratis from me but did not cooperate with me on any day. They did not show any mercy on me. Whenever they were deputing me on their behalf for annual ceremonies of ancestors or for marriages, the house holders used to give me large amounts of money and presents. Out of this, the people who were deputing me were snatching 99% and releasing 1% for me. Labour was mine and reward was theirs. In addition they were getting free supply of thotakura from my house. I was suffering from acute poverty but continued to donate thotakura as usual. Those brahmins were saying that the vegetable was very tasty and no harm would happen by eating it daily.

The circle of time rotated swiftly. As I was donating thotakura inspite of my abject poverty, I am born as a King in this birth. Those brahmins who received that green vegetable from me took birth as brahmins in my Kingdom. In this way I was born many times richer and greater than them. By donating thotakura I became a King. So I am donating greater quantities of that vegetable in cart loads. So I am asking every one what would be the magnificent state I would achieve in future as a result of my present donations. You only gave a correct answer to my peculiar question." The King concluded his speech. Then I explained, 'Rajaa! Thotakura was very valuable under the circumstances of your previous life, but considering your present exalted position its value is negligible. Being in a position to donate

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diamonds, precious stones and gold, you are still donating thotakura. So, however much you donate that green leafy vegetable you cannot get anything more except one hundred times of that thotakura.' The King was very much pleased with my reply. It gave great relief to my mind that for a casual reply of mine the King gave an account of his previous life. I felt that owing to the great grace of Sreepada the dishonour of riding an ass was avoided. I had already mounted a donkey for misinterpretation of the sacred verse "*Suklaambaradharam Vishnum.....*" for fun in my childhood. I offered salutations in my mind to Sreepada who saved me from riding an ass in a disgraceful condition.

Then started the second test. The test was held in the language of the dumb which was very much dear to the King. The *raja-guru* began to examine me. Showing his fingers the *raja-guru* questioned me with signs whether it was one or two. I thought that he was asking me whether I came alone or I was accompanied by any one. I replied with signs showing one finger that I came singly. Then he showed me three fingers. That suggested to me about Lord Dattatreya. I assumed that he was inquiring whether I was a devotee of Datta. I felt that devotion should be kept as a secret. So I showed a closed fist and conveyed the message that it was a secret matter which belong to the innermost heart. For that the *raja-guru* offered sweets requesting me with gestures to accept. I refused to accept and I showed a pack of flattened rice. I took some flattened rice from the bundle and gave them. My idea was that I like flattened rice more than sweets and that they could also partake them.

Then the *raja-guru* in a profound voice praised, "Rajaa! He is a great Pandit. It is known that he is a great vedic scholar who mastered all vedas. He is a great expert in the sign language of the deaf." All of this was perplexing to me. Then *raja-guru* told the King, "Rajaa! I asked him whether Shiva and Kesava are one? Or they are different? Showing one finger he said that both are one. I showed him three fingers indicating that trinity Brahma, Vishnu and Maheswara exist differently. He replied by showing his closed fist and questioned, "Are not the five fingers of the hand existing collectively as one?" I offered him sweet meats requesting him to accept me as his disciple. There upon he indicated that he is not bothered with disciples and that he leads a contented life like Kuchela. Saying so he turned down my request and gave me parched and flattened rice." I was astonished. Oh! I wondered how vastly varied are the methods of understanding minds and thoughts in the world. Then the third and final examination. *Raja-guru* was reading the *mantras* from 'rudra chamaka' (verses from 'Rudraadhya' invoking the blessing of Rudra for grant of various desires) and wanted me to explain their meaning. Remembering Sreevallabha I began to expatiate their meaning according to my perfunctory knowledge.

'Ekachame' means one. 'Trisrachame' means number three added to previous 1, it is 4 and its mathematical root is two. 'Panchachame' is addition of five to the previous arrived four that gives 9 and its mathematical root is three. 'Saptachame' signifies the addition of seven to the already arrived number nine. The total is 16 and the root of it is four. 'Navachame' means adding nine to the already derived number sixteen. The total works out to 25 and the root is five. 'Ekadasachame' involves addition of eleven to the number twenty five already worked out. The total is 36 and its root is six. 'Trayodasachame' is addition of thirteen to previous thirty six. The total comes to 49 and its mathematical root is seven. 'Panchadasachame' means additions fifteen to the number forty nine. The

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total is 64 and its root is eight. 'Saptadasachame' is $17+64 = 81$ and the mathematical root is 9. The other factors are as following:

'Navadasachame'	--	$19 + 81 = 100$	its root is	10
'Ekavingsatischame'	--	$21 + 100 = 121$	its root is	11
'Trayvingsatischame'	--	$23 + 121 = 144$	its root is	12
'Panchavingsatischame'	--	$25 + 144 = 169$	its root is	13
'Saptavingsatischame'	--	$27 + 169 = 196$	its root is	14
'Navavingsatischame'	--	$29 + 196 = 225$	its root is	15
'Ekatriyamsatischame'	--	$31 + 225 = 256$	its root is	16

The above details are shown in the following way for better understanding.

<i>Eka Chame</i>	$01 + 000 = 001$	its root is	01
<i>Trisra Chame</i>	$03 + 001 = 004$	its root is	02
<i>Pancha Chame</i>	$05 + 004 = 009$	its root is	03
<i>Sapta Chame</i>	$07 + 009 = 016$	its root is	04
<i>Nava Chame</i>	$09 + 016 = 025$	its root is	05
<i>EkadasaChame</i>	$11 + 025 = 036$	its root is	06
<i>Trayodasa Chame</i>	$13 + 036 = 049$	its root is	07
<i>Panchadasa Chame</i>	$15 + 049 = 064$	its root is	08
<i>Saptadasa Chame</i>	$17 + 064 = 081$	its root is	09
<i>Navadasa Chame</i>	$19 + 081 = 100$	its root is	10
<i>Eka Ving Satis Chame</i>	$21 + 100 = 121$	its root is	11
<i>Trayo Ving Satis Chame</i>	$23 + 121 = 144$	its root is	12
<i>Pancha Ving Satis Chame</i>	$25 + 144 = 169$	its root is	13
<i>Sapta Ving Satis Chame</i>	$27 + 169 = 196$	its root is	14
<i>Nava Ving Satis Chame</i>	$29 + 196 = 225$	its root is	15
<i>Eka Triyam Satis Chame</i>	$31 + 225 = 256$	its root is	16

I explained in the foregoing manner the mathematical mysteries enshrined in the *vedic mantras* of rudra chamaka. (The above explanation brings to light the mathematical genius of our ancestors. Modern concepts of arithmetical progression, geometric progression and other scientific formulae are to be found in the vedic texts – Translator). My explanation was highly appreciated by the scholars of the court. I was amazed at my own explanation. Again I added, "All this is about the mystery of atoms responsible for creation. This was known to Sage Kaanaada. Various metals form according to the different arrangement of the number of atoms." On account of the great mercy of Sreepada Sreevallabha I came out of the Vichitrapuram in a strange way in the above manner.



Victory Victory unto Sri Sreepada Sreevallabha!

Chapter – 3

Shankar Bhatt meets Palaniswamy – His visit to Kuruvapuram

The efficacy of constant meditation about Sreepada Sreevallabha



I started from Vichitrapuram due to the mercy of Sreepada Sreevallabha. My mind was eager to visit Parameswara in Chidambaram. My travel continued for three days in a happy way. I was getting food without asking for it. On the fourth day I stood at the threshold of a brahmin's house and begged for food. A ferocious house wife came out of the house and yelled that there was no food. I waited for sometime outside the house. The house holder came out and said, "I am not fortunate enough to extend hospitality to guests and visitors. My wife is a great shrew. When she gets angry she breaks earthen pots on my head. In this matter my wife and the wife of my *guru* stand on an equal footing. However, there is one difference. My wife demands from me the costs of pots broken but, the wife of my *guru* does not harass him in that manner. Just now some pots are broken on my head. There is no dearth of food and water in our house but, I must compulsorily reimburse the cost of broken pots immediately. This is very troublesome to me. If I could get today some money distributed during religious functions as *sambhaavana* there would be no trouble. If it is not possible I must borrow it from someone. I must repay the loan whenever I get money through *sambhaavanas* (monetary honorariums). Out of the money received by way of *sambhaavanas*, I use a portion of it for repayment of debts and the rest is handed over to her. This system continued for some time. In the recent times she is taking away all the amount of *sambhaavanas*. Therefore, there is no way to repay the loans. People who know my position are not coming forward to offer me any loan. They are asking me, "How do you repay the loans? Are you thinking that you can repay the debts when you receive money through *sambhaavanas*? That way is also closed now." As I was rich no one was giving any donation. On the other hand, they were ridiculing me. Now I must pay the cost of broken pots. After scolding you sharply, my wife called me inside the house and said, "There is a pilgrim in the street. You go along with him and bring donation received at any place. Then only you will receive food in the house." Then that hen-pecked husband told me that he would come along with me. He said that he knew very well all the houses of the brahmins in the village and that they might get meals as well as money as *dakshina* (a monetary offering). I was taken aback. I thought "Sreepadaa! Sreevallabhaa! What is this horrible test?" I went to each and every house in that village of brahmins in the company of that brahmin. No one offered any meals not to speak of offering any financial help. Then that brahmin who accompanied me lamented, "Till now I am only unlucky. As you joined with me your fortune was also lost and you also became unlucky." Then I told him "**Sree Dattatreya is the omnipotent Lord Who provides food to all creatures! He dwells in Kuruvapuram in this kali yuga assuming the name and form of Sreepada Sreevallabha.** I am going there to see Him. Let us sit in the foot of that *audumbara tree* chanting His name. Let us leave it to the Mercy of Sree Datta."

That brahmin agreed to that. Hunger was scorching in the stomach. We were chanting the name of Sreepada Sreevallabha in a feeble voice. While we were continuing the chant of the name of Sreepada servitors of the King approached us and submitted, "Sirs! Yuvaraja got speech. Dumbness was also removed. The King ordered us to immediately bring you. Therefore, you please come along with us." I could not disclose our miserable plight to those royal servants. I told them that I could not come alone and that they should take my companion also along with me. The servants of the King agreed to that. They took us seated on the backs of horses with all respect. Seeing this, the residents

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of the *agrahaaram* (village inhabited mainly by brahmins) put their fingers on their noses in utter amazement.

The Maharaaja said, "*Mahaatmaa!* Even after knowing that you are a great scholar I sent you with empty hands without honouring you. After you left the prince fell unconscious. We did number of services to him. After a long time he opened his eyes and began uttering "Sreepada Vallabha Digambaraa! Sree Dattadeva Digambaraa!" The prince disclosed that a very tall, extremely handsome Yogi of sixteen years appeared and placed holy ash in his mouth. Who is that Yogi? Where is his residence? What is the relationship between Lord Sree Datta and that Yogi? Kindly tell."

I submitted with humility, "In what way can I describe the glory of Sreepada Sreevallabha? He is actually an incarnation of Lord Datta. His form of incarnation is very extraordinary as that of the incarnation of Sree Krishna. What I heard about Him is only very little! I am travelling to Kuruvapuram to have His *darshan*. I am visiting sacred places and holy men on the way."

The learned people of Vichitrapuram wondered at this strange happening. They praised Sreevallabha Swamy in various ways because the King got good nature, they were rid of the troubles and that their Yuvaraaja's mutism was cured on account of their austerities for forty days.

The King honoured me with donation of gold. The King's preceptor said, "Sir, Wisdom dawned on me after so many days. I realised that 'Saivaites' by abusing Vishnu and 'Vaishnavites' by abusing Shiva are only amassing sin and that no purpose is served. As a result of our abusing God we experienced all troubles. With or without knowing we observed austerities for forty days for propitiating Lord Datta, thanks to the advice of Madhava Namboodri. We are very much indebted to you."

When we took leave of them Madhava Namboodri also expressed his resolve to come along with us. We agreed. We three reached the village. We distributed the gold given to us by the King among the brahmins of that *agraharam*. The termagnant wife of my friend offered us food after receiving gold. She became a devotee of Sreepada Sreevallabha afterwards. She turned docile leaving her previous termagnant temperament.

Madhava Namboodri and myself travelled towards Chidambaram. Sage Agastya took Parabrahma Sastry, a resident of Ryali village situated in the Godavari region, for the priesthood of DharmaSaasta Ayyappa Deva. In course of time vedic scholars from the village Namburu of Gartapuri (Guntur) were invited by the royal families ruling Malayala Desa (modern Kerala). Many brahmins left Namburu and propagated vedic knowledge in Malayala Desa. These people are called Namboodri brahmins. The ancestors of Aadi Shankara also belonged to Nambooru! Namboodri brahmins are famous for their religious observances and traditions; discipline and devotion; proficiency in *mantra, tantra and yantra practices* but Madhava Namboodri was an unlettered one. He was eking his livelihood working as a cook in the houses of some brahmins. He lost his parents in childhood. Close relations did not help him. He was having an unshakable devotion towards Lord Datta. After hearing about the incarnation of Sreepada Sreevallabha he was eager to visit Him as soon as possible.

We heard that some great *siddhas* were there nearby Chidambaram. We visited Sri Palaniswamy, an old hermit leading a solitary life in the hills. When we arrived at the entrance of the cave Sri Palaniswamy who saw us greeted, "Both Madhava and Shankar are coming together? What a fortune!" We realised that he was a great *siddhaa* who could call

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us by own names even without any acquaintance. Merciful Sri Swamy said, "My sons! It is time to cast off this body and enter into a youthful body in accordance with the command of Sreepada Sreevallabha. The age of this body is 300 years. It is the order of Sreepada that I should leave this body and live for another 300 years in a new body. **Even the liberated ones during life, and those who crossed the circle of birth-death order of creation should return when Sreepada orders them to come back! The great resolve that administers the entire creation has incarnated in the form of Sreepada Sreevallabha. His descent will always take place in the subtle worlds of higher regions. To come in human form is rather rare. His is a comprehensive yogic incarnation. Incarnations emerging from a fraction of His infinite powers always take place on this earth to protect devotees.** My son! Shankara! You have mentioned about Sage Kaanaada and his theory of atoms in Vichitrapuram. Please explain in detail."

The theory of atoms propounded by Sage Kaanaada

"Swamee! Please excuse me. I know very little about Sage Kaanaada and his theory of atoms. Whatever I said also came out of my mouth without any effort from me. Swamy also knows that," I replied.

The compassionate Sri Palaniswamy explained in the following manner. The entire creation is made up of superior atoms. Due to the existence of particles much finer than atoms, flow of electrical currents generate. Just as the various planets rotate in different orbits around sun these finer particles rotate with incredible velocity around their central point in their respective orbits. All the emotional vibrations of living creatures are much subtle than the finer particles. Nothing will remain constant in this pulsating Universe. Change is its nature. Changing every moment is its natural trait. The consciousness of Lord Datta is much more finer and subtle than the above vibrations. It is as much easy and also as much difficult to obtain His grace. When each atom or particle is divided *adinfinitum* each part of the atom becomes equivalent to a void. The combination of infinite *maha soonyaas* (great voids) results in this creation. Just as matter is created anti-matter which is entirely opposed to it also exists. When these two get mixed the anti-matter is extinguished. Matter can change its qualities and properties. **In the case of icons for worship they become alive and active after the ritual of installation of life force is performed. Then they are rendered capable of fulfilling the desires of devotees.** All *mantras* originate in *kundalini chakra*. All people think that *Gayatri mantra* has three lines, but, there is a fourth line for *Gayatri mantra*. It is '*Parorajasi Saavadam*'. This four lined *Gayatri mantra* indicates formless *Brahmam* (God). *Kundalini sakthi* creates this Universe with 24 traits. In *Gayatri* also there are 24 letters. Number 24 is also called '*Gokulam*'. '*Go*' stands for 2 and '*Kulam*' stands for 4. The form of *Brahmam* is beyond all changes and therefore, it is indicated by the number 9. Number 8 is a form of *maha maaya*. Sreepada Sreevallabha was asking people whom He liked "Do Chowpaati Dev Lakshmi." *Parabrahma* is the Lord of all. He is the Pati of all. So the Lord '*Patidev*' stands for number 9, Lakshmi stands for number 8, '*Do*' stands for number 2, and '*Chow*' represents number 4. Instead asking for two chapathis (cakes made of wheat flour), He was asking strangely in a corrupted manner '*Do Chowpaati Dev Lakshmi*' In this manner He was reminding the living beings about the mysterious number 2, 4, 9, 8. The *Parabrahmam* (the Supreme Lord) and the *Paraashakti* (the supreme primordial force) of the Gokulam reside in the form of Sreepada Sreevallabha. **Please note that Lord Sree Krishna is Sreevallabha Him-self.** We recognise that the *Gayatri mantra* took the shape of His formless sandals.

"My son! Shankaraa! In the gross human body twelve kinds of variations exist. The gross body which can be experienced by all is subjected to the influence of gross Sun. Through the practice of kriya yoga discipline one can obtain bodies with more and more

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subtler variations. These bodies of twelve different variations are under the influence of *dwaadasa aadityas* (twelve aadityas). **However, as Sreevallabha is far superior to *dwaadasas aadityas*, His divine gross body is endowed with wonderful divine vibrations.**

Even before His descent with human body in Sree Pithikapuram Sreevallabha arrived in this place 108 years ago. He blessed me. He came here in the same form as He is now in Kuruvapuram. Where is the end to His divine plays? Sometime after Sreevallabha came here, great sages of Himalayas worshipped Sri Badari Narayana in the great holy place Badari with Brahmakamala flowers. I observed that all those Brahmakamala flowers were falling on the auspicious Feet of Sreepada. He is beyond time and space." Sri Palaniswamy concluded his narration.

I had an undefinable experience on hearing the sacred sayings of Sri Palaniswamy. I requested him, "Swamee! What are Brahmakamalas? Where are they available? I gather from your words that Lord Datta would be elated if worshipped with them. Kindly clear my doubts."

Description of Brahmakamala flowers

Sri Palaniswamy in reply to my query extended his merciful looks on me and said, "Sree Maha Vishnu worshipped Sadashiva with Brahmakamalas. That which was mentioned as the lotus springing from the navel of Sree Maha Vishnu is also Brahmakamala. **If Sree Datta is worshipped with lotus flowers material and spiritual wealth will be achieved.** As replicas of the Brahmakamalas in the celestial world, Brahmakamalas are found on earth in Himalayas at an altitude of 12,000 feet. These blossoms bloom once in a year. My Son! They blossom forth only during midnight. This is another wonder. When it blooms an excellent fragrance wafts over the entire area. All the great spiritual aspirants in Himalayas eagerly wait days and months to witness this rare spectacle. From Autumn to Spring season the flowers remains buried in snow. In the beginning of Chaitra month the flowers spring out of the snow. The process of blooming takes place during entire summer. The flowers fully blossom during midnight by the time of Sravana Suddha Poornima (The full moon day of the first fortnight of the month Sravana). It is at this time that the snowy Shiva Linga of Amarnath becomes visible. My Child! Shankaraa! This wonderful miracle takes place now and forever for the benefit of spiritual seekers, great sages and *siddhas* living in Himalayas. **All sins get destroyed by looking at the Brahmakamalas. Obstacles to yoga cease. This miracle confers instantaneous results. Therefore, yogis and ascetics attain higher status in their respective paths. After it blooms the Brahmakamala flower disappears, after all those who were destined to see it had completely seen it.**

My Son! Shankaraa! I want to remain for ten days in complete penance. If any distressed people come here, yourself and Madhava have to arrange for their *darshan* without causing disturbance to my deep meditation. If any dead one bitten by a snake is brought here tell the people who brought the body as my order that they should leave the body in the waters of a river or that they should bury the corpse in the earth."

Sri Palaniswamy seated there went into a *samaadhi* through penance. Myself and Madhava were arranging his *darshan* to distressed devotees in a calm manner. Some of the devotees supplied us with food materials. Madhava said that he would start cooking with the fallen branch of a coconut tree nearby. I agreed. Madhava went with another person. As irony of fate would have it, a cobra hiding behind the bough of the coconut tree, had bitten

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Madhava when he lifted the coconut branch to carry it. Three persons brought Madhava to the cave.

As the command of Swamy cannot be violated I buried the body of Madhava. People of that place cooperated with me. I sobbed. The pure heart, pure devotion, unshakable faith on Sreepada Sreevallabha of Madhava came to my mind and I became very much perturbed. I consoled myself that destiny could not be avoided. After this sad incident I witnessed another unfortunate incident. The relatives of a young person aged about 18 years brought his body. They were crying and shouting with sorrow. The youth also died of snake bite. I informed that Swamijee was in *yoga samaadhi* and that they should bury the body in accordance with the orders of Swamijee. The devotees there informed the visitors that my friend also died in a similar manner and that his body was also buried following the orders of Swamijee. The distressed people became crest fallen and were blaming their misfortune in many ways. Under the unavoidable conditions they buried the new youth.

Every day three or four people used to visit Swamijee. They used to see Swamijee who was in a state of *samaadhi* in a calm manner, and were leaving without any disturbance. Ten days passed like this. On the eleventh day consciousness was marked in Sri Palaniswamy. In the '*braahmi muhurtha*' (wee hours i.e. early hours of the day between 3-00 a.m. to 5-00 a.m.) Sri Swamy became fully conscious and called Madhava. I narrated to him all that happened, sobbing and crying.

Then Swamy consoled me and looked at me with his yogic power. That yogic look caused a great movement in my spinal cord and created an unbearable pain. Sri Swamy saw me again with placid looks. My pain disappeared. He said, "My child! Madhava does not have the fortune of seeing Sreevallabha with physical body. For the last ten days his subtle body is in Kuruvapuram in the presence of Sreepada. His desire is fulfilled irrespective of what had happened. The sportive plays of Sreevallabha are unimaginable. No one can comprehend the mysteries of time, fate and causes. That is possible only for Sreepada. Sreepada has entrusted me the responsibility of introducing life of Madhava into his gross body. We must perform that task immediately."

All the grief which gripped hitherto disappeared in a moment. What more did I want than Madhava regaining life? We came to the place where Madhava was buried. The corpse was exhumed. I was assisted by two other persons. Swamy asked us to move towards the group of palmyra trees on the southern side and cry aloud, "Oh King Cobra that had bitten Madhava! It is ordered that you should come to the presence of Sri Palaniswamy. This is the command of Sreepada Sreevallabha." We followed the instructions of Sri Palaniswamy carefully.

Sri Palaniswamy took four tiny sea shells from his loin cloth. They were placed on four sides of the corpse. After sometime they rose from the ground to some height. Afterwards they flew into the sky speedily in four directions making a fluttering sound. We saw a hissing Cobra crawling on the ground after sometime. That snake was very much restless. The four sea shells of Sri Palaniswamy were fixed as if glued on its hood. Sri Palaniswamy asked the snake to remove the poison from the body of Madhava. The snake sucked out the poison from the point in the body where it had bitten Madhava. Chanting the name of Sreepada Sreevallabha, Sri Palaniswamy sprinkled water charged with *mantra* on the snake. The snake kissed the feet of Sri Palaniswamy, circumambulated thrice and retreated peacefully.

The good results earned by offering food to devotees of Datta

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Sri Palaniswamy said, "This serpent was a female in a previous life. She became old. She earned some sin and also some virtue. Once she offered some food to a brahmin who was a devotee of Datta. It is the nature of Datta to be pleased easily. The lady went to Yama Loka after her death. Yamadharmaraja asked her, "You have earned some *papa* (sin) and some *punya* (virtuous merit). As you offered food to a brahmin who was a Datta devotee you got very great benefit. At present Sree Dattatreya lives in the human world in the form of Sreepada Sreevallabha. He ordered us to make changes in your account of *paapa-punyas* so that you gain great merit and take less sin. So Chitragupta made changes in your account. Do you want to experience the results of sin at first or enjoy the happiness of *punya*? For this she replied that she would like to undergo at first the suffering on account of the small account of sins and that she would enjoy the life resulting from *punya* later. Therefore, she took birth as a snake on this earth. As she was having a mentality of harming others she was biting all those who crossed her way. So she is accumulating more sin. My son! There are four classes of snakes. The first type of snakes will not harm anyone but simply take air as food and live like *yogis*. Second type of snakes kill those whose shadow fall on them. They become angry when the shadow of any one falls on them. The third class of serpents try to keep away from the view of humans. They run away with fear if any person comes face to face with them. The fourth class of snakes take a revengeful attitude against anyone and bite him even though no harm is caused to them by the person concerned. That old lady was filled with *rajo guna*.

So she bit Madhava who came nearby. She had bitten him due to her previous *punya*. Madhava lost his life because of sin earned in his previous life. That old woman was liberated from her serpent life soon and attained a higher world. As an embryo *jeeva* lies in the form of snake. On account of *naaga dosha* (an affliction caused due to the wrong done to a serpent) mortality of children takes place."

The merit of donating food to worthy people

"Sree Datta feels happy at tender services. If food is provided in the name of Datta to a worthy person the donor derives immense benefit. A portion of the food essence transforms into mind. Mind, intellect, will, ego and body of the donor of the food gets filled with auspicious vibrations. By that he will be endowed with the power to attract all objects in the creation. Bountiful plenitude of materials comes from the grace of Goddess Mahalakshmi. The whole creation is governed by subtle vibrations, and fine regulation." Sri Palaniswamy explained at length.

The Greatness of Sreepada

How much blessing of Sri Lakshmi showers on chanting the name of Sreepada! How can we describe the luck of those who obtained His grace! On account of the mercy of Sreepada, Madhava remained intact even though he was buried in the ground ten days ago. Now Sreepada is granting him life force. In what way can we describe His mercy, compassion and the divine miracle?

Madhava was gaining consciousness. He asked water for quenching thirst. Sri Palaniswamy cajoled him and made him drink ghee. That ghee was also one hundred years old. Madhava refused to drink ghee. Sri Palaniswamy persuaded him by promising to give water after he drank ghee. After Madhava drank ghee completely, he was given fruit juice. After some time water was given to him.

Description of Naaga Loka

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Madhava regained his life. Our joy knew no bounds. Madhava was telling thus, "I reached Kuruvapuram in subtle form. **Sreepada Sreevallabha is very tall. He is having large eyes. Compassion, mercy and love are overflowing from His eyes continuously towards all creatures.** As I was in a subtle body I was invisible to other devotees there who were in gross bodies. Sreevallabha ordered me to move to a central portion of an island in Kuruvapuram. Chanting the name of Sreevallabha I went into the depths of the central point of the island. I found that many mansions existed in the epicentre of the inner depths of the earth. I learnt that it was *Paataala Loka* (the nether world). For those in gross bodies only gross material form will be visible. For those like me who go there in subtle form subtle world is visible there. The inhabitants there belong to *naaga* race. They can assume any form. They have the power to take any form they like. Generally they would like to move as serpents. I saw many great serpents there. Some serpents have thousands of hoods. Diamonds decorated the hoods. Light is emitted from those diamonds. Some serpents remained in a posture of deep silence and appeared as if they were in a yogic trance. A wonder! There was a great serpent among them. It was having thousands of hoods. On that serpent Sreepada Sreevallabha was resting like Sree Maha Vishnu. Some of the great snakes were reciting vedic hymns. Sreepada was listening that melodious singing in a rapturous mood. A big serpent by my side was telling me this.

The magnificent glory of Sree Dattatreya

In the ancient aeon, Lord Datta was born as a son of Atri and Anasuya on Anasuya mountain in Chitrakoot of Nepal. He did not end His incarnation but moved in a subtle form in the Nilagiri mountain, SreeShaila mountain, Sabaragiri hill and Sahyadri. Those who wear directions as robe, those who are sky vested are famous as Digambaras. Datta was absorbed in Yoga in Sahyadri. He taught kriya yoga to Gorakshanaath who was a follower of 'Naatha' tradition. He appeared in a formless yogic form seated in 'Kechari Mudra' (an aerial sign or seal). He surpasses time and place. For us who are in the presence of the Lord: past, future and present time elements do not appear differently. Everything is an eternal present time for us."

Viewing Dattatreya along with Anaghaa Devi

Another great serpent by my side said, "My boy! Madhavaa! We are *kaala naagas* (serpents of a special class) and we are called *rusheeswaras* (great hermits). Sree Datta wanted to conceal Himself after ruling over the universe for many thousands of years. He went under water in a river and remained immersed in water for many years. After a lapse of many years He came above the surface of the water. We who were His followers remained there with the hope that He would return with us. We knew that He was trying to conceal Himself from us. He again dived into the water and came out after many years. However, this time there was a goblet of wine in His hand. In another hand He held a beautiful damsel of sixteen years. We mistook Him as a drunkard and one enamoured by women and thought that we were deluded in thinking such a person as God all the time. With that misconception in mind we departed from that place. He disappeared. After He disappeared wisdom dawned on us. It occurred to us that the goblet of wine in His hand was ambrosia of yogic ecstasy and the beautiful damsel was Anagha Lakshmi Devi who combined in Herself the triumvirate of Lakshmi, Parvati and Saraswati. We undertook a rigorous penance to obtain His reincarnation on this earth. Sree Datta was compassionate and took the incarnation of Sreepada Sreevallabha in Sree Pithikapuram.

Description of Sree Kuruvapuram

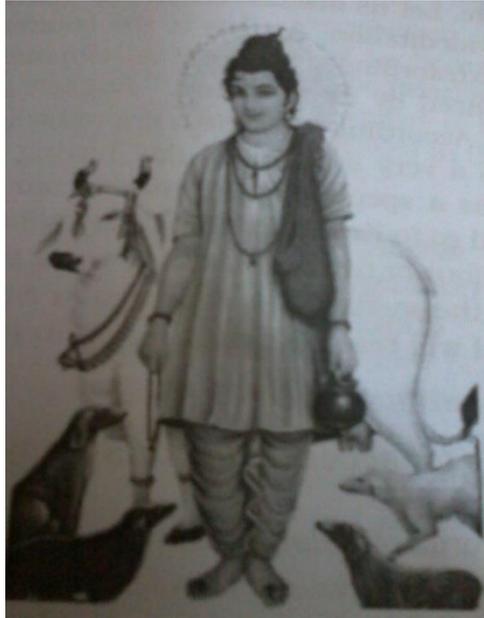
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The place where He went into the water for bath is the sacred Kuruvapuram. Just as He was in *watery samaadhi*, we were also in a state of *yogic samaadhi* with finer pulsations in this subtle world. 'Kuru' was the ancestor of Kauravas and Paandavas. It was at this holy place that King Kuru was imparted divine knowledge. My child! Maadhavaa! Even AadiSesha cannot describe the greatness of Kuruvapuram.

The previous history of Sadasiva Brahmendra Swamy

I paid obeisance to the auspicious Feet of Sreepada Sreevallabha. Merciful Sreevallabha spoke this, "My son! **This divine and beautiful appearance of Mine is an extremely lucky phenomenon, which is rarely available.** One of the serpents that spoke with you will take birth as Jyoti Ramalingaswamy in the ensuing centuries. It will disappear also in the shape of radiant light. The other serpent that spoke to you will be born on the earth in the centuries to follow with the name of Sada Siva Brahmendra and demonstrate many miracles. **Sree Pithikapuram is very dear to me. My divine Paadukas (holy Sandals) will be installed in Pithikapuram. My Paadukas are going to be installed in the house of My maternal grandfather where I was born. The acts of my birth are divine and mysterious.** They are to be kept as carefully guarded secrets. You visit the place in Sree Pithikapuram where My Paadukas will be installed and from there proceed to *Paataala Loka*. There you meet the *kaala naagas* which undertook rigorous penance. You come back after that."

With smiles Sree Palaniswamy said, "My son! Madhavaa! Let us talk about 'kaala naagas' of Pithapuram afterwards. We must immediately take bath and carry on meditation. This is the order of Sreepada Sreevallabha."



Victory Victory unto Sri Sreepada Sreevallabha!

Chapter – 4

Shankar Bhatt had vision of Vaasavaambika in Kuruvapuram



We three wanted to do meditation in accordance with the instructions of Palaniswamy. Sri Palaniswamy said, "My Child! Madhavaa! My Boy! Shankaraa! Let all the three of us meditate. Let us discuss about our spiritual experiences felt during meditation. As this is the command of Sreevallabha some extraordinary spiritual development will be invariably experienced by us in future. English era will be in use in future. According to English era today is 25-05-1336. Today is Friday. This day is a very auspicious day having comprehensive yogic potential. This day has a special significance in our lives. I will leave my physical body here and go to Kuruvapuram in my subtle body. It is a child's play for me to roam in four or five places at the same time in my subtle form. We will all remain in the meditation of Sreepada Sreevallabha. When His permission is granted I will reach Kuruvapuram in my subtle body.

The way for accessibility of Swamy's grace

On hearing the words of Palaniswamy I wondered and said, "Swamee! Madhava saw the divine auspicious form of Sreevallabha. You are always in communion with Sreevallabha in subtle planes but, I know only His name but, not His form! How can I meditate upon Him?" Palaniswamy smiled and said, "My boy! If you have devotion for Sreepada everything is achieved. A tortoise protects its offspring with thought waves even if they are left at a very far away place. A cat carries its kitten from one house to another keeping them in its mouth. It will keep them in a place which is considered by it as safe. In the same way at first Sreepada treats his devotees in 'Kurma – Kishore nyaaya'. After some progress the devotees are treated in 'Maarjaala – Kishore nyaaya'. Then the devotees are trained in 'Markata – Kishore nyaaya'. In 'Markata – Kishora nyaaya' the child of the monkey has to attach itself assiduously to its mother. After further progress devotees will conduct themselves as small fish freely swimming with their mother. When you sit for meditation, He will give *darshan* to you. Sreevallabha wanted to take an important decision for the future. So He wanted me to go over to Kuruvapuram in my subtle body on this momentous day. As soon as I receive His orders during meditation I will at once proceed to Kuruvapuram. There some important incident is going to take place. Lord Sree Datta has granted me the unique opportunity of witnessing that event completely with my eyes." Saying so he went into meditation. Myself and Madhava also took to meditation soon after.

Meditation went on like this for ten *ghadiyas* (a *ghadiya* is a Hindu hour equals to 24 English minutes). All of us became our normal selves curiously at the same time. After meditation Sri Palaniswamy was in very high spirits. Myself and Madhava requested Swamijee to narrate his experience during meditation. He narrated it with all smiles in the following manner.

The Story of Shiva Sarma. The result from contemplation of Sreepada Sreevallabha

"How fortunate are the people living in this kali yuga! Even Kuruvapuram is a small village; a vedic scholar and a pious brahmin named Shiva Sarma who recognised the greatness of Sreepada was living there along with his wife Ambika. Theirs' was the only brahmin family in Kuruvapuram. Daily he used to cross the river and earned money through acts appropriate for brahmins to eke out a living. After making some money he used to return to Kuruvapuram. He belonged to the lineage of Kasyapa Sage. Shiva Sarma was a

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great scholar; a strict adherent of religious practices and belonged to yajur veda sect. He was losing his children in a very short time. At last one son survived. Unfortunately, he was a dullard and a blockhead. Shiva Sarma became weak and sick as a skeleton due to the distress caused by the useless child. One day he recited veda in the presence of Sreevallabha and stood silent. Sree Sreepada noticed the sorrow in his mind and with a gentle smile said, "Shiva Sarmaa! **I am a slave to those who forget all worries and constantly meditate upon Me.** Tell me about your desire." For that Shiva Sarma said, "Swamee! I wished that my son should become a greater scholar and orator than me. All my aspirations became futile. My son became an incorrigible idiot. For You who can do and undo things easily, it is not difficult to make him a learned and useful one. I leave it to your kind Will."

In reply Sreepada averred, "My child! **The fruits of past actions are unavoidable even to great people. The entire creation is moving subjected to unbreakable laws. Women get husbands as fruits of their worship. One begets children as fruits of his devotion. One should always donate to deserving people. Donations made to unworthy persons bring undesirable results. If food is offered to a good natured person, the donor of food derives some part of the merit accruing from the good deeds performed by the good person. Donation should be made without arrogance. Then only it gives good results.** On account of the *past karma* (acts and their effects in previous lives) you got a dull witted one as your son. You couple wanted a child with long span of life. You did not want a short lived child. So I granted you a son with complete span of life. If his sin earned in the previous life has to be erased and he has to be made a good scholar, you have to be ready to sacrifice your life. That has to be done in consonance with the *karmic principle*. If you are prepared to sacrifice your life I will make your son a worthy scholar. For that Shiva Sarma replied, "Swamee! I entered old age. I am ready to relinquish my life. What more can I aspire than my son becoming a great scholar and speaker like Brihaspati." Then Sreepada who, capable of making things happen and not happen declared, "Yes! You will die soon. After death you will remain for some time in subtle body and undertake penance in an underground cellar below a neem tree in Dheesila town. Afterwards, you will take birth in the holy land of Maharastra. Don't reveal this to your wife under any circumstances."

Unveiling the future birth of Sreepada Sreevallabha

Shiva Sarma died soon. Ambika was begging along with her son and lived a miserable life. There was no end to the taunts and remarks of ridicule of neighbours. That useless brahmin youth could not bear the derisive remarks of the people. He ran towards the river to commit suicide. His helpless mother also wanted to end her life and she also ran after him. On account of the *punya* earned before, Sreepada saw them on the way. He dissuaded them from their suicide attempt. With His boundless compassion He converted the foolish boy as an erudite scholar by His mere Will. He instructed Ambika to spend the rest of her life in worshipping Shiva. He expatiated at length the result obtained from worshipping Shiva on Saturdays during evening times. He granted her a boon that in her next birth she would be blessed with a son who is equal to Him in all respects. However, as there was no one equal to Him in all the three worlds He, Himself resolved to be born as her son in her ensuing birth.

The intention for the birth of Narasimha Saraswati

"Repository of all auspicious qualities, Oh! Vaasavaambika! May your wish be fulfilled. I will stay for 14 years more and will remain in this body of Sreepada Sreevallabha till I attain 30 years. Afterwards, I will disappear. Again to revive the order of *sanyaasa* (asceticism) I take birth as Nrusimha Saraswati and remain in that incarnation for 80 years.

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Afterwards I stay in intense penance for 300 years in Kadali Vana (forest of plantain trees) and conclude my incarnation in Prajnapura under the name Swamy Samartha. In the form *Avadhootas and Siddhas*, I perform miracles and incredible sportive plays, with my illimitable divine virtues." Sreepada spoke sweetly.

Men become weaklings with the passage of yugas. Therefore, the Almighty descends to lower state on the prayer of sages. The incarnation of Lord in human body is an indication of His complete Grace. This descent of the Lordship to lower levels enables humans to obtain excellent results with little effort. Therefore, human beings in kali yuga are fortunate. By mere remembrance, the grace of Lord Datta would be available. There are many opportunities for the downfall of man in kali yuga but there are equally twofold number of opportunities for obtaining the grace of Sreepada. This is a sacrosanct truth. Remembrance, adoration and other activities establish association with Lord Sreepada. By these all the sinful acts, impure sensual influences, behavioural patterns of the devotees enter into the consciousness of Lord Sreepada and auspicious vibrations enter into His dependant devotees.

Sree Charana (one with auspicious feet) destroys those heaps of sins, and black auras which entered into His consciousness by taking a single dip in a holy river or He will burn them into ashes in the blazing fire of His *yoga*. He will personally undergo penance and dedicate the fruits of that penance to His dependants. Thus He protects the devotees without violating the *principle of karma*. If considered necessary He would command the *inert karmic nature* and grants liberation for those who take refuge in His auspicious feet. Every second He destroys *karma* for the welfare of His devotees, in a very ferocious form. Therefore, who surrender to His *Paadukas* get freedom from the shackles of *karma*, even without being aware of it.

When Palaniswamy explained in the above manner I was bold to question him about a doubt that had cropped up in my mind. "Swamee! I heard that when Saturn afflicts for 7½ years even Shankara cannot escape from the trouble. Pray tell me how *Sreeguru Saarvabhowma* (Emperor) wards off afflictions from planets."

"My child! Shankaraa! The planets in the zodiac do not have friendship or enmity towards living beings. When a person is born, the planetary position form according to his *past karma* (accumulated *papa* and *punya* from previous births). He derives good and evil effects according to the movement of planets. When the subtle rays from the planets cause ill effects and *mantra, tantra, yantra* remedies cannot abate them one has to resort to *japa, tapa, and homa* practices. When they cannot also alleviate the suffering one has to take refuge in the *Paadukas* of Sreeguru. Sreepada is omnipotent. Good and evil forces also exist. The vibrations of those forces cause good and bad developments respectively. Each planet has a dominance on a particular part of human anatomy. When planetary afflictions take place the relevant part of human body ruled by the adverse planet becomes sick. Undesirable results follow when the subtle vibrations flowing from the universal consciousness are received. Variations take place in the attraction and repulsion caused by vibrations. A person who is hitherto in good company suddenly will be subjected to ill effects like bad company; friendship with low class people; unreasonable quarrels; loss of relatives; disputes with family members; and reduction in the power of personal attraction. The Universal forces create vibrations continuously. They work steadily in a state of *sthiti* for some time in the concerned persons. After sometime they leave those persons and reach the bodies of persons who are destined to come under their influence. They begin to give results again according to the rotation of the wheel of time. People who are devotees of God and observe spiritual practices like *japa and tapa* can get some respite from their rigour to some extent. Sages conduct various kinds of sacrifices for the Universal welfare. They

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dedicate their spiritual power derived through *tapas* for the well being of humanity. As a result of this practice, harmful influences arising in the Universe revert back to their origin instead of harassing men. It means that they return to the centre of their origin. This can be termed as *tirodhana* (disappearance or retreat). Grant of abundant auspicious results even for small amount of good deeds is called *anugraha* (grace). My son! I explained to you the concepts of *srushti*, *sthiti*, *laya*, *tirodhana* and *anugraha* according to the doctrine of kriya yoga.

In future the powers of Sreepada Sreevallabha flow in a large measure in the Muslim Fakir you saw in your meditation. You saw four 'nanda' lamps in the underground cellar beneath the neem tree. This is an extraordinary matter. Sreepada Sreevallabha granted you this experience with a great intention in mind. He only knows the inner purpose of it. His divine acts are indeed superb. They have a very deep purpose. Moreover, they may be divine secrets not to be divulged to others. I can only explain to you to the extent He permitted me. The entire creation moves very close to the eye-signs of Sreepada Sreevallabha. He is an authority unto Himself. The glories, yogic powers of the master of this Universe are immeasurable and cannot be comprehended in terms of measurements, limits and quantities."

My mind immensely rejoiced at the explanation of Sri Palaniswamy. From the time I started from Udipi Kshetra till I reached Kuruvapuram many wonderful and strange things were taking place. I wanted to write a book about them and obtain the permission of the 'Sreeguru Saarvabhowma'. I wanted to request Sreepada in this regard after getting His *darshan*.

Sri Palaniswamy grasped the feelings in my mind easily and said, "I have understood the ideas of your mind. You wanted to write His history for the benefit of devotees of the future. Sreepada Sreevallabha will surely bless your effort." Then Sri Palaniswamy asked Madhava to speak about his experiences gained in his meditation. Madhava narrated his experiences.

**Installation of Sreepada Srivallabha Paadukas;
Installation of Idols of Sreepada Sreevallabha,
Sree Dattatreya and Sree Nrusimha Saraswati Swamy;
in the birth place of Sreepada Sreevallabha.**



Sri Palaniswamy said, "Madhavaa! **The house of the maternal grandfather of Sreepada Sreevallabha which you visited is the birth place of Sreepada Sreevallabha. It has attracted all your powers. In the Paataala (lower world) below the Paadukas, there are hermits doing penance from several hundreds of years. Sreepada Sreevallabha Paadukas will be installed only in the birth place of Sreepada Sreevallabha. After some years from the installation of Their Pious Paadukas there, 'Sreepada Sreevallabha Charitaamrutam' comes to light effortlessly. In the place where you meditated, the Idols of Sreepada Sreevallabha, Sree Dattatreya, and His next incarnation Sri Nrusimha Saraswati will be installed. Afterwards many Divine Sportive Plays take place in that Kshetra.**"

After that Sri Palaniswamy became silent. He asked the corpse of the youth buried near our cave to be exhumed. He began to chant the *Pranava* (Oum) after the body was taken out. Vyaaghreswara Sarma came there with loud roar of "Sreepada Raajam Saranam Prapadyae." Sri Palaniswamy entered into the body of the new youth. Vyaaghreswara Sarma who was in the body of a tiger took the body of Sri Palaniswamy which decayed with age to throw it in a nearby river.

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Palaniswamy who entered the new body ordered, "Leave this place immediately. My boy! Madhavaa! Go to your Vichitrapuram. You saw the pious people of Pithikapuram in your subtle body. That is enough for you for this life. My child! Shankaraa! You go to Tirupati maha kshetra. Madhavaa! May the grace of Sreepada Sreevallabha be showered on you."

Then Madhava went towards Vichitrapuram and myself towards Tirupati. Where is the end to the Divine Sportive Plays of Sreepada Sreevallabha!



Victory Victory unto Sri Sreepada Sreevallabha!

Chapter – 5

Arrival of Shankar Bhatt at Tirupati – Visits Tirumala Das at Kanipakam

The prevention of harassment of Saturn by the Mercy of Sreepada



In my itinerary I reached the sacred Tirupati maha kshetra. I felt some inexplicable peace of mind. I took bath in the *pushkarini* of Tirumala. I had *darshan* of Sree Venkateswara and went into meditation in temple premises. In meditation I found Sree Venkateswara as a female. That icon which appeared as Bala Tripura Sundari changed into the form of Parameswara within seconds. After some time it changed as Maha Vishnu. After meditation for some more time that statue appeared like a handsome young Yogi of sixteen years. The looks of the child *yati* are full of nectar. Affectionate love of a thousand mothers was emanating from His two eyes. In the meanwhile a black ugly one approached the young sage. That ugly person said to the young *yati*, "Lord Sreepada Sreevallabha! You are a master of the Universe. From today the period of 7½ years Saturn period is beginning to your devotee Shankara Bhatt. I will put him to all troubles that are possible in this world. I am standing for the orders of the Lord." The compassionate Lord said, "Saneeswara! You are the cause for destiny. You make the people experience the consequences of their deeds and release them from the *bonds of karma*. You carry on your duty. As I have a vow to protect *aasrita bhaktajana*; you see in which way I protect and release Shankar Bhatt from the troubles you inflict on him." After this conversation of Sreepada and Saneeswara, both disappeared from my meditation. It became difficult to meditate upon the idol of God afterwards. I understood that difficult times were ahead and that Sreepada would rescue me from troubles. I came to Tirupati from Tirumala.

In the streets of Tirupati I was wandering as I liked. Mind was wavering. One barber forcibly stopped me and said, "Are you not Subbayya who absconded from house 20 years ago! Your parents became worried. Your wife attained puberty. She came of age. Therefore, you accept her and live happily with children." The barber thundered in his demanding speech. Then I explained, "Sir! I am a brahmin from Karnataka named Shankar Bhatt. I am a traveller visiting holy places. I am devotee of Datta. Having heard that Lord Datta incarnated as Sreepada Sreevallabha, I am going to Kurugadda. I swear on holy Gayatri. I am a bachelor. I am not at all the barber Subbayya as you all presume."

He did not pay heed to my words. Many people gathered there. All of them were abusing me. Each one was abusing me in his own way. They took me to the house of Subbayya. The parents of Subbayya regarded me as their own son and requested me in many ways. They were telling me moral principles that I should not desert them and that it is a heinous crime to abandon a wife who attained maturity. One of them pointed out that Subbayya became nasty with grown beard and moustache and suggested that a clean shave would restore his normal personality. They did not listen to me even though I was remonstrating. Forcibly they shaved my head. My beard and moustache were removed. They also removed the sacred *yagnopaveeta* (sacred thread worn by dwijas) from my shoulders. They summoned a sorcerer known to them to treat me. That person wore strange costumes. His dreadful looks pierced my heart and caused intense pain. They bound me hand and foot and made wounds on my scalp with a sharp knife. They applied lemon juice and other juices to those wounds. I was suffering unbearable pain. They decided that a brahmin devil possessed Subbayya after he left home and for that reason Subbayya wore a sacred thread and started chanting *mantras*. The brahmin community in Tirupati also kept mum. They thought that the traveller in the town was Subbayya and that a brahmin ghost

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took possession of him. When I was taken to the brahmin elders in the town, I told them that I was from Karnataka; a smartha brahmin belonging to the lineage of Bharadwaja; and that I knew *Namaka Chamaka mantras* and that I perform *sandhyaavandana* daily. Those brahmin elders did not believe me. They said that a Kannada brahmin devil caught me and that with correct treatment I should be made a normal person.

I fainted from the pain caused by the wounds. My lamentation became a cry in wilderness. When I came back to senses, I understood that an ugly person with black aura resembling me sat opposite to me. He did not speak anything with me but simply merged in me. He became one with me. It occurred to me that due to the influence of Saturn my fate turned topsy-turvy and that 7½ years period would be an extraordinary difficult time for me and that only Sreepada Sreevallabha can save me.

Even in that anguish I was mentally chanting the name of Sreepada Sreevallabha. As I was chanting the name of 'Sree Charan' my pain was diminishing. The sorcerer sacrificed chicken and goats and was conducting strange and weird rituals. I was given a regulated diet. The sorcerer decided that vegetarian food should be served to me as a brahmin devil possessed me. I was worried that meat also might forcibly be fed to me, but on account of the mercy of Sreepada I was given vegetarian food. This brought some consolation to my mind. For three days I underwent a hellish agony. Even in that state I did not stop remembering the name of Sreepada. So the pain abated from the fourth day. Queer experiments were conducted on my body. The witch doctor was dealing whip lashes also on my body. I writhed with pain and cried. "Sreevallabha! Saranu! Saranu!" How can hellish troubles torment devotees who serve Lord Datta with undivided devotion? In the meantime a miracle took place. I did not get atleast a little pain even though the blows of whip fell on my body. On the other hand, the witch doctor writhed with pain. He did not understand why he was getting the pain of the blows when he was whipping me. He was looking at me with queer looks. I noticed the divine play of Sreepada and laughed. Even though I was eating sick diet it was very delicious. I was eating meals to my hearts' content. I was eating the food with the idea that it was the *prasaad* of Sreepada. In spite of the fact that the sorcerer was eating chicken and goats liked by him; it was turning into poisonous food. His health was deteriorating. He stopped harassing me and spent his time merely with *mantras* and rituals. His house was burnt on the fifth day he commenced treatment to me. Even though no fire was ignited in the sorcerer's house on that day fire broke out suddenly in the presence of all and it was reduced to ashes. On the sixth day the sorcerer came to the house of Subbayya with a pale face. He said that a brahmin ghost who was a witch took hold of Subbayya and that the devil burnt his house with witch craft because he started treatment. Many rituals were to be conducted to win over many evil forces like Bhetala (ghost) and for that purpose a large amount of money was required. I knew that no use was there for the treatment and that the witch-doctor was making all suggestions for the greed of money. It came to my mind that nothing would be more unfortunate, and treacherous than to accept the wife of Subbayya as my own succumbing to the course of cruel fate. I could not understand why fate was playing so mercilessly with me. I felt as if my heart was cut open with a hack saw. I told the parents of Subbayya, "My dear parents! Don't fall into the magic trap of this sorcerer and sell away all your movable and immovable properties. I am considering you both as my mother and father." With that I was freed from the sorcerer. The parents of Subbayya were happy. My eyes also became wet on seeing the happiness shining in their eyes. I prayed mentally to Sreepada humbly to save me from a moral downfall as the wife of another man is to be considered as a mother. So I prayed to Sreepada to save me from the impending danger.

On the seventh day when my medical treatment commenced I said to the wife of Subbayya who was attending upon me, "What are you thinking about me? Are you believing

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that I am Subbayya really?" For that she said, "Marriage took place when I was two years old. Now I am 22 years old. No one except God knows whether you are my husband or not. Any male who enters fresh youth cannot remain steady when he sees his wife. Though you are undergoing all these troubles you did not regard me as your wife. You did not even touch me. This is possible only for those who have sublime culture. I don't have any opinion about you. I want to lead a virtuous life according to the traditions of the family. If you are my husband don't leave this humble servant of yours. On the other hand, as my husband fled from the house 20 years back and as my marriage took place when I was quite ignorant, you can accept me as your wife. I walk in your foot steps. Who is Sreepada Sreevallabha about whom you always think? If He is a *Sadguru* I will also pray to Him to show a ethical solution to this knotty problem."

Her argument appeared proper to me also. Then I said, "**Sreepada Sreevallabha actually is Lord Dattatreya. He incarnated in this kali yuga. Now He is in Kuruvapuram. He behaves according to our idea about Him. If we consider Him as Sadguru He grants us experience as a Sadguru. If we consider Him as Paramaatma (Superself / Super soul) He will prove Himself as Paramaatma.** Good. You also chant the name of Sreepada Sreevallabha. Your duty surely will be known to you. A solution acceptable to all becomes available."

On that day a *pariah-jangam* (Shaivaite worshipper) came there. There were many books of palm leaves with him. He became a venerable person to all the residents of that locality in a short time. He was telling past, present and future events to all those who met him. He was telling that all those palm leaf books were *naadi* books (astrological books containing predictions) and it was called 'ramala science' and all the predictions from those books would take place exactly as foretold. On their request he came to the house of Subbayya's parents. He gave some sea shells to me and asked me to cast the shells on the ground. He made some calculations and took a leaf from the palm leaf books and read out as, "The questioner is a Kannada brahmin by name Shankara Bhatt. He will write the life history of Sreepada Sreevallabha. In his previous birth he and another person were born in Mogalicharla village situated near to Kandukuru town. Both of them became very much interested in gambling. There is a famous Self-manifested Datta temple in that village. He was born as a brother of that temple priest. In the absence of his brother he was conducting temple worship and other rituals. He was indulging in gambling with his friend in the temple premises. That is a highly objectionable matter. One day he played the gambling game with his friend under peculiar stipulations. If his friend were to win, this man had to give him the amount of money stipulated. If this person were to win the friend had to hand over his wife to this gentleman. Lord Datta was the witness to this deal. They solemnly swore to that effect and gambled.

Lord Datta was observing that this highly reprehensible thing was taking place in His very presence. Shankara Bhatt won in the gamble. The friend refused to hand over his wife to Shankara Bhatt. The dispute was referred to elders. The elders of the caste assembled. They resolved that it was an unpardonable offence that such a misdeed took place in the very sacred presence of Lord Datta. They also resolved that hot boiled oil should be poured on the head of Shankara Bhatt who was enamoured with the wife of another person and who wanted to enjoy her in a crooked way. They further resolved that the genitals of the friend who staked his wife should be slashed to render him impotent and that both of them should be expelled from the village after execution of the decree. The resolution was duly executed. As Shankara Bhatt performed service to Datta for a short while he was born in this birth as a person with some devotion to God. His friend would take birth in a barber's house in the holy town of Tirupati with the name of Subbayya. With mental instability he becomes mad and runs away after marriage. The wife of Subbayya was innocent. As no

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offence was committed by her the lunacy of Subbayya decreases on account of the efficacy of her matrimonial fidelity and Subbayya returns to this place on the next day after this 'ramala science' is heard. Shankara would get released on that day."

"On account of the grace of Sreepada Sreevallabha the 7½ years duration of Saturn due to harass Shankara Bhatt would elapse in 7½ days by making him suffer such above mentioned troubles. **Those who swear in the name of God and make false and unrighteous declarations are severely punished by Lord Datta.** For the cure of mental instability of Subbayya some portion of the *punya* of Shankar Bhatt was transferred to the credit of Subbayya by Chitragupta. **People should understand the fact that the influence of karma works in the most subtle way. Therefore, they should perform good deeds and refrain from doing bad deeds. The horoscope of Sreepada Sreevallabha reaches Pithikapuram through Akshya Kumar, a follower of Jain religion residing in Tripura province. This will happen some centuries after the incarnation of Sreepada was concealed. Before that a book with the title 'Sreepada Sreevallabha Charitaamrutam' describing the Divine Sportive Plays of Sreepada comes to light."**

How can I describe the mercy of Sreevallabha? The next day Subbayya came to his house. His lunacy was completely cured. I treated Subbayya's wife as my sister. I took leave from the parents of Subbayya and reached Kanipaka village in the Chittoor region.

Village Kanipakam was at a short distance from Chittoor. The temples of Sri Varadaraja Swamy, Sri Manikanteswara Swamy and Sree Vara Siddhi Vinayak are in that village. I came out after seeing Vara Siddhi Vinayak. A dog of big height was standing there. I was afraid and went back into the temple of Vara Siddhi Vinayak. I meditated on God for some time and came out. That dog was accompanied by another dog of the same size. I feared that I would be surely bitten by those dogs. Again I entered the temple of Vara Siddhi Vinayak. The temple priest found my behaviour queer and asked me, "Sir! You are repeatedly going out and coming into the temple. What is the reason?" I told him about my fear. Then that priest said, "They won't harm anyone unnecessarily. Those dogs belong to a washerman. That washerman is a devotee of Datta. That washerman declares that Sree Datta has incarnated with the name of Sreepada Sreevallabha. Even though there is no restriction for the entry of washerman into the temple, he did not step into the temple. He sends his dogs. I pack Swamy's *prasaadam* into a bundle and hand it over to the dogs. They carry the bundle and go over to their master. You said you saw two dogs. I will give the *prasaadam* only when all the four dogs come together. Let us see whether the other two dogs arrived." When we came out there were four dogs. The four dogs surrounded me from all the four directions. The priest said, "You go to that washerman as per the wish of those dogs. It augurs well for you."

I realised that the events in my life were taking place according to the direction of Sreevallabha. I felt that from the incidents at the house of Subbayya, one should not mind too much for the distinctions of caste and religion. A pariah may be born as a brahmin in the next birth and a brahmin may take birth as a pariah in his next birth. I learnt that a living being amasses the virtues and sins earned by him and with that bundled load he wades through the stream of fate through successive births.

The discussion between Shankar Bhatt and Tirumaladas

I went to the residence of the washerman according to the instructions of the priest. That washerman was 70 years old. He came out of his hut and seated me on a cot with cordiality. Much of my pride due to my birth as a brahmin was already destroyed. Whosoever they may be all devotees of Sreepada appeared as my close kith and kin. The

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washerman called Tirumala Das gave me the *prasaadam* of Sree Vara Siddhi Vinayak temple. I accepted it as a *prasaadam* of Sreepada Vallabha.

The advent of Ganapati of Aiynavilli as Sreepada Sreevallabha

Tirumala Das began to speak, "Sir! Today is a good day! I had the good fortune of seeing you. I am eagerly waiting to inform you about the important events of Malyadripuri and Pithikapuri. My boy! Shankar Bhatt! You received the *prasaadam* of Vara Siddhi Vinayak; You commence writing 'Sreepada Sreevallabha Charitamrutham' from today. You will receive the blessing of Sreevallabha in Kuruvapuram. I was a great vedic scholar in my previous life. I was a great miser. At the time of my death I noticed that the calf that was just born was chewing an old rag. **As I concentrated my looks on the dirty linen at the time of my death, I am born as a washerman. A person gets a birth according to his concentrated wishes at the time of his last breath at the final termination of this birth.** Due to my *punya* in the past I was born in Malyadripuram of Palnad region in 'Gartapuri' (Guntur) district. This 'Malyadripuram' became 'Malladi' in the passage of time. In that village there were two families with their surnames as 'Malladi'. One is the family of Malladi Bapanna Avadhanulu who was a great scholar. He belonged to the lineage of 'Haritasa' Sage. The other one was Malladi Sreedhara Avadhanulu who was also a great scholar. He belonged to the lineage of 'Kowsikasa' Sage. The sister of Sreedhara Avadhanulu, Rajamamba was given in marriage to Bapannaavadhanulu. Both the brothers-in-law were erudite pandits. Both of them went to 'Aiynavilli' village in the region of Godavari for the great sacrifice of golden Ganapati. Some savants argued that according to scriptures Ganapathi should receive the final *homam* with his trunk and grant His vision of bright golden hues. The two great scholars who were officiating over the conduct of the major sacrifice swore that they would manage all proceedings strictly according to vedic scriptures and that they would make Sree Maha Ganapathi emerge before their eyes. At the end of the sacrifice Ganapathi granted His vision of golden coloured brilliance and accepted the last *homam* with His trunk. He also declared that He would incarnate on a Ganesh Chaturdhi day with complete Potencies and Virtues shortly. All those who attended the *yagna* were amazed. There were three atheists in that congregation. They raised a controversy that all that seen was only an exhibition of magic and hypnotism and that Ganapathi did not figure at all in that final sacrifice. They argued that if it was genuine, Ganapathi should grant them proof once again.

The greatness of Kanipaka Vinayaka

Then the holy ash in the sacrificial pit took a human form and changed afterwards as 'Maha Ganapathi'. Then that Maha Ganapathi form said, "Fools! Shiva before He killed Tripurasura; Vishnumurti before subduing Bali Chakravarthy; Vishnumurthy at the time of obstructing Ravana from taking away the *Aatmalinga* of Shiva; Parvati Devi at the time of slaying Mahishasura; Aadishesu prior to shouldering the weight of the earth; *Siddhas* for achieving all occult powers; Cupid for conquering the world; and all celestials in a similar way obtained their desires, only after worshipping Me. I am the repository of all powers. I am omnipotent. Divine forces as well as devilish forces are within me. I cause all obstacles. I am also the remover of all obstacles. Whom do you think is Dattatreya? He is verily DharmaSaasta – the son of Hari and Hara. Brahma and Rudra merged in Vishnu is the form of Datta. Ganapathi and Shanmukha merge in DharmaSaasta form also is the form of Datta. Know it that Datta is always a personification of the Trinity. **As an indication that Maha Ganapathi is in the form of Sreepada Sreevallabha, His incarnation took place on Ganesha Chaturdhi.** Be it known that the traits of Subhramanya solely make Him a *gyana avatar* (as incarnation of wisdom). Note that His aspect of DharmaSaasta shows that He is

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the beginning and origin of all righteous activities and rituals. His ensuing incarnation is not the result of coition between parents. Illuminating light takes a human form.

I am cursing you. In spite of seeing with eyes personification of truth one of you uttered falsehood. He would be born blind. The other one ridiculed personification of truth instead of praising it with speech. He would be born dumb. The third one would take birth as a deaf one because he paid a deaf ear to the truth told by so many truthful devotees. The three of you would take birth as brothers and after seeing My Self-manifested figure you will be redeemed of your sins."

"My son! Those three persons were born as brothers in Kanipakam. If the trinity is abused, or Datta the personification of the trinity is abused countless calamities occur. These brothers took land measuring one, 'Kaani' (a measure of land about an acre) and were cultivating it. In that field there was a ground well. They were drawing water from it with the help of a country made lift. There was severe drought in one year. The ground water level depleted. On one day when all the water dried up the brothers attempted to remove sand with a shovel. The shovel hit a rock under the water and blood oozed out. When his hand touched the blood the dumb one gained speech. Water was rising in the well. The deaf one was cured of his disability on touching water.

The third one who was blind gained sight when he touched the rock in the water. That rock is Self-manifested Vinayak statue. As the shovel hit the rocky icon on the head, blood started streaming out from there.

To install that Vara Siddhi Vinayak, Satyarushi Bapannaavadhanulu and his brother-in-law Sreedharaavadhanulu visited that village. Vara Siddhi Vinayak said to them, "I came from Maha Bhoomi to this world. I am incarnated in the earthen nature. This nature undergoes many changes in course of time. My advent already took place in watery, fiery, airy and heavenly natures. The holy ash in the great sacrifice conducted in Aynavilli took this form. I am instructing you about the future duties. In SreeShaila the degrees of potency are on the wane. You have to harness the brilliant power of the sun and deposit that power there. On the very day you perform *shaktipaata* in SreeShaila, by My grace *shaktipaata* takes place in Gokarna, Kashi, Badari and Kedar at the same time. The time is getting ripe for the incarnation of Sreepada Sreevallabha. Sreedharaa! I am changing your surname as Sreepada. Your family members belonging to the lineage of 'Kowsikasa' shall henceforth thrive with the surname of Sreepada."

Tirumala Das who was a washerman said to Shankar Bhatt, "My child! Shankaraa! Sreedharaavadhanulu and Bapannaavadhanulu migrated to Pithikapuram. I witnessed many childhood plays of Sreepada Sreevallabha. I will narrate them with more details tomorrow. I had a boy from my first wife. His name is Ravidas. He resides in Kuruvapuram village and is rendering appropriate services to Sreepada. I am staying with my second wife and children in Kanipakam in obedience to the orders of Sreepada. Here I am living by following my family profession. You will meet many great people in Pithikapuram. You will learn many important things on meeting the noble vysya (merchant) Pynda Venkatappayya Sreshti. Sreepada used to call him with a change in name as Venkayyappa Sreshti. The protecting hand of Sreepada is available for the family of Sreshti garu. Meet Vaatschavai Narasimha Varma garu also. He has close affinity with Sreepada Swamy. **The book to be written by you on the life of Sreepada Sreevallabha will be blessed by Sree Charana. Except your written book no other can portray the comprehensive history of Sreepada Sreevallabha. This is the order of Sree Charana.**"



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Victory Victory unto Sri Sreepada Sreevallabha!

Chapter – 6

The story of Narasaavadhaani



Next day after finishing meditation, and worship etc. Tirumala Das began to narrate. Sir! **Sreepada Sreevallabha is the origin for all this movable and immovable creation. He is like a banyan tree. His sub incarnations are all like branches of that tree. The roots growing down from the branches of the banyan tree, though appear to have independent nature their base is the banyan tree only. From deities, devils to all living creatures He is the refuge, and resort. All forces emanate from Him and again they merge in Him.** To a person who reached the summit all ways look alike. In the same way people of different traditions find synthesis in the philosophy of Datta. All beings are surrounded by an aura. When I was in Pithapuram a Yogi came there. He was indicating how much aura was around a particular statue or how long the aura of a particular person in a particular colour extended. He visited Sri Kukkuteswara temple and wanted to test the length of the aura and its colour of Self-manifested Datta. He had the vision of Sreepada Sreevallabha in the place of 'Swayambhoo Datta'. Profuse white light resembling lightnings spread around His head. Encircling that white light blue light spreading up to the end of all directions became visible. That divine personage said to Yogi, "My child! You are wasting valuable time in mad pursuits to reckon the lengthwise expansion of the subtle bodies of others. First you think about yourself. Death is imminent to you in a few days. So think of the ways for getting salvation. **Verily I am Datta who is the origin of all doctrines and all truths! When great siddhas, great sages and great devotees invited Me with love I incarnated in this kali yuga in 'Paadagaya kshetra'.**"

On hearing the preachings of Swamy the old tendencies of the Yogi got extinguished. His power of knowing the aura of the subtle body merged completely in Sreevallabha. Then he visited Sreevallabha at His own residence and became fortunate. That Yogi disclosed, "The pure white light spread around Sreepada reveal that Sreevallabha is very pure and is a complete *yogaavatar*. The blue light shows that He is filled with infinite love and mercy."

After the Yogi left an interesting discussion took place. "How is the division of four castes to be decided. Is it according to the differences in the aura of subtle bodies? Or is it according to the consideration of caste and *gotra*? To which caste *upanayanam* (the vedic investiture of sacred thread) has to be done? To which caste *upanayanam* according to the *method of puraanas* (quasi-religious legendary accounts) has to be performed? Is *upanayanam* related to the third eye located in the centre of the eye brows? Or is it some other special thing? What is *medhajanam*?" Such discussion continued very heatedly. Pandits could not arrive at an unanimous opinion.

Sri Malladi Bapannaavadhanulu garu famous as a true saint was the president of Pithikapura brahmana *samaajam*. He was also called Baapanaaryulu. He was worshipping mainly sun and fire. He was invited to preside over a sacrifice that took place at Pithikapuram. At the end of the sacrifice there was torrential rain. All people were elated. Sri Vatsavaayi Narasimha Varma, a kshatriya requested Sri Bapannaavadhanulu to reside in their village. The request of Sri Varma was rejected. Sri Baapanaaryulu used to accept only the honorary remunerations given during sacrificial rites. If that money was tainted he was not accepting it. Sri Varma had a *kapila* cow. He was very fond of it. It's name was 'Gayatri'. That cow was giving abundant milk. It was very gentle in nature. At that same time information reached Sri Varma that Gayatri was not to be seen and that it was missing. Sri Varma questioned Baapanaaryulu, who was an astrological pandit about the cow. Sri Baapanaaryulu disclosed that the cow was with Khan Saheb, a butcher in

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Syamalaambapuram (Samalkota). He also said that immediately one should go there and recover the cow failing which, it shall be killed. While sending a person to Syamalaambapuram Sri Varma laid a condition to Baapanaaryulu. The condition laid down was that, if Gayatri comes back according to the words of Sri Baapanaaryulu, he has to accept 3 *putlu* land (putlu is an extent of land that produces equal amount of grain of 2400 to 3000 seers) and a habitable residence as gifts. Baapanaaryulu was in a dilemma. If he would not accept the gift Sri Varma would allow the cow to be killed. Then the sin of *go-hatya* (killing of a cow) would be fall upon him. He thought that accepting the gift was better than becoming exposed to the sin of cow slaughter. Gayatri was rescued. The residents of Pithikapuram were fortunate. Sri Bapannaavadhanulu became a land owner of 3 *putlu*. He had residential accommodation for living. **Sri Baapanaaryulu had a son by name Venkaavadhani and a daughter by name Sumati. The horoscope of Sumati had all auspicious features and her gait resembled the royal walk of an empress. So she was named as 'Sumati Maharani'.** The name and fame of Sri Baapanaaryulu spread on all directions.

A brahmin boy named Appala Lakshmi Narasimha Raja Sarma with the surname 'Ghandikota' came to Pithikapuram from Iyanavilli, a village in Godavari region. He hailed from the lineage of Bharadwaja Sage, Apasthamba Sutra and belonged to Velanati Vaidika sect. There was the idol of Kaalaagni Shamana Datta in his house. During the time of worship, that idol was talking to Raja Sarma clearly, and was giving him instructions. Appala Raja Sarma lost his parents in his childhood. One day while worshipping Kaalaagni Shamana directed Raja Sarma to complete his education under the guidance of Malladi Bapannaavadhani belonging to Haritasa *gotra*, Apasthamba Sutra and Vaidika Velanati sect. So Raja Sarma came to Pithikapuram. As Datta ordered, Sri Baapanaaryulu provided boarding facilities in his house to Raja Sarma who came to him as a student. He did not allow him to beg for food in various houses. Sri Baapanaaryulu used to worship Lord Shiva during the time of *Sani-pradosha* (Saturday evening). The ladies of the house were performing religious ceremonies to Lord Shiva during the time of *Sani-pradosha*. **In ancient times Nanda and Yashoda performed worship of Shiva during the time of *Sani-pradosha*. As a result they were blessed with the fortune of bringing up Sree Krishna.** Sri Narasimha Varma, Sri Pynda Venkatappayya Sreshti and some other prominent vasyas (those belonging to merchant community) were unflinchingly participating in the adoration of Shiva along with Sri Baapanaarya.

The Voice from Sri Kukkuteswara Swamy about the marriage between Sumati and Appala Raja Sarma

Once during the *Sani-pradosha* time after the worship of Lord Shiva, a brilliant electric lustre beamed from Sree Kukkuteswara Shiva Linga. Then a profound voice was heard saying, "My child! Baapanaaryaa! You give your daughter Sumati Maharani in marriage with Appala Raja Sarma unhesitatingly. The universal weal would be achieved. No individual in this animate or inanimate creation has any authority to violate this great decision. This is the decision of Lord Datta."

This voice was heard by Pynda Venkatappayya Sreshti, Narasimha Varma and all those who were present. All of them were astonished. Information was sent to relatives, kith and kin of Raja Sarma in Aiyanaavilli. Marriage of Raja Sarma with Sumati Maharani was decided. It was a regrettable matter that Raja Sarma did not have even a house. Sri Pynda Venkatappayya Sreshti said that he had many houses and that he would offer one of them to Raja Sarma. Raja Sarma would not accept any donation. Sreshti spoke with the relations

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of Raja Sarma and arranged for the evaluation of the house that he would own as a heirloom. It was valued as worth one *varahaa* (a coin of money equals to Rs.3½ to Rs.4/-). The house of Sreshti was valued at a minimum of 12 *varahaas*. Raja Sarma expressed his inability to pay the difference of 11 *varahaas*. Then Sreshti stated that he would sell his house for one *varahaa* only. Sreshti said, "If you object to take the house as a gift, you take the house by paying one *varahaa*." All have agreed that whatever is stated by Sreshti was according to the *tenets of dharma*. The marriage of Sumati Maharani and Appala Lakshmi Narasimha Raja Sarma took place amid the chanting of vedas by great vedic scholars. The marriage was conducted to the accompaniment of auspicious melodies from musical instruments in a grand manner. **The incarnation of Sreepada Sreevallabha came to dispel the darkness of ignorance. It arrived to remove the limping progress of people in physical, and spiritual matters.** Therefore, Lord Datta commanded the deity of time, and deity of action. In pursuance of His command one blind boy representing gloomy ignorance and a lame boy representing the halting progress in worldly and supra-worldly spheres were born to Raja Sarma. Sumati, Raja Sarma were greatly dismayed that their two children were disabled. There is a famous Vigneswara Temple in Aiyanaavilli. Once their relations brought the holy offering of that Lord Vigneswara to Pithikapuram. Sumati and Raja Sarma received the *maha prasaad*. That night Iraavata (elephant) was seen by Sumati Maharani in her dream. In the next few days Conch, Disc, Mace, Lotus, Trident, various Deities, Sages, Siddhas, Yogis and other similar holy persons were appearing in her dream. After some days she was experiencing divine revelations even in her wakeful state. When her eyes were closed, she was viewing hermits doing penance, sages and others with divine lustre, and variegated hues like pictures on a screen.

When Sumati Maharani consulted her father Baapanaarya, he said that all those signs indicate the birth of a great *Maha Purusha* with complete auspicious features. The uncle of Sumati Maharani, Sreedhar Pandit said, "Ammama! Sumatee! There is relationship between 'Visakha' – the birth star of the planet 'Ravi' and the incarnation of 'Sree Rama'. Similarly, there is relationship between 'Krittika' – the birth star of the planet 'Chandra' and the incarnation of 'Sree Krishna'. There is a relationship between the planet 'Mars' born in 'Poorvaashada' star and the incarnation of 'Sree Lakshmi Narasimha'. There is a relationship between the planet 'Budha' born in 'Sravana' star and the incarnation of 'Buddha'. There is a relationship between the planet 'Jupiter' born in 'Purva Phalguni' star and the incarnation of 'Vishnu'. There is a relationship between the planet 'Venus' born in 'Pushyami' star and the incarnation of 'Bhargava Rama'. There is a relationship between the planet 'Saturn' born in 'Revati' star and the incarnation of 'Kurma (tortoise)'. There is a relationship between the planet 'Raahu' born in 'Bharani' star and the incarnation of 'Varaaha (wild boar)'. There is a relationship between the planet 'Ketu' born in 'Aslesha' star and the incarnation of 'Matsya (fish)'. The time of your question concerns a divine secret. Therefore, a doubt is lurking in my mind that Lord Datta who controls the position and movement of crores of planets, stars, and greater universes is likely to be born."

The perennial excellence and grandeur of Lord Datta

That information was conveyed by Sumati Maharani to Raja Sarma. Raja Sarma said that he would ask 'Kaalaagnishamana Datta' during the time of worship. None should see during the worship of 'Kaalaagnishamana'. After worship Datta sits face to face in human form and speaks. Then He would merge in the idol. This was a daily affair. Raja Sarma would not submit petty matters or selfish problems. That day during the time of worship Datta appeared very placid. After the worship, Datta sat before Raja Sarma. He called, "Come Sridharaa!" One form emerged from Datta and immersed in meditation before Datta. Datta again made sign with his finger and called, "Come Sridharaa!" Immediately that form merged in Datta. Raja Sarma was wondering at this. Lord Datta told Raja Sarma, "The form

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you have just seen is one of the sub-incarnations that come in the ensuing years. Even the liberated souls who merge in Me should come out, when I call them. When I order to depart they should fade out at once. My sportive excellence is not limited only to the earth. All the globes in the universe are play balls in My hands. If I kick once with My leg one is thrown away into billions of miles! I am beyond birth and death. Saying so, He touched the centre of eyebrows of Raja Sarma. Immediately it dawned upon Raja Sarma that he was born as Vishnu Datta in one of the yugas and his wife with the name Suseela was born as Somidevamma at that time. All the past came to his memory. Sree Datta spoke thus, "When I appeared before you in that yuga I asked you to request for any wish. You did not ask for correct wish. You invited me to your house for partaking meals in connection with annual ceremony of your ancestors. I took meals along with Sun and Fire Gods, I granted permanent 'Brahma Loka' to your forefathers. I want to incarnate as Sreepada Sreevallabha. For the last 100 years I am giving my *darshan* as Sreepada Sreevallabha to Yogis and great people. In treat yuga Sage Bharadwaja conducted SaavitraKaathaka Chayanam sacrifice in Pithikapuram. The holy ashes of that sacrificial fire formed into huge mountains. Hanuman carried those ashes to heaven, earth and Patala (Lower) worlds. In 'Martya Loka' those ashes were thrown in Dronagiri of Himalayan region and in some other regions. While Hanuman was carrying those ashes one small piece fell in Gandharvanagar (Ganugapur). Gandharvanagar is the holy confluence of Bhima and Amaraja rivers. After retracing My incarnation as Sreepada Sreevallabha I will be born as Sri Nrusimha Saraswati in Meena Lagna. I will display many miracles in Gandharvanagar and remain for 300 years in the Kadali Vana of SreeShaila in *tapo samaadhi*. After that I live in Prajnapuram with the name of Swamy Samardha and leave my mortal body when Saturn enters Meena raasi."

Raja Sarma explained to his wife the announcements of Lord Datta. Satya Rusheeswar Baapanaaryulu averred, "My child! Raja Sarmaa! You were the pious one who offered meals during annual ceremony of your ancestors to Lord Datta, Sun God and Fire God in the ancient times. Datta in any form may ask for meals during this birth. Even if that happens to be a day of ceremony in memory of the manes and even if the revered guests have not taken meals. You offer meals to Datta when He asks without any hesitation. My child! Sumatee! Please keep a note of these things carefully."

"Shankar Bhatt! The sportive plays of Lord Datta are unprecedented, unthinkable and unheard of so far."

Birth of Sreepada Sreevallabha

On a *Mahaalaya Amaavaasya* day Raja Sarma was making arrangements for the ceremony of his ancestors. Then a cry of supplication "Bhavati! Bhikshaam Dehi" was heard at the entrance of the house in the street. Sumati Maharani gave alms to the *Avadhoota* (who is freed from all worldly bonds). He asked her to request for any boon. Sumati said to *Avadhoota*, "Sir! You are an *Avadhoota*. Your words are self-fulfilling ones. Elders are saying that the incarnation of Sreepada Sreevallabha will be attracted towards the earth very shortly. In what form Lord Datta is now roaming? It is heard that Lord Datta is wandering on this earth from the last one hundred years. You told me to ask for any wish. I have a desire to see the form of Sreepada Sreevallabha."

On seeing those words *Avadhoota* broke into a horrible laughter that shook the worlds. Sumati Maharani felt that the whole universe in her vicinity disappeared in a trice. A 16 year handsome laid in the attire of a Sage appeared before her and said, "Mother! Verily I am Sreepada Sreevallabha. I am Datta. You wanted Me to show you Sreevallabha in *Avadhoota Form*. To satisfy your desire I am giving you the vision of Sreevallabha. You can ask me for anything in this Sreevallabha form of Mine. You gave me food. In return I want

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to grant some boon. People in this world doing sinful acts intentionally derive bad results. If good deeds are done intentionally good results are achieved. Performing good deeds without any desire is called *akarma*. On account of *akarma* another result associated with *punya* or *paapa* has to be granted. That is under the control of God. Sri Krishna extolled Arjuna to kill Kauravas because he did *akarma*. The idea is that such killing will not entail any sin. The slaying of Kauravas was a divine decision. You and your husband did lot of *akarma*. Therefore, some things have to be done for the welfare of the world. Express your wish without any hesitation. I will definitely grant it."

The desire of Sumati Maharani after the vision of Lord Datta

Sumati Maharani saw that supernal auspicious figure of Sreepada Sreevallabha and fell on His Feet and paid obeisance. Sreepada Sreevallabha lifted Sumati Maharani from the ground and said, "Mother! It is a ludicrous matter that a mother should fall on the feet of her child. It diminishes the life span of the child also." Then Sumati submitted, "Lord Sreepada Sreevallabha! You called me 'Mother'! Therefore, you agreed that 'I' am 'Your Mother' and 'You' are 'my Child'. Yours is a true word. So make that word a reality. Please take birth as 'our son'." Then 'Sree Charana' spoke thus, "Thadhaasthu! (Be it as may be!) I will be born in the same form of Sreepada Sreevallabha which you witnessed now. Mother falling on the feet of the child results in the diminution of the life span of the child. I will not violate the principles of righteous conduct and destiny. Therefore, I will live for only 16 years as your child." For that Sumati began to lament, "Oh! What an offence happened. Is the life only for 16 years." Sreepada said, "Mother! I will conduct myself till 16 years according to your wishes. After 16 years a boy has to be regarded as a friend and no restrictions should be imposed. You should not compel Me to marry. You must give permission to Me to become an ascetic and wander freely. If you coerce Me against My will I will not remain in your house." After saying that Sreepada quickly left the place.

Sumati Maharani was dumb-founded for some time. She explained to her husband all that transpired. Appala Raja Sarma said, "Sumatee! Don't grieve. Your father has already hinted that Sree Datta would visit our house seeking alms in this fashion. Sree Datta is an ocean of mercy. Let the birth of Sreepada Sreevallabha take place. Afterwards we may think about other things." The news that an *avadhoota* visited the house of Appala Raja Sarma spread in the town. It was discussed that *bhiksha* (alms) was offered to *avadhoota* even before the brahmins took their meals on the day of *Mahaalaya Amaavaasya* which was of utmost importance to the manes. Sri Bapannaavadhanulu said, "The birth of Sreepada Sreevallabha is known to all! To prostrate before an *avadhoota* is also proper! So there is no lapse on the part of Sumati. To prostrate before a child may shrink the life span but to prostrate before an *avadhoota* is not wrong." The brahmins of Pithikapuram were very much jealous about this matter. One scholar among them known as Narasaavadhaanulu was highly envious. "On *amaavaasya* day all people will be busy in performing commemorative ceremonies to their forefathers. It became a difficult problem to procure brahmin guests for the ritualistic feasts. However, Baapanaaryulu said that no difficulty would arise in the house of Appala Raja Sarma. Sri Raja Sarma was in meditation of 'Kaalaagnishamana'. In the meanwhile, three guests arrived. The commemorative function of the forefathers was conducted without any obstacle.

My child! Shankar Bhatt! Today it became an important debatable point whether *vysyas* have the authority for vedic sacred thread ceremony. The council of brahmins assembled. A scholar named Aasutosh of Navadweep from Bengal came to 'Paadagaya Kshetra'. He was having old *naadi books* with him. He was also invited to the council of pandits. Sri Baapanaaryulu said that in spiritual discipline, "Brahmins, *Vysyas*, and

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Kshatriyas stand on an equal footing. Therefore, *vedic upanayanam* was admissible according to *ancient dharma* to those castes. For others *upanayanam* in the puranic tradition could be performed, if they so desire. **Caste, gender and age were no impediments for attaining wisdom. There were vysya sages in siddhas and one vysya sage named 'Laabhaada' became a Siddha by the Grace of Lord Datta. Man would derive benefits in all endeavours if the grace of 'Laabhaada Maharshi' is available.**

Sri Baapanaarya's decision was acclaimed by all. However, this decision became painful to a pandit known as Narasaavadhani. He was adept in dogmatic argument. He was a devotee of Goddess Bagalaamukhi. He worshipped that Goddess everyday. He would wash his face before commencement of arguments; he chants the incantation of Bagalaamukhi. Then he would proceed to argue. It was difficult to defeat him at that time. Sri Baapanaaryulu was a pious one who recited *Gayatri mantra* many crores of times. Both of them never indulged in a head-on-collision course during arguments. Narasaavadhani washed his face and meditated upon the *mantra*. **Sreepada Sreevallabha was having very close relation with His maternal grandfather even from a very young age. So He was accompanying His grandfather to the meetings of *brahman parishad* (an assembly of brahmins).** No one was obstructing that charming young boy. That day Narasaavadhani felt uneasy with the presence of Sreevallabha in the meeting. Narasaavadhani thought it was wrong for a young lad to attend a conference of great scholars. Before commencing arguments after reciting *Bagalaamukhi mantra*, he questioned Sreepada as to why He came there. For that Sreepada replied, "Gran'dad! It is not proper to attend uninvited. As you called Me in the prescribed systematic manner I came. I will go if you ask Me to go. What is it for Me? I am a free one! I am a boy." Narasaavadhani thundered that Sreepada should quit. Sri Raja Sarma took his son away. Narasaavadhani who wanted to start arguments could not speak. In spite of great effort no word came out of his mouth. Aasutosh who was watching all this laughed hilariously. The decision of Baapanaaryulu was carried out in the meeting. *Vedic upanayanam* was prescribed for vysyas.

A decision took place about the *naadi books* available with Aasutosh. It was suggested in the *naadi books* that the birth time of Sreepada Sreevallabha should be calculated according to the mathematical formulae given in the Sandra Sindhu Veda. It was determined that **Sreepada was born in the early hours of Ganesh Chathurdhi in 'Chitra' star, in Simha (Leo) Lagna and Tula (Libra) raasi. About Sreepada it was mentioned that He was an incarnation of Sree Datta, and as His Feet were marked with all auspicious features, He bears a worthy name as Sreepada Sreevallabha. It was further noted that His horoscope should not be given to anyone and that it will reach in course of time through Akshya Kumar of Tripura belonging to Jain religion. All that would happen according to divine plan and it would reach Pithapuram as a part of divine play.**

Aasutosh went to the house of Sreepada Sreevallabha to see Him. Sreevallabha said, "Today's star is Chitta. **I am very much pleased if anyone worships Me on the day of My birth star.** You came with pure devotion. So I am blessing you. Ask for any thing you desire." Then Aasutosh said, "Lord! I learnt that Narasaavadhani is a devotee of Bagalaamukhi. I thought of having a vision of Ambika through his assistance. My desire became a hope in vain. I understood that Ambika was furious with him." Sreepada immediately said, "I am verily that Ambika which he is worshipping! Ambika who was with the subtle body of Narasaavadhani until then merged in Me the moment he asked Me to leave. **I am the personification of all Gods and Goddesses.** Have the fortune of Ambika *darshan*. Saying so, He appeared as Bagalaamukhi before Aasutosh. Fully satisfied Aasutosh

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left for Penusila Kona (Penchala Kona – Nellore District). He reached the land of penance of Kanva Maharshi in the forest of Penchala Kona as per the instructions of Sreepada. Sreepada told him that He would be born in Maharastra in the Vajasaneyi branch of Sage Kanva. He added that He will bless him when He incarnates again and that he will be one among His chief disciples who witness all the extra-ordinary miracles as a treat for his eyes. Sreepada asked him to immediately move.

Marvellous spectacles appearing at the time of birth of Sreepada

Then I said thus, "Sir! Please narrate some more miracles of Sreepada witnessed by you. Let me have that fortune." Then Tirumala Das began, "Shankar Bhatt! Narasaavadhaanulu was enraged with Baapanaaryulu. He wanted to insult him somehow or other. He thought that Baapanaaryulu was responsible for his loss of favour with the deity Bagalaamukhi. He was propagating that Baapanaaryulu nullified his efficiency of that *mantra* through some *taantrik* application. He was much more troubled about the details relating to the incarnation of Sreevallabha. He was arguing that the *naadi books* were unreliable, and that it was a sacrilege on the part of Baapanaaryulu to offer food to a fish-eating Bengali brahmin. He was further arguing that no man can be an incarnation of *poorna-Brahma* and that a young lad like Sreepada cannot be Lord Datta who is omnipotent, omnipresent and omniscient. He was mischievously misrepresenting the supra normal activities of Sreepada who was uttering *Pranava* (Oum) from His infancy; who was speaking about scriptures in Sanskrit even when He was rollicking in the cradle; who was exhibiting extraordinary intelligence disproportionate to His age. He was spreading rumours that a brahmin vedic scholar who died took shelter in the body of the boy and was speaking in this unnatural way. He was maintaining that the Self-manifested Datta in Sri Kukkuteswara Temple was the real benefactor and that it was wrong to treat the boy as Datta. **When Sreepada Sreevallabha was born, a cobra with three hoods was holding its hoods as an umbrella where ever He was kept for 18 days. He came out of the mother's womb as a dazzling illumination. Sumati Maharani fainted immediately after He was born. Auspicious musical notes from musical instruments were heard from the labour room.** After some time an invisible voice warned all people to leave the room. **Four vedas, eighteen *puraanas*, great persons arrived in the shape of brilliant lights to Greet Sreepada. Sacred vedic mantras were heard outside the room. Silence spread after sometime.** This astonishing incident was perplexing and beyond comprehension even to Baapanaaryulu.

The sportive plays of Sreepada's childhood

A year elapsed after the birth of Sri Sreepada Sreevallabha. He was attending the conferences of scholars alongwith His grandfather Sri Baapanaarya, even when he was a child of few months age.

'Sree Charan' used to freely walk, deliver discourses on scriptures and perform wonderful miracles even when he was a boy of few months age. The residents of Pithikapur were thinking that a great scholar who died, entered into the boy and was performing all these miracles. They were also thinking that Baapanaarya and Raja Sarma were wrongly considering Him as an incarnation of Datta without giving proper medical treatment to the boy and that was not an acceptable matter. As Pithikapuram is 'Padagaya Kshetra' and an important Kshetra for the departed ancestors; and as some *taantriks* who could speak with dead souls resided in Pithikapuram, such arguments as above gained strength. As I came from Malyadripuram, I was washing the clothes in the houses of Sri Baapanaarya and Sri Raja Sarma. The washerman who was washing the clothes in the house of Narasaavadhaani died due to old age, had one son. He migrated to 'Kokanadam' which is called Vaayasapura

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Agrahaaram (Kakinada). Therefore, I was engaged to wash the clothes in the house of Narasaavadhaani. As I was having intimacy with the family of Sri Baapanaarya, I was changed as a person of auspicious desires. The flame of spiritualism glowed in me. Instead of personally washing the clothes of Sri Narasaavadhaani, I entrusted the work to my eldest son Ravidas. If I see Narasaavadhaani on any day I was getting disturbance in my stomach and I was not in a position even to eat food. I was able to wash the clothes of those families who had auspicious desires.

Divyaanugraha of Sripada on Tirumaladas

“Ravidasu is my eldest son born to my first wife. Instead of myself I was getting the clothes of Narasaavadhaani washed by Ravidas. Narasaavadhaani some how came to know about it. He ordered me to wash his clothes. Orders of elders are to be complied with! I washed the clothes while recollecting the name of Sreepada. Ravi Das took them to the house of Narasaavadhaani. Strangely, Narasaavadhaani felt as if scorpions, and poisonous centipedes crawled on his body when he wore the washed clothes. However, there was no effect on other members of his family. Narasaavadhaani was troubled as if his body was put on burning fire. The clothes were like apparels of fire for him. He sent word for me. He told me that I introduced some evil spirit into his clothes through witch craft and I would be punished for this heinous act. He lodged a complaint with the judicial officer. The judicial officer exonerated me. My child! Shankar Bhatt! The plays of Sreepada are unthinkable. After I returned home from judicial officer Sreepada came to our house as a fresh young person of 16 years. From the time of His birth Sreepada was appearing to his devotees according to His chosen age. It appears quite natural to those who were having direct contact with the sportive plays of Sreepada. With utter excited amazement I submitted, “Sir! You are born in a superior brahmin caste. It is not good to come to the colony of washermen.” For that Sreepada replied, “Who do you think is Narasaavadhaani. He is a washerman carrying on his head a load of sin comparable to a washerman’s bundle, whereas you are a washerman yearning for ‘Brahma gyana’ (knowledge of Absolute). Hence you are a superior brahmin. Therefore, it is not unreasonable for Me to come here.” Then I fell on the Feet of Sreepada and sobbed. Seeing me with His ambrosial looks He lifted me from the ground with His divine hands. He kept His divine hands on my head. Then the whole of my past life came to my memory. The yogic forces in me reached a state of momentum. The *kundalini* (coiled serpent powers lying in human beings) *shakti* was activated. Sreepada disappeared quietly with slow steps.

Narasaavadhaani was growing thotakura in his house. The thotakura in his house was very tasty. He was not giving that vegetable to anyone even after their strong pleadings. Only when he was expecting great return from anyone, he was giving that thotakura to him. Sreepada requested His mother to cook thotakura curry. He asked her to collect the vegetable only from the house of Narasaavadhaani. This appeared as an impossible thing. His grandfather Baapanaaryulu said, “My dear Sreepada! Tomorrow morning you better request Narasaavadhaani to give you thotakura. I will carry you to their house. If Narasaavadhaani will not oblige, you should not insist about that matter.” Sreepada agreed to that. Next morning Baapanaaryulu carried Sreepada to the house of Narasaavadhaani. Baapanaaryulu told Sreepada that elders should be respected and their blessings were to be obtained. Sreepada agreed. Narasaavadhaani sat on the pial outside his house. He was having a *shikha* (large tuft of hair coil) on his head. A barber just came there and he was trying to shave Narasaavadhaani. Sreepada who was sitting on the shoulders of His grandfather saw Narasaavadhaani and saluted him with folded hands. Narasaavadhaani was taken aback at this sudden happening. The incisive looks of Sreepada fell on the *shikha* on the head of Narasaavadhaani. The *shikha* on Narasaavadhaani’s head fell down effortlessly. He was in a confused state and did not understand how his *shikha* fell

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on its own accord. Then Sreepada said to his grandfather, "Grand Paapaa! The *shikha* at the top of Narasaavadhaani's head was very dear to him. Now it fell down on its own accord. It will not be nice for Me to ask him now for green leafy vegetable which is very much loved by him. Why should I subject him to more misery when he is already having intense sorrow? Lets go to our house! After that Sreepada never asked for thotakura.

Narasaavadhaani came to know the trick played in the salute made to him by Sreepada. When he sat in meditation a bright person closely resembling him came out of him. Narasaavadhaani asked him who he was and where he was going. That bright person said, "I am the *punya sarira* (body of merit) inside your body. You have recited vedas numerous times so far. You worshipped Self-manifested Datta. When that very Datta incarnated as Sreevallabha you insulted Him. If you have at least 1/1,00,000th degree of love and affection you harbour for your 'Thotakura' and 'Pilaka' (large tuft of hair) towards Sreepada, your birth would have been redeemed. Destruction of *moha* (infatuation) is *moksha* (liberation). You are shackled by the bonds of *moha*. You are going to face penury very shortly. To avert it Sreepada desired to take donation of vegetables from you. Had you offered Him thotakura as requested the impending poverty would have been neutralised. Not only that. You would have been granted with wealth. You have spoiled such an opportunity with your own hands. Even then Sreepada is an ocean of mercy. He is going to conceal His present incarnation and will take another incarnation. At that time you will take birth as a poor brahmin. You will grow thotakura in your house even then. At the appropriate time I will reenter your body. Afterwards Sreepada will visit your house and eat the curry of thotakura cooked and served with love. He will grant you riches. I am, however, leaving you for the present. The salutation of Sreepada was not intended for you. It was a command to me, who is an embodiment of your merit, to leave you and merge with Him. As you received the obeisance of Sreepada you lost the merit personified in my form residing in you. Only the personified sin remained in you." Saying so the *punya purusha* merged in Sreepada.

From that time onwards the living conditions of Narasaavadhaani deteriorated. No one was caring for his word. The lustre that was in his body disappeared. Cholera spread in Pithikapuram. Many people were dying. The doctors concluded that due to the pollution of water, bacteria was growing and they were responsible for the spread of epidemics. Fear stricken people prayed to Baapanaarya to save them from the dreadful disease, and to find out the ways prescribed by scriptures for the good of the people. They requested him to take suitable steps immediately.

Sri Baapanaaryulu viewed the problem with inner sight. He found out that the disease was caused by pollution in the airy hemisphere and not due to the pollution of water. The doctors bluntly said that the statement of Baapanaaryulu was against the tenets of medical science and, therefore, it was not acceptable. People were performing various *poojas* to village Goddess and offering many animal sacrifices to appease Her. When an animal is killed its life force would be forcibly released. By chanting of *mantras* that life force would come under the control of the person offering the animal sacrifice. Baapanaaryulu stated that many yogic practices were available for increasing the *praanic force*, and that many *saatwic* (sobrietic) ways of worship existed; and *saatwic* modes of worship were to be adopted to propitiate the village Goddess. In spite of that advice, people did not stop offering animal sacrifice. Some person who had faith in Sreepada Vallabha and His divine actions asked Sreepada about this matter. Then Sree Charana told them that He ordered village Goddess not to ask for animal sacrifice; and that she went to the sea-side for a bath; and that by offering milky pudding Goddess Kaali would be pacified. He directed that the information should be widely made known to the people of that village and the nearby villages through a proclamation by the beat of a tom-tom on a leather drum. When asked

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who should be employed for the purpose Sreepada told them that Venkayya who was suffering from cholera was to be selected for the job and he must be told that it was His command.

The faithful devotees of Sreevallabha went to Venkayya. Venkayya was nearing death. When the command of Sreepada was conveyed he fainted. After a *ghadiya* he became normal and regained complete health. This news became a widely discussed item in Pithikapuram. The proclamation by the beat of tom-tom was made by Venkayya. Baapanaarya wanted a big vessel filled with water, to be placed in his presence. He chanted some *mantras* capable of destroying the poisonous creatures. Those poisonous worms from the airy region fell into the watery vessel making a fluttering sound. The impurity in the airy region was eliminated. The dreadful disease left Pithikapuram.

On Ganesh Chathurdhi which happened to be the birthday of Sreepada, Raja Sarma along with his wife took Sreepada to the house of Baapanaarya. Whenever Sri Baapanaarya tried to observe the Lotus Feet of Sreepada to see the auspicious signs his eyes were dazzled with very brilliant lights. So he could not see the auspicious signs of Sri Maha Vishnu. This was rather puzzling for him. On that day in the early morning Baapanaarya saw divine footprints on the husk extracted from the pounded rice. Baapanaarya asked his daughter Sumati, "Ammaa! who had gone this way?" Sumati replied, "Who else? Your beloved grandson went this way." Those footprints appeared to belong to a boy of 16 years. The grandfather took Sreevallabha into his lap and observed His 'Sree Charanams' (auspicious feet). Then the dazzling lights which were appearing before his eyes previously were not to be seen. The divine features declaring that He was really the incarnation of Lord Datta appeared before him. He kissed the divine 'Sree Charanams' and decided that the boy was verily Lord Datta. Then some words were uttered from the mouth of Baapanaarya effortlessly. There was no need for their grammatical correctness or for their flawless prosody. Sreepada silently wiped the tears that trickled from the eyes of His grandfather. He said, "Grandfather! You attracted the vital force from the sun and transferred to the Mallikharjuna Shiva Linga in SreeShaila. At the same time the vital force from the sun was attracted towards the Mahabaleswar in Gokarna and the Self-manifested Datta in Paadagaya Kshetra. I wanted to charge the Gokarna Kshetra with much more energy. My intention was to liquidate the undesirable vibrations of the people in Mahabaleswara into the *Aatma Linga* of Parameswara and transmit good vibrations to the dependents. In the same way I wanted to invest Mallikharjuna who grants liberation by mere sight with more strength. You are a truthful sage. You decided that I would not be short lived because mother had saluted My feet. I affirmed that as My mother prostrated on My feet in the form of Sreevallabha I would live for a short span. To avoid conflict between our words I intend to live in your house for only 16 years. I have to favour the spiritual aspirants who desire release from the bonds of worldly existence. You want that I should live forever. I would fulfill that also. **This magnificent divine shape bearing the name Sreepada Sreevallabha would be concealed. Even after the advent as Nrusimha Saraswati, this Sreepada Sreevallabha form would stand as an eternal reality. Incarnating as Nrusimha Saraswati, I would be in penance in the plantain forest for 300 years. Afterwards I take shape as Swamy Samartha in Prajnapur and transfer My life force into a peepul tree and merge in the Shiva Linga at SreeShaila.**" Baapanaarya regarded all this with wonder and astonishment. The first birthday celebrations of Sreepada were held in His grandfather's house with great pomp.

A strange thing happened that day in Pithikapuram. When Narasaavadhaani, the priest and some others went to Sri Kukkuteswara temple in the morning they found the idol of Self-manifested Datta missing. The news of the disappearance of the idol spread like wild fire in the village. A *taantrik* who was jealous of Narasaavadhaani undertook propaganda

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that Narasaavadhaani who was cultivating evil practices was the one who caused the disappearance of the idol. Then the brahmin community of Pithikapuram resolved to thoroughly search the house of Narasaavadhaani. When asked Baapanaarya said that truth will come out only after a steady wait, and that he felt silence was more appropriate at that time. He also added that he would speak at an opportune time. When some portions in the house of Narasaavadhaani were dug out human skulls, and some articles connected with evil rituals were found. Even though Narasaavadhaani was innocent, he was stamped as a practitioner of witch craft and evil worship. His health was going down day after day. There was a barren cow in his house. It was also treated as a bullock and used for agricultural activities. Narasaavadhaani did not feed it properly. The *taantrik* introduced an evil spirit in that cow. One day it broke down the bonds fastening it. It fiercely pierced the inmates of the house and destroyed the thotakura garden developed with love by its master. No one could bind it with rope. It was the day of the annual ceremony of Narasaavadhaani's mother. 'Gaaris' (round cakes made of black gram) and some more victuals were prepared sumptuously. That cow ate the preparations in the cooking place of the house of Narasaavadhaani. The guests of the ceremony finished their meals by that time but, the inmates of the house did not take the meals. Sreepada was teasing His father Raja Sarma that they should go to the house of Narasaavadhaani. Raja Sarma took Sreepada with him and stood in front of the house of Narasaavadhaani. In the meanwhile the cow of the Narasaavadhaani came out. Sreepada asked His father to keep Him on the ground. That cow went round Sreepada thrice, and afterwards it prostrated before the auspicious feet of Sreepada and breathed it's last.

This incident was commented upon by the people of Pithikapuram in various ways. It was commented that poison was mixed inadvertently in the black gram cakes; the holy guests of the ceremony were luckily saved but the cow died of the poisonous effect. It was also held that Narasaavadhaani would be guilty of killing a cow and that sin would affect him. These comments were causing lot of anguish to Narasaavadhaani. As the cow circumambulated Sreepada and died many people considered that Sree Charan possessed extraordinary divine qualities. As Raja Sarma was having some knowledge of ayurvedic medicine, he was treating Narasaavadhaani on his request. Whenever Raja Sarma was going to the house of Narasaavadhaani Sreepada was also going with him. In spite of the greatness of Raja Sarma as a physician, the health of Narasaavadhaani deteriorated further. One day Narasaavadhaani died. Rumours, false propaganda, attempts at twisting untruth as truth and vice versa were very much rampant in Pithikapuram. Raja Sarma gave medicine with good intention but, his endeavour did not succeed. After all birth and death are under the control of God! Some people thought that Narasaavadhaani died on account of a *taantrik* application by a *taantrik*. Some others thought that Raja Sarma did not treat Narasaavadhaani properly due to animosity and that he would have lived if treated by another doctor. Some others opined that it was unreasonable to regard Sreepada Sreevallabha as an incarnation of Datta. In spite of daily visits by Sreevallabha to the house of Narasaavadhaani he died. Hence Sreepada was an ordinary boy. That was how some people thought about the matter. It was also resolved that as a cow died from poison Narasaavadhaani also died from the terrible sin of killing a cow and that some more corpses would go to the burial ground from that house. It was suggested that for the removal of the sin of cow-killing the following measures were to be taken. Liberal donations should be given to the brahmins, a golden idol of cow should be donated to the brahmins, propitiatory sacrifices should be conducted for 40 days, free meals should be served to the brahmins everyday during the period of sacrifices. These are measures for removing the sin of killing a cow.

To organise all the above programmes the entire property of Narasaavadhaani had to be sold. This matter was also like a thunderbolt to the family of Narasaavadhaani.

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The corpse of Narasaavadhaani was carried to the burial ground for funeral. Raja Sarma, Sreepada and Sri Baapanaarya consoled the family members of Narasaavadhaani. The wife of Narasaavadhaani held the hands of Sreepada and wept, "Sreepadaa! I was going for a *perantum* (an assembly of married women at each others' house during a festival) at any distance for a pinch of turmeric and *kumkum* (a fragrant red cosmetic). If you are Datta, is it impossible for You to revive your 'Narasanna taata (grandfather).' " Sreepada with an ambrosial heart wiped her tears with His divine hands and remained silent. The funeral procession started. Raja Sarma, Sreepada, Sri Baapanaarya, all of them participated in the funeral procession. The eldest son of Narasaavadhaani was trying to lit the funeral pyre. Two drops of tears from the eyes of Sri Sreepada fell on the ground. With a thundering sound Sri Sreepada said, "Oh! I saw a son lighting the pyre of a dead father, but, I have not seen a son lighting the pyre of living father." Then all people were looking with astonishment. Sreepada slowly touched with his thumb the centre point of eye brows of Narasaavadhaani on pyre and again touched His own centre of eye brows. Narasaavadhaani was slowly regaining consciousness. Narasaavadhaani returned home in a sobha (auspicious) procession with all those who followed his corpse in the funeral procession. As Sreepada touched the centre point of his eye brows Narasaavadhaani realised the subtle secrets of the *principle of karma*. He understood that the barren cow in his house was his mother and the old bullock in his house was his father. Since both of them ill-treated his paternal grandmother in her old age they took such low births and laboured for him in a servile manner. It was also clearly envisioned by him that the mother cow while dying requested Sreepada to drink its milk and for that Sreepada assured that He would drink its milk in the next birth when it would be born as a barren cow. He also began to grasp the particular details of the subtle worlds. For instance it became clear to him that the *taantrik* who harmed him with *taantrik* application would die soon and that he would become a braminal fiend in the next birth and that Sree Charana as an ascetic would show mercy on him then. It was also known to him that in the next life he would also be favoured by Sreepada in the guise of an ascetic with abundant wealth. Then Sree Charana eats the preparations made from thotakura and uproots the creepers of the above green leafy vegetable with His own hands and grant vessels filled with gold coins. Narasaavadhaani saw the future very clearly.

The sportive plays of Sreepada Sreevallabha are unprecedented and uncomparable. I will let you know tomorrow benevolent advice of Sreevallabha to Narasaavadhaani and his wife and the way in which He showed mercy to them. Let us remember the name of Sreepada Sreevallabha and spend some time in a *bhajan* (devoted singing in chorus) programme. Let us sing His name in a melodious chorus. Sree Charana moves in a subtle form in a place where His divine name is chanted. This is a literal truth."

I was immediately pleased and exalted because I got association of such a great devotee as Tirumaladas.

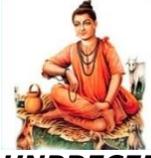


Victory Victory unto Sri Sreepada Sreevallabha!

Chapter – 7

The description of Universal Spheres

The efficacy of Elixir called Biography of Sreepada Sreevallabha



In the morning Tirumala Das completed his daily worship and began to narrate, "My child! Shankarbhatt! **THE DIVINE LIFE HISTORY OF SREEPADA SREEVALLABHA IS A DIVINE ELIXIR. IT IS UNHEARD OF, UNPRECEDENTED, AND UNDEBATABLE. "YOU HAD THE GOOD FORTUNE OF WRITING HIS BIOGRAPHY ONLY ON ACCOUNT OF THE BOUNDLESS GRACE OF SRI SREEPADA SREEVALLABHA ON YOU. THIS GREAT FORTUNE, WHICH IS NOT AVAILABLE EVEN TO GREAT SCHOLARS, IS GRANTED TO YOU. THIS IS ONLY HIS WILL."**

The appearance of Sreepada in many places at the same time

After he got out of death the attractive power of Narasaavadhaani decreased. In the past, when he was thinking of any person in his meditation, that person used to arrive without fail to the presence of Narasaavadhaani irrespective of the distance involved. That power had diminished. Those people who were afraid of him and those who showered him with all praise were not afraid of him. They were troubling him with all sorts of criticism whenever an opportunity arose. His financial position also worsened. Resources for providing two square meals a day also dwindled. He came into street wailing at his miserable condition. At that time Baapanaarya was carrying his grandson on his shoulders. The house of Baapanaarya was situated at the turning of one street. Sree Charan was spending most of His time at His grandfather's house than His own house. He was going freely to the houses of Sri Narasimha Varma and Sri Pynda Venkatappayya Sresthi.

Narasaavadhaani wanted to speak with Sreepada. He wanted to hold that charming divine child in his arms and kiss Him. Narasaavadhaani saw Sreepada who was going with Baapanaarya. Sreevallabha looked at Narasaavadhaani and smiled. That smile was very bewitching. Then Narasaavadhaani went to the house of Sresthi for some grocery items. There Sreepada Vallabha was in the lap of Sresthi. Sreepada extended His looks towards Narasaavadhaani and smiled with dalliance. Narasaavadhaani returned to his home with grocery items and from there went to the house of Narasimha Varma. At that time he saw in the house of Sri Varma that Sreevallabha was sitting on the shoulders of Sri Varma. Again Sreevallabha extended a playful smile on seeing Narasaavadhaani. Narasaavadhaani saw Sreevallabha in the houses of His grandfather, Sri Varma and Sri Sresthi at the same time. He was in a dilemma as to whether it was a dream? Or the illusion of Lord Vishnu?

The people of the town were abusing him and finding fault with him. They were blaming him that he was responsible for the disappearance of Self-existent idol of Datta in Paadagaya Kshetra. Narasaavadhaani was roaming in the streets like a traveller without any destination. He reached the house like a mad man. The wife of Narasaavadhaani grieved on seeing her husband like a mad person. She went inside the room of worship to give vent to her agony. She found a wonderful spectacle there! Sreepada Sreevallabha was in their room for worship. There was no end to the joy of those couple. They begged Sreepada to partake to food with thotakura curry to be prepared by them. Sreepada did not agree to that. **When factors of time, cause and action become favourable at the same time some rare fortune would be available.** A discriminating individual recognises it and derives benefit.

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An indiscriminating one fails to recognise it and would be put to loss. At last Sreepada agreed to dine in their house but, not in the present life. He promised them that He would be born in the holy land of Maharastra in the next birth under the name of Sri Nrusimha Saraswati, and that He would certainly visit their house and accept meals comprising of thotakura curry. **With the powers of His Ganesa incarnation that took place on a Sree Ganesh Chaturdhi, another great person with the name of Gajanan would be born after some centuries nearer to His birth place. It may be possible to change the courses of sun and moon but, it would not be possible for any one to alter the promises of Sreepada. All the living creatures in the creation including the five elements have to obey His commands. In compliance with His promises He is steadfast and truthful. Even when Universes shake, aeons change His sportive leelas still remain ever true and most modern.** In that chamber of worship Sreepada gave some beneficial advice to Narasaavadhaani and his wife. Those sacred beneficial preachings are useful to all devotees of Datta. The following conversation took place between Narasaavadhaani and Sreevallabha.

***The dialogue between Sreepada Sreevallabha and Narasaavadhaani
in the 'Pooja-mandir'.
The preachings of Sreepada to Narasaavadhaani.***

For the Questions of Narasaavadhaani Sree Sreepada Sreevallabha replied with His preachings.

Question: Who are you? Are you God? An yaksha (celestial person)? A magician?

Reply: I am My-Self! I am I! I am the primordial power that is inborn in every atom in this creation made of five elements! From animals and birds upto the entire countless living creatures I also reside in them in their maternal and paternal forms! I am the preceptor of this total creation!

Question: Then are you an incarnation of Lord Datta?

*Reply: **Undoubtedly I am Datta! As you are having body I also come with a body to enable you to recognise Me. In fact I am formless, attributeless.***

Question: Then you have no form or attributes. Is it not?

Reply: To have no form is also a form! To have no qualities is also a quality! I am the base for form and no form; for attributes and non attributes and I am beyond them also!

Question: If you are everything why weal and woes to living beings?

*Reply: **Myself and Yourself are within you. Nevertheless 'yourself' residing within you is jeeva and 'Myself' residing in you is Paramaatma.** As long as you entertain the notion of doership you cannot become Me. Till then you cannot come out of pairs of opposites like happiness and misery, sin and virtue. **When the 'you' in yourself diminish and 'I' in you ascend higher – then only you come closer to Me. As you come closer and closer to Me your responsibility decreases. When you are under My care you obtain happiness and well being.***

Question: Some people say that Jeevaatma and Paramaatma are different. Others are saying that Jeevaatma is very close to Paramaatma. Some others maintain that Jeeva is God. Which of them is correct?

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Reply: There is no loss if both of us remain separate. Beneficial fortune would accrue when your arrogance is annihilated and both of us remain in a state of duality. You remain in a state of bliss, provided you realise that everything is earned on account of My grace and that you are only an instrumental phenomenon. Liquidation of *moha* is liberation. Therefore, you can attain salvation even in a dual state. When you are in a very close proximity to Me I will be revealing through you. When all My powers are revealed through you; when your arrogance is destroyed; the ignorant infatuation in you decreases. In this superior non-dualistic state you achieve bliss. This is also liberation because it is devoid of infatuation. When your egotism is totally erased, and your presumption of doership is completely burnt down, the 'I' in you fades out and only 'Me' remains in you. So you will attain *brahmaananda* (profound bliss which cannot be comprehended by mind by any means). Therefore, you can achieve liberation even in if you are in a non-dualistic state. The state of *brahmaananda* is all the same whether you are in a dualistic, non-dualistic, or distinguished dualistic stage of spiritual progress! It cannot be captured by mind or word. It is only a matter of experience.

Question: *Some people who attained the position of avadhootas call themselves the supreme brahman. Then are You an Avadhoota?*

Reply: No. I am not an Avadhoota. I am the Superior Brahman. An Avadhoota experiences that everything is *brahman*, but I am Brahman and My position is that I am everything.

Question: *I do not understand the secret in this small difference.*

Reply: Avadhoota who is freed from all worldly bonds merges in Me and experiences the state of supreme bliss. He has no individuality and when there is no individuality there is no will or resolve. I am in the great resolve for this creation, and I am also in the supreme power. I am in the shape of power of illusion called living creatures. If I order an avadhoota who merged in Me to take birth again he should obey it! Mine is a form of truth, knowledge and bliss coupled with will power. Their form of truth, knowledge and bliss is devoid of will power.

Question: *Fried up seeds won't sprout! Is it not? After attaining the knowledge of brahman himself, how is it possible to be born again?*

Reply: It is of nature's principle that fried seed would not sprout. However, the power and strength of the creator lies in sprouting up fried seeds. In fact My incarnation in the past took place to prove truth through these theories and counter-theories.

Question: *Lord Dattaa! Sreepadaa! Kindly explain.*

Reply: My father who crossed all trios like past future and present; three states of existence; creation, continuance and liquidation; became famous as 'Sage Atri'. My mother became well known as 'Anasuya' because she was not having the slightest envy or hatred towards any creature or any matter. Sage Atri undertook a severe penance to visualise the *paramjyoti* (a sacred flame) which is the support for the Trinity and also beyond it. Mother Anasuya also did penance praying to that *paramjyoti* to look at each living being and material with ambrosial glances and shower grace on them. Living beings experience weal and woe according to the *principles of karma*. Therefore, Mother Anasuya used to pray with a good intention that the results of great sins should affect people slightly and the results of small virtuous acts should

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give bountiful results. Mother had transformed strong metal pieces in the shape of chick peas into live eatable chick peas by virtue of her spiritual power acquired through penance. Metal is the consciousness in complete dormant state. Trees and tree related substances are consciousness in a partial state. Animals belong to a state of complete consciousness. The evolution of man takes place in the following manner. **At first born as metal and then dies; afterwards takes birth as trees and creepers; then takes birth as animals; and finally emerges as a human being. Such a human being should cultivate discrimination, wisdom and detachment and awaken the divine power dormant in him and strive to achieve liberation.** Mother had proved that the properties of evolutionary process can be changed with the grace of Almighty. The consciousness in the form of 'Trinity' was in an awakened state. Therefore, she changed it into a dormant state and transformed the three God-Heads into small babies. Powers of the three Mothers (Lakshmi, Parvati and Saraswati) combined and the manifestation of Anagha Devi took place. I was born as Dattatreya and married Anagha Devi. In the incarnation of Sreepada Sreevallabha I was born with Anagha Devi on my left side and Dattatreya on my right side. This is a form of Lord Shiva combining half masculine and half feminine features. You must understand that the Lord who created this magnificent creation according to His free Will also has the strength and power to alter the principles of creation when needed.

Question: Sreepadaa! You are capable of changing the principles and nature of creation. Can't You remove my poverty?

Reply: Certainly, I can remove but, I am postponing to the next birth; that too after you suffer from penury for some time! Thotakura is a small thing but how much attachment you developed for it? My mother, father or grandfather never begged anyone for anything. How much food a small boy like me will consume? You should have given thotakura when I liked it. Now that time elapsed. This life time is not sufficient to purge the impurities in your mind. **Each individual would be endowed with life span, wealth, beauty and fame commensurate with his accumulated credit of *punya*. The fruits of sin would result in short life-span, poverty, ugliness and infamy.** I have enhanced the duration of your life by extracting a major portion of your accumulated *punya*. The credit on account of your *punya* was largely spent and the sinful portion remained in a large measure. You should suffer poverty. Even then because you have adored Self-existent Datta I am granting you two-square meals a day. You will not get troubled in spite of your poverty.

Question: Sreepadaa! Scriptures enjoin that we should follow caste system. Your grandfather decided that *vysyas* can have investiture of holy thread under *vedic* system. Is it not wrong?

Reply: Your tongue should be slit as you are finding fault with the decision of that 'Satya Rusheeswara'. Whom do you think is our grand-father? He is actually Bhaskaraacharya. The couple Vishnu Datta and Suseela were very sacred persons who did not know what was selfishness. I instructed the deities of time and action to make Them My Parents. The ancestors of Narasimha Varma were great devotees of Sree Lakshmi Narasimha Swamy. They were pious people who organised large scale food feeding during the sacrifices and rituals in Simhachalam. Even before I was born in Pithikapuram I was planning in a systematic way. My relationship of indebtedness for those three

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families will not be redeemed in one life. It will not end in one incarnation. My auspicious bestowing boons would be extended to them for many generations. They live without any worry under the shade of My divine canopy.

The assurance of Sreepada to His devotees

“As far as My matter was concerned, You could not give Me even the cheap thotakura. **If you offered Me meals, you could have earned merit equivalent to feeding lakhs of Brahmins.** You lost lot of fortune. **You should depend upon scriptures when a debate arises as to what is ‘dharma’ and what is ‘adharmā’.** However, when a doubt arises whether the injunctions of scriptures are to be implemented or not, the decision of pure hearted people is to be regarded as an injunction of scriptures. Whatever they say is vedic truth and their word is acceptable to the tenets of righteousness. Even if they want to pronounce an unrighteous decree, the Goddess of Justice would not allow them to digress into an evil path and compel them to deliver a correct judgement. Your scriptures tell that it is sin to harm others. The battle that was fought in the presence of Lord Sri Krishna is famous as a righteous battle, the place where the battle between Kauravas and Paandavas took place had become famous as ‘Dharmakshetra’! Religious sacrifice gives *punya*! but, when the supreme Lord Shiva was not invited, the sacrifice performed by Daksha ultimately became a big battle. The head of Daksha was cut and fell. The head of a goat was fixed for him. **While there is aggravation of bile the physician would treat the patient with lemon and usiri (acid myrobalam).** When a part of the body is putrefied, the surgeon would serve it with a knife and treat it. I am also the same! Features of deities and devils also are within Me. I behave like a lunatic, a ghost and also as a devil. Nevertheless, love towards all living beings would be overflowing within Me. My conduct would be in tune with your nature, the good and bad results of your actions. I will not leave the hands of devotees who rendered total surrender to Me. I will drag My devotees residing in distant lands forcibly to My Kshetra. You should not discuss the origin of sages and rivers. Has not the supreme sakthi taken birth as Kanyaka Parameswari in the vysya caste? There are accomplished *siddhas* in vysya sages. Not only for brahmin, kshatriya and vysya castes but low caste *sudras* also are eligible for vedic *upanayanam*, if they observe spiritual discipline and regulations! The third eye should open up by performance of *upanayanam*. The inner consciousness should get purified and mind should concentrate on the knowledge of Supreme. Your mind is completely absorbed in the knowledge of vegetables. Do you think that Brahman is a commodity to be procured in the market? **A brahmin in this life may be born as a pariah in the next birth and a pariah in this birth may be born as a brahmin in the next birth.** Please note that the Supreme *Brahman* transcends time and space; caste and religion. **God likes inner feelings and not external appearances. God works according to your feeling.** When matters relating to ‘knowledge of Brahma’ come up I am a brahmin. When holding court inquiring the welfare of devotees and granting them favours I am a kshatriya. **For every living being a wage would be fixed according to his actions of virtue or sin. The wages of every person are with Me. When I weigh and measure for calculating what is due to every individual, I am a vysya. As I**

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serve people by attracting unto My body, the troubles and pains of my devotees, I am a sudra. When I wash out the sins of living creatures I am a washerman. When I burn the dead ashes and grant them noble births, I am a keeper of burial ground. Now decide and tell me to which caste I belong.

Question: Sreepadaa! excuse me. I am an ignorant one. You are Lord Datta Himself! You are the sole refuge for all living creatures. You kindly explain to me how creation is formed.

The description of several worlds

Reply: Grand Paapaa! There are 88 thousand sages in heaven, who are house holders. They have the nature of transmigration of souls. They stand as seeds for propagating *dharma* again. From the undefinable power of the universal soul a small fragment took the shape of Brahma for creation of the universe. Water which came out gradually from *Paramaatma* spread out everywhere. From the vigour of the super soul many crores of golden eggs were formed. This *Brahmaandam* (Universe) in which we are living is one among them. When the inside of the egg was filled with gloom, the brilliance of 'Parameswara' was personified and became famous under the name 'Aniruddha'. As He illuminated the egg with its magnificent lustre He was termed as 'Hiranyagarbha', 'Surya', 'Savita' and 'Paramjyothi' and many other names in vedas. Sage Bharadwaja conducted the sacrifice of Saavitrakaathaka Chayanam during tretaa yuga in Pithikapuram. Saavitrakaathaka Chayanam was addressed to the great splendour of Dattatreya that enveloped many crores of universes. In Satya Loka there is an important place called 'Niraamaya Sthan'. In three tier steps, deities of manes called 'Vasurudra Adityas' reside. They act as the guardians of 'Niraamaya Sthan'.

The '**Kaarana Brahma Loka**' is the residential place of 'four-faced Brahma'. Sreenagar, which is famously known as the 'Vidya Sthaanam and the Moola Prakruthi Sthaanam' (elemental nature's centre) is above it. Above that 'Maha Kailas' is there and the 'Kaarana Vaikunta' is above that. Known as Puraanapuram is the place of 'Vidyadhara Sthan' in '**Satya Loka**'. 'Sadhyas' reside in 'Anjanaavatipura' of '**Tapo Loka**'. 'Sanaka, Sanandana' and other sages live in 'Ambaavatipura' of '**Jana Loka**'. 'Siddha' and other sages live in 'Jyotishmatipuram' of '**Mahar Loka**'. 'Indra' and other deities reside in 'Amaraavatipuram' of 'Swarga Loka Called as **Suvar Loka**'. The celestial architect 'Viswakarma' lives in 'Radhantarapuram' of '**Bhuvar Loka**' – which houses stars and planets of the globe.

Grand Paapaa! There are two divisions in Bhoo Loka (the earth). The division inhabited by humans is called '**Bhoo Gola**'. There is another one known as '**Maha Bhoomi**'. Maha Bhoomi is situated at the south of Bhoo Gola at a distance of five crore brahmaanda yojanas. '**Marthya Loka**' means 'Bhoo Loka' and 'Bhuvar Loka'. This includes 'Maha Bhoomi' also. '**Paataala**' means 'Atala, Vitala, Sutala, Rasaatala, Talaatala, Mahaatala, Paataalas'. Roughly these are called 'Swarga, Marthya, Paataalas'.

Mahabhoomi is situated below the earth in which we live. It is in the form of a rising circular ground in the middle. Therefore, the illumination from sun and moon constantly light the surface of Mahabhoomi. As there is always light there is no determination of time

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there. On this great Earth seven seas and seven islands exist. Jambudweepa is situated here only.

In the beginning of creation, everything was inundated with water. As 'Prajaapati' did penance for commencing creation, a lotus leaf appeared on the water at that time. 'Prajaapati' assumed the form of a 'Wild boar' and took a dip near the lotus leaf and reached the 'Maha Bhoomi'. From that Maha Bhoomi He dug with its sharp tusks and separated some mud and brought that wet mud to the surface of the water. That mud was placed in the lotus leaf. Then it was named as 'Prithivi'. Grand Paapaa! This is called as earth. The earth is at a distance of 5 crore brahmaanda yojanas (one ordinary yojana = 10 miles) from 'Maha Bhoomi'. 'Maha Bhoomi' has an extent of 50 crore yojanas. Jambudweepa which is in 'Maha Bhoomi' has nine continents in it. Deities reside in 'Daiva Khanda'. In 'Garbhasthya Khanda' spirits; in 'Bharata Khanda' human beings reside. In 'Saraka Khanda' Siddhas; in 'Gandharva Khanda' gandharvas; in 'Purusha Khanda' Kinneras dwell. Demons in 'Tamra Khanda'; Yakshas in 'Seru Khanda' and Pannagas in 'Indu Khanda' live. Southwards to 'Jambudweepa' of 'Maha Bhoomi' in Bharatpura of Bharat continent, 'Vyvasvatamanu' holds court along with sages of the earth and humans. Just as Jambudweepa exists in Maha Bhoomi another Jambudweepa exists on earth.

Even before I incarnated in Sri Pithikapuram, the incarnation of Sreepada Sreevallabha arrived on the Maha Bhoomi 100 years in advance. The Jambudweepa on Maha Bhoomi is spread over an extent of one lakh 'Brahmaanda Yojanas'. Only in Bharat sub continent of Jambudweepa 'Vyvasvatamanuvu' dwells. In other continents celestials reside. In Jambudweepa of Maha Bhoomi cold and heat would be moderate and pleasant. Mild rays of sun spread always, but there is no difference between day and night. Jambudweepa in Maha Bhoomi spreads over one lakh yojanas. The details of the extent of various seas and mountains etc. are as below:

<i>Samudrams and Dweepas</i>	<i>Distance</i>
1) Lavana Samudram	1 lakh yojanas
2) Plaksha Dweepa	2 lakh yojanas
3) Ikshu Samudram	2 lakh yojanas
4) Kusa Dweepa	4 lakh yojanas
5) Sura Samudram	4 lakh yojanas
6) Krouncha Dweepa	8 lakh yojanas
7) Sarpi Samudram	8 lakh yojanas
8) Sakha Dweepa	16 lakh yojanas
9) Dadhi Sea	16 lakh yojanas
10) Salmalee Dweepa	32 lakh yojanas
11) Ksheera Samudram	32 lakh yojanas
12) Pushkara Dweepa	64 lakh yojanas
13) Pure Water Sea	64 lakh yojanas
14) Chala Chala Mountain	128 lakh yojanas
15) Chakravala Mountain	256 lakh yojanas
16) Lokaaloka Mountain	512 lakh yojanas
17) Tamo Bhoomi	1250 lakh yojanas

Rays of sun cannot go beyond Lokaaloka Mountain. Therefore, the area between Lokaaloka Mountain and the wall of the universe is always dark. The wall of the universe has thickness of one crore yojanas. The Varaaha and Narasimha incarnations were not covering the entire earth. Varaaha is not pig. It is rhinoceros having one tusk.

Dweepas, Dweepa Adhipathis and dweepa Devatas

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Whereas 'Jambudweepa' in Mahabhoomi was ruled by 'Swayambhuva Manuvu' as the first emperor; his sons became kings for the other islands. 'Medatidhi' ruled 'Plakshma Dweepa', 'Vapushmanta' ruled 'Salmama Dweepa', 'Jyotishmanta' ruled 'Kusa Dweepa', 'Duthimanta' ruled 'Krouncha Dweepa', 'Havya' ruled 'Saka Dweepa', 'Savana' ruled 'Pushkara Dweepa' as first Emperors respectively. In 'Plaksha Dweepa' 'Aryaka, Kurara, Vindaka and Bhavina' are the four castes who reside. For them Vishnu in the shape of moon is the deity. In 'Salmali Dweepa', 'Kapila Varna, Chakravaaka Varna, Pita Varna and Krishna Varna' are the four castes who reside. They are worshippers of Vishnu. In 'Kusa Dweepa', 'Dami, Sushmina, Sneha and Mandeha' are the four castes who reside. For them Brahma is deity of worship. In 'Krouncha Dweepa', 'Pushkara, Pushkala, Dhanya and Pishya' are the four castes who reside. For them Rudra is the deity of worship. In 'Saka Dweepa', 'Manga, Magadha, Manasa, Manda' are the four castes who reside. They worship Sun God. In 'Pushkara Dweepa' there are no castes. All are happy like celestials without any suffering from diseases and sorrows. For them Brahma is deity of worship.

In 'Jambudweepa' of our Earth, 'Bharat Varsha, Kimpurusha Varsha, Hari Varsha, Ketumala Varsha, Ilavruta Varsha, Bhadraswa Varsha, Ramyaka Varsha, Hiranyaka Varsha and Kuru Varsha' are there. Grand Paapaa! Just as 'Jambudweepa' with division of continents exists in Mahabhoomi, another 'Jambudweepa' with bifurcation of regions exists in 'Earth's hemisphere'. Mahabhoomi is round with an elevated area in the middle like the shell of a tortoise. This is called 'Bhoomandala'. The 'Globe of the earth' is, however, like a lemon fruit. Mahabhoomi encircles 'Meru Rekha' and extends upto the wall of the Brahmanda, but, earth stood in the equi middle point of the circle of illumination. 'Jambudweepa' lies encircling the 'line of Meru Mountain which is in the middle of the Mahabhoomi'. Seven Seas and Islands are situated around it. In the earth the Northern hemisphere is called 'Deva Bhaga' and the Southern hemisphere is called 'Asura Bhaga'. Meru is divinely shining in the equidistant central point in the Mahabhoomi. It is the habitation of 'Manus' who rule over the humans. Bhoogola is the place of humans who are under the rule of 'Manus'. The wheel of illumination is fixed on the top of the Chakravala mountain which is situated around in the Mahabhoomi. The Bhoogola is, however, situated differently. Sparkling wheel of illumination covered by seven paths go around the earth once in a day. In Mahabhoomi cold, heat and other climatic changes are less. It is always day, with no night and no difference in time. It is different in Bhoogola. Only on account of the results of righteous acts of merit, one can reach Mahabhoomi. Bhoogola is the *karma-bhoomi* (land of action) for earning *punya*. People with gross bodies have to live on earth. In Mahabhoomi small pralaya (deluges) do not take place. Only manu pralayas (the deluge of 'Manu') takes place. In Bhoogola 'yuga pralaya', 'maha yuga pralaya' and 'manu pralaya' are happening.

Mahabhoomi is called 'Dhatri' and 'Vidhatri'. Bhoogola is called 'Mahi, Urvi, Kshiti, Pruthivi and Bhoomi'. Grand Paapaa! I am now telling about Nether Worlds (Paatala Lokas). Listen. Ghosts live in 'Atala', 'Guhyakas' live in 'Vitala', 'Demons' live in 'Sutala', Spirits abound in 'Rasatala'. 'Yakshas' in 'Talatala', 'Manes' in 'Mahatala' and Serpents in 'Paatala' reside.

Description of Denizens of Lokas, Lokadhipatis and Continents

'Kubera' resides in Vitala. He is the Lord of 'Navanidhis' (nine treasures). He is treasurer for the *Brahmaanda*. He is the ruler of the Northern side. His capital is Alakapuri in Vitala. 'Maya' lives in Yoginipura which is on the Western side of Meru in the same Vitala. He is the architect for Demons. He constructed for Tripurasuras, three townships which can cruise in high altitudes in the sky.

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'YamadharmaRaja' rules Vyvasvatapura in Sutala. He is the Lord of Southern side. A river of blazing flame is at the entrance of that town. This is called Vytarini. People having *punya* can cross this river easily but it is very difficult for sinners.

A demon 'Niruti' rules Punyanagar in Rasatala. He is the Lord of South West side. Bhetala with hordes of devils dwells in Dhanistapura in Talatala. The consort of Katyayani, 'Easana' with all Bhoota ganas lives In Kailasa of 'Mahatala'. He is the ruler of Easanya (North East) direction.

'SreemanNaarayana Murthy' resides in Vaikuntanagar in Paatala. He is here with all splendour. He is served by the spirits of Paatala, Vasuki and other superior serpents. He rests on the couch of Sesha Naagu. This is called Karya Vaikuntha situated in Swetadweepa.

In the last Paatala Loka there are three tier segments. In the first segment, body less creatures live. In the second segment, groups of ghosts stay. In the third segment creatures who take bodies of suffering remain immersed in great misery.

Seven Seas and seven Islands are in Mahabhoomi. In the middle of it Jambudweepa is situated. That was divided into nine continents. The continent in the South is called Bharata Khanda. Swayambhuva Manuvu resides in Bharatpura of this continent. Many virtuous people and sages are under the rule of Manuvu. They administer the worlds and enforce principles of righteousness and unrighteousness. Surrounding the seven Islands on Mahabhoomi mountains called 'Charachara', 'Chakravala', 'Lokaaloka' rise upto the 'Swarga Loka'. These are layers which do not allow any light to penetrate through them.

Below Mahabhoomi seven nether worlds exist. They are called 'Sapta Patalas'. 'Atala Loka' is inhabited by devils. In Alakapuri of 'Vitala Loka' Kubera resides. In Yoginipura of Vitala Loka Maya lives along with demons. In Sutala emperor Bali lives with his demon servants. YamadharmaRaja lives in Vyvasvatapura. Sinners suffer their punishments in the various hells here. Punyapura in 'Rasatala' is the seat of Nyruti. Here spirits and similar other categories exist. Bhetala resides in Dhanistapura of 'Talatala'. In Kailasapura of 'Talatala' Rudra dwells. 'Mahatala' is the seat of manes and forefathers. 'Swetadweepa Vaikunta' is in 'Paatala'. Narayana lives here. In the lower portion adjacent to Meru bodiless creatures, souls of the dead and suffering bodies exist. In a place called 'Niralamba soochyaagra sthan' sinners of heinous crimes find a place. After meals in the post water offering, water is offered to these people with chanting of *mantra* -

*"Rourave apunya nilaye padmarbhude nivaasinam
Ardhinam udakam dattam akshyyam upatisthate."*

Description of 'Lokas' - their names and extents

Please understand clearly that 'Bhoo Gola' (The Globe) and the Mahabhoomi in 'Bhooloka' are different. Surya Loka shines in 'Meru Rekha' in the area that extends upto upper Polar Star in the upper region above the central point of 'Bhoo Gola'. This is the world where Suryadeva resides. This is not at all the area of planet Sun. In the same way Chandra Loka, Angaraka Loka, Budha Loka, Guru Loka, Sukra Loka, Sanaychara Loka, the Loka of presiding deity of Rasis, the loka of deity of stars, the loka of seven sages, and the upper Dhruva Loka exist. Besides these there are many other Lokas.

Surya Loka is situated one lakh 'brahmanda yojanas' from the central point of earth. This is the world where Surya Deva who is the presiding deity of planet sun lives. The following Lokas are situated at distances from the central point of earth as shown below:

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Lokas	Distance
1) Chandra Loka	2 Lakh Brahmanda Yojanas
2) Angaraka Loka	3 Lakh Brahmanda Yojanas
3) Budha Loka	5 Lakh Brahmanda Yojanas
4) Guru Loka	7 Lakh Brahmanda Yojanas
5) Sukra Loka	9 Lakh Brahmanda Yojanas
6) Sani Loka	11 Lakh Brahmanda Yojanas
7) Loka of Presiding Deity of Rasis	12 Lakh Brahmanda Yojanas
8) Loka of Deity of Stars	13 Lakh Brahmanda Yojanas
9) Sapta Rishi Loka	14 Lakh Brahmanda Yojanas
10) Dhruva Loka	15 Lakh Brahmanda Yojanas

In the same manner 'Swarga Loka', 'Mahar Loka', 'Jana Loka', 'Tapo Loka' and 'Satya Loka' are situated at various distances from the central point of earth. The distance between the central point of earth and the wall encircling the 'Brahmanda' (Anda Bhatti) is 24 crores 50 lakhs 'Brahmanda Yojanas'. The distance between central point of earth and the outer wall of Anda Bhatti is 25 crores 50 lakhs 'Brahmanda Yojanas'. Bhooloka, Bhuvarka and Suvarloka are destroyed during the great deluge. Maharloka above Suvarloka is partly destroyed and partly remains. Janaloka, Tapoloka, and Satyaloka are not destroyed till the life of Brahma expires. 'Swarga' comprises of 'Suvarloka', 'Maharloka', 'Janaloka', 'Tapoloka', 'Satyaloka' and area upto 'Anda Bhatti'.

Who is Datta?

"Narasaavadhaani Taataa! To experience the philosophy of Datta you require some lakhs of births. **Know that Datta is the only one magnificent brilliant illumination that spreads over crores and crores of Brahmaandas and transcend them. Know that the same Lord Datta is actually before you as Sreepada Sreevallabha.**"

On hearing the kind teaching of 'Sree Charana' Narasaavadhaani and His wife were astonished. As the young infant aged just one year expatiated so many profound things with authority and as He proclaimed that He is verily Lord Datta Himself, Narasaavadhaani and his wife began to sob. They wanted atleast to touch His auspicious feet. Sreevallabha refused it. Narasaavadhaani and his wife could not move even slightly from the places where they were sitting.

Sreepada averred, **"I am Datta. I am the sole phenomenon that pervades crores and crores of universes. Directions are my dress. I am 'Digambara'. Whoever chants with purity of mind, speech and body "Datta Digambara! Sreepadavallabha Digambara! Narasimha Saraswati Digambara", I stay there in subtle form.** My maternal grandfather Sri Baapanaaryulu is providing free boarding and lodging facilities to those who visit Paadagaya Kshetra from other places for performing rituals to their manes. While it was so you ridiculed, "Where is your Swayambhoo-Datta? Has he not disappeared?" I am that Datta! **Whoever stays in that sacred house of My birth surely turn sacred. Their ancestors will get 'Punya Lokas'. I am the Lord who has to look to the welfare not only of living beings but also of dead ones. Both birth and death are equal to Me!** Nevertheless, you are worrying. 'Is this the result of adoring Swayambhoo-Datta?' Swayambhoo-Datta will appear shortly to remove the slander against you. The consecration ceremony also takes place. I am granting you a greater life span. Remain in the meditation of Datta. I am assuring you that I will show mercy in your next birth. In this birth you do not have that much *great punya* to enable you to touch my feet. I, who created, protected and liquidated crores and crores of *Brahmaandas* and the sole monarch of all this creation bless you with My boon-giving Auspicious Hand." With a

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great terrible sound the atoms in the body of Sreepada disintegrated and Sreepada disappeared.

My child! Shankar Bhatt! Sreepada had explained the mystery in chanting His name by adding 'Digambara' at the end of the name. His is a nature of omnipresence. It is beyond our comprehension how the formless nature takes shape and incarnates. Where is the end to the sportive plays from His childhood of that Lord of the Universe and who wore a cunning disguise?

Victory Victory unto Sri Sreepada Sreevallabha!



Chapter – 8

Description of Incarnations of Datta

Those who pine for brahmajnaana are brahmins



Next day after finishing daily worship Tirumala Das began to narrate in the following manner, 'My Son! Shankar Bhatt! When the revelation of soul takes place, the sixteen potencies merge with their respective elements. The powers of various deities enter into their basic origin of consciousness. The knowledge of self, and all actions get absorbed in the form of Brahman. Whoever yearns for such *brahmajnaana* (knowledge of Paramaatma) is really a brahmin. 'Life, faith, sky, air, fire, sea, earth, organs of the body, mind, food, water, thought, mantras, actions, worlds, various names in the worlds' are called sixteen potencies. Sreepada Sreevallabha is a comprehensive incarnation of *Parabrahma* endowed with *shodasa kala* (all sixteen potencies).

Food becomes mind. By saatwic food purity of mind takes place.

Brahma created life at first. Life is the totality of life in the universe. This is called subtle soul, and Hiranyagarbha. The Creator also has the name Hiranyagarbha. The urge or drive for creation in the physical, mental and intellectual facets of man is named *praana* (life force). The *praanamaya kosa* body is called *shakti sarira* (body of strength). The physical troubles can be removed by correcting the life consciousness. The *praanamaya sarira* becomes diseases prior to the onset of disease in humans. The gross body becomes ill only afterwards. After the urge for creation gets confident, the five elements are formed. To perceive the attributes of the five elements the five organs are created. The mind is formed to coordinate these organs and to oversee that all functions take place at the sametime. Human beings should observe adequate precautions in the matter of food. Mind is formed out of the infinitesimal components of food. If mind is strengthened by food thoughts abound. When this stream of thoughts is regulated and controlled, such reflection of the thoughts' flow is termed as *mantra*. When sacrifices and other rituals are conducted as ordained by scriptures, and when *mantras* are chanted systematically, such process is called *karma*. The construction of the world was done according to *karmas*. World cannot exist without name and form. In this way the shackle with links of profound misery is formed with sixteen colours. **In human anatomy each organ is influenced by a particular deity. When the soul reveals to the yogi in deep meditation the sixteen potencies merge in their respective elements.** The powers in the physical organs of the yogi get mixed in the elements in the innermost recess of the Universe. Human beings with organs of action, and organs of knowledge cannot remain without action.

Liberation cannot be achieved unless the ego is destroyed

Only from the promptings of ego in man actions are performed. *Aham* (ego) is the glow of consciousness regulated by the stipulations of mind and intellect. For the yogi who had *aatma saakshaatkaara* (the vision of soul), the fruits of actions in the previous lives will get totally annulled. Unless the separatist tendency of the ego is completely destroyed *aatma saakshaatkaara* will not take place. When the yogi has the *vision of aatma* scriptural rituals and their rewards, the ego centre and its illusory tricks merge in the eternal *Paramaatma*. The yogi will merge with *Paramaatma* and lose his individuality. *Paramaatma* has individuality and is a personification of *shakti* (power). With the destruction of *karmas* and their results yogi attains *siddha avastha* (a state of perfection). Even when his gross body is experiencing the *effects of karma* when he has no awareness of physical body, he

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remains in a liberated state. **God may some times reveal His divine play through a perfect yogi. If Yogi mistakes that, the strength and efficacy belong to him; Paramaatma would withdraw them and destroy his pride. If yogi has to become an instrument in the hands of Paramaatma his egoistic arrogance must be liquidated in that Super Soul.**

Sri Baapanaarya had transmitted power from the solar region into the 'Sree Mallikarjuna Linga' in SreeShaila, 'Mahaabaleswara Linga' in Gokarna and in other holy places. Transmission of power also took place into the icon of worship of Self-existent Datta. This power related to the fire has to be pacified. Otherwise the priest and all the worshippers will be punished due to the terrible power of the icon of worship. Undesirable results will follow. Only Yogis who had internal knowledge can understand the matter that the power from the solar region descended into Self-manifested Datta. The transmission of power in SreeShaila took place under the direction of Sri Baapanaarya in the presence of thousands of people. A brilliant illumination released from the region of sun merged in the 'Mallikarjuna Linga', when all people who were present witnessed the spectacle. There is an important secret divine mystery between this transfer of power and the actual incarnation of Sreepada Sreevallabha. That is a matter to be divulged to or to be known only by great sages. In SreeShaila a great sacrifice of propitiation was conducted. As food was offered to thousands of people the fire of hunger was assuaged on a mass scale. When *shakti* sheds its ferocity and remains in a tranquil state all auspicious events happen in that placid state.

However, there were no visible indications in Pithapuram that *shaktipaata* took place into Sree Swayam-Bhoo Datta. Therefore, no propitiatory rituals were conducted. Even when Sri Baapanaarya suggested that massive food offering should be held and that other procedures of pacification should take place, the local pandits rejected the proposal with their ill conceived arguments.

Sreepada is totally accomplished with Sixteen Lustrous Potencies

Time was passing by. Sreepada entered into second year of age. Through His many sportive miracles He was proclaiming the matter that His was the glorious incarnation of the age endowed completely with all the sixteen splendiferous faculties. He left Pithapuram when He was sixteen years old. Afterwards He moved for about 14 years in Kuruvapuram and other places but His age remained constant as 16 years.

The names of Dattatreya's sixteen incarnations

There is another significance to the number 16. Sree Dattatreya Swamy revealed himself in 16 forms in ancient times. Those forms are – (1) Yogiraj (2) Atrivarada (3) Digambaraavadhoota Dattatreya (4) Kaalaagnishamana (5) Yogijana Vallabha (6) Leela Viswambhara (7) Siddha Raja (8) Jnaana Sagara (9) Vishwambharaavadhoota (10) Maayamukthaavadhoota (11) Aadi Guru (12) Samaskaaraheena Shiva Swaroopa (13) Devadeva (14) Digambara (15) Dattaavadhoota (16) Shyaama Kamala Lochana.

Lord Sree Datta grants happiness, enjoyment and liberation. To worship Him it is enough to worship His *Divine Paadukas*. The four vedas assumed the form of four dogs and are licking His holy Sandals. Vedas absolve all impurities. When such vedas themselves became dirty dogs and lie at His Lotus Feet, it is difficult for humans to guess about His holiness. Even for celestials, and seven sages it is well nigh impossible.

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In ancient ages during the time of incarnation of Vamana one sage by name Vamadeva Maharshi was living as His contemporary. During the time of birth his head came out of the womb of his mother and atonce retreated into the womb after seeing the surroundings outside. Then when deities and hermits prayed he was born again. He was 'Brahma Jnaani' from the very birth.

The same thing happened in the birth of Sreepada also. As He was born twice He is a *dwija* (twice-born) from the very birth. He is a *brahmajnaana sampanna* (one who is rich with the knowledge of Paramaatma) from the very birth. As He incarnated with complete, undivided and infinite non-dualistic *satchhitaananda* (fountain of being, intelligence and happiness) there was no preceptor for Him. **Sreepada was born on Ganesh Chaturdhi in Chitta star under Tula Raasi in Simha Lagna. In reality He is not the combined form of the Trinity, but a special phenomenon much beyond them. To indicate that He belongs to fourth dimension transcending the Trinity He took birth on Chaturdhi. Also Suggesting that He is Ganesh who is the Lord of 'Pravrutti Ganas' and 'Nivrutti Ganas' He took birth on Ganesh Chaturdhi.** Mars or Angaraka is the Lord of Chitta star. Angaraka is also called planet Mangala. If this planet is afflicted, many inauspicious events take place in the life of a person. Sreepada was born in Chitta star to remove all ill effects and to grant all auspicious results. **Hence, if Sreepada is worshipped during the tenure of Chitta star, one derives abundant beneficial results.** Sreepada is actually DharmaSaasta. So to make it known that He is the son of Hari and Hara, Sree Ayyappa Swamy, He is born in 'Tula Raasi'. He was born in 'Simha (Leo) Lagna' the house of Sun, the king of all planets. He is making it clear that He is the Lord of the Universe. And that He is the emperor who came to hold His resplendent *royal darbaar*. **There are no niceties of dharma unknown to Sreepada. when a dilemma of dharma arises right path of righteousness would be visible when we worship Him.**

'Trimurthis' from Lord Sree Datta; from 'Trimurthis' three crores of celestials; and from those celestials 33 crores of deities emerged. Therefore, when the name of Datta is remembered, it results in the remembrance of all the 33 crore deities.

For the 'Brahma face of Datta', 'Rushipooja' (worship as for a sage) has to be done. For the 'Vishnu face of Datta', 'Sri Satyanarayana Vrata and Chanting of Vishnu Sahasranama' are to be conducted. For the 'Rudra face of Datta', 'Rudraabhisheka' is to be performed. As Saraswati resides on the tongue of Brahma, She resides on the Brahma face of Sree Datta. As Sree Maha Lakshmi dwells in the chest of Vishnu, She resides in the Vishnu face of Sree Datta. As Gowri Devi occupies the left side of Shiva, She resides on the Shiva face of Sree Datta. As Sree Datta Himself is Sreepada Sreevallabha – all Goddesses and their powers are on the left side of the body of Sreepada and all Gods and their powers are on the right side of the body of Sreepada.

Sree Venkateswara who manifested on the seven hills in Tirupathi is verily Lord Datta only! 'Vem' means sins. 'Kata' stands for cutter or one who drives out. 'Vem' is *amruta beeja* and 'kata' is *iswarya beeja*. There Venkateswara is the one who bestows divine ambrosia and affluence. He is also the One who drives out all sins. There is no difference between Sree Venkateswara and Sreepada Sreevallabha. They are one and the same.

Then I said like this, "Sir! Tirumaladas! Our ancient elders enjoined that the regulations of caste system are to be strictly followed. However, I feel that Sreepada is telling something different. Please remove my doubt."

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The characteristic traits of a brahmin

Then Tirumala Das began to tell them in the following manner, "My child! A brahmin should live like a seeker of *brahmajnaana*. Then only he will be called a *sath-brahmin* (good brahmin). One who abandons the ordained duties and follow bad ways becomes a bad brahmin. When his bad ways exceed and he indulges in such acts as killing a cow and eating its flesh, coveting other woman, it may be understood that he does not possess even an iota of brahmanism. On account of excessive bad conduct the brahmanic glow in him would be totally withdrawn. Even the live cells in his body undergo many changes and he finally becomes a *chandaala* (a pariah). Then he becomes a brahmin for name-sake. A kshatriya with an intense desire for *brahmajnaana* can attain brahminhood through constant penance. Then the live cells in his body from birth get transformed into brahmanic nature. Viswaamitra achieved brahminhood in this way. **When Saturn travels through three zodiac houses during 7½ years the life cells in the body of every individual undergo many changes. Old life cells die and new live cells are created. All this process goes on without the knowledge of man.**

The characteristic traits of kshatriya

A kshatriya who leaves his regular duty and engages in peaceful activities like agriculture, animal husbandry and trade, his military valour will not at all remain, if the peaceful occupations reach a zenith. His mind, intellect and body undergo many changes and he becomes a *vysya* (merchant). A brahmin who follows the path of a soldier becomes a person like Parasurama. Have no Dronacharya and Krupacharya though brahmins by birth adopted a knightly profession in ancient times! Have I not realised *brahmam* through the grace of Sreepada even though I am a low caste sudra? A person who is born as sudra can become a *vysya*, or a kshatriya or a brahmin through relentless endeavour. Yamadharmaraja will not punish or will punish merely because of the birth of a person in a particular caste. Rewards are awarded based upon the good and bad deeds of ours. I may be born as a brahmin in the next birth even though I am a sudra by birth now. A brahmin by birth may take birth as a sudra in the following birth. Caste system is organised for some social regulations. Once Sreepada said that, Almighty's face indicate 'brahmanatwa'; hands indicate 'kshatriyatwa'; thighs 'vysyatwa' and feet 'sudratwa'. Shankar Bhatt! You are accepting the hospitality in our house. The meals in our house are brahmin meals only!

The secret of Karma

This surrounding area which is constantly reverberating with the chanting of Sreepada's name and is filled with thoughts about Him is overflowing with auspicious and sacred vibrations. Narasaavadhaani is a brahmin by birth, but, all the material, mental and spiritual pulsations in his house are venomous. Therefore, Sreepada rejected hospitality in that brahmin house which was filled with polluted airy atmosphere. This is the secret!

Living beings should have some castes to take birth following the *principle of karma* in the process of evolution or devolution! This arrangement was made for that purpose. **John, a German national was a seeker of *brahmajnaana*. Because of his sincere efforts he had the good fortune of having the vision of Sreepada in Kuruvapuram in the final stages of spiritual evolution. He was blessed with the efficacious grace of Sreepada even though He was an alien.** Though a resident of Pithikapura Narasaavadhaani could not recognize Sreepada as an incarnation for many years. Hence he could obtain the grace of Sree Datta even after recognising Him, only after a great and arduous effort.

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Then Shankar Bhatt questioned like this, "Sir! You said that living cells undergo changes. Then will each race has a soul of its own? What is the idea behind the statement that Paarvati Devi is the daughter of Himalaya Mountain.

Then Tirumala Das spoke thus, "Every race has a soul. That is a mental matter. That is a part or a portion released from the divine soul, Sree Datta. That is a great power which has always a direct connection with it. Race is not a collection of individuals born in it, as you mistakenly assume. In that collective individuality the various strengths, efficiencies and attributes of all the concerned individuals lie inside. **Just as living cells exist in the living individuals, in the same way each village, each town and each country have their own souls. The earth in which we live also has a soul. We call that soul as Bhoomaata (mother earth). It means that, we call that deity favouring the earth as Bhoomaata.** Her soul is a great mentally related *maha Shakti* emanated from the supreme soul. In the same manner the patron deity of Himalayan Mountain is named Himavantha. Hymavati is the daughter of that Himavantha. When it is said that Yamadharmaraja is the son of Sun God who is a witness of all things, the meaning is that He is a divine soul who delivers judgement depending upon the good and bad deeds of living beings and punishes sinners.

Only on account of 'Surya Bhagavan' all living beings are deriving the necessary life force to undertake respective activities. The sun adorning the sky is different and the divine soul who is the patron deity of that sun is different. I told you that Sreepada would disappear when He is 30 years old. He will merge in every atom of crores and crores of *Brahmaandas*. He is omnipresent! You may ask, "Then what is this merger?" Even though He is Omnipresent crores and crores of greater Universes are situated at some distance from His power and influence. To accelerate evolutionary processes in them He attracts them nearer to His power and influence. When a certain crisis develops in the evolutionary stages of the entire creation Sree Dattatreya incarnates in this fashion. Magnet attracts iron. When the iron has impurities, the power of attraction becomes very weak. This kind of *Avataar* descends when it is intended to remove all impurities and attract every atom in the creation towards Him and give a fresh direction to the evolution of the Universe.

Explanation about five Virgins (Pancha-kanyas)

Shankar Bhatt asked Tirumaladas, "It is said that uttering daily the names of **Ahalya, Draupadi, Sita, Taara** and **Mandodari** destroys great sins. It is not easily understood by me. Kindly explain me."

Tirumala Das then said, "Devendra had infatuation for Ahalya. He contrived a cunning scene to enjoy her. He assumed the form of a cock and crowed. Gautama went out for performing due rituals thinking that it was early morning dawn. Devendra could not touch Ahalya who was a great devoted wife. Devendra had divine powers. So from the strong mind power under the infatuation for Ahalya, a form of a woman resembling Ahalya emerged. All the living cells in the body of the duplicate Ahalya were formed by the strong mind power of Devendra. Gautama who saw Indra indulging in sexual intercourse with the duplicate Ahalya cursed them both. Then Ahalya exclaimed, "Oh! Foolish Sage! What have you done?" Ahalya was spiritually in an exalted position than Gautama. Due to the curse of Ahalya, Gautama became mentally unstable for 12 years and regained normalcy after adoring lord Shiva. The mental power of Ahalya became inert. With that, her body also became inert and turned into a rock. Ahalya was redeemed from the curse when the dust particles from the feet of Sree Rama fell on her. Therefore, understand that Ahalya is very pious.

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The cursed Devendra took birth as five Paandavas. Even though having five forms and five minds, their supporting souls are only one! This is a strange thing. Sachidevi was born as Draupadi from the sacrificial altar. Her birth is not an ordinary birth.

The God of fire hid real-Sita inside Him. Ravana took maaya-Sita to Lanka. When Sita entered into the fire two Sitas came out. Therefore, know that Sitadevi is a great devoted *pativrata* (chaste, virtuous and pious wife).

There are 27 stars in the 12 houses of zodiac. The patron deity for the 27 stars was born as Taaradevi. When she was in her full youth the patron deity of planet Guru, Brihaspati loved her and married her. An old husband cannot satisfy the full blown young damsel. This is a *travesty of dharma*. Violating the solemn pledges made during marriage cannot be pardoned. Taaradevi did not have the idea of a husband whenever she saw Brihaspati. The responsibility for evoking the feeling of a husband in her rests with Brihaspati. He who knew all *dharmas* behaved in violation of *dharma*. The live cells in the body of Taaradevi underwent many changes in tune with her mental attitude. The form of moon was established in her mind. Her heart was captured by moon. This transformed Taaradevi, who was not at all the same Taaradevi who married Brihaspati before. Therefore, the connection between Tara and Chandra was not a violation of *dharma*. According to the regulations of creation Chandra has to go around all the 27 stars. It is His duty. This is not the duty of planet Jupiter. If Jupiter were to move like this it would become a *transgression of dharma*. Anything which violates *dharma* is bound to be destroyed. Therefore, it is *dharma* that the patron deity of 27 stars, Taaradevi joins Moon, the patron deity of 'Chandra mandala'. My child! In consonance with this subtle *dharma* Taaradevi is a *maha pativrata*.

Bhishma on his bed of arrows gave beneficial preaching to Dharmaraja. Bhishma told, "When bad things take place they must be stopped, if possible. Otherwise they should leave the place where an unrighteous thing occur." On hearing this Draupadi laughed loudly. Then Bhishma said, "I kept quiet when the modesty of Draupadi was out raged. I was taking the food offered by Dhuryodhana and others at that time. So my mind was corrupted then. Now all that bad blood came out of the body. At present my mind is unblemished. I understood truth."

A living being takes many births in the process of evolution. It may be born as a female in some births, and as a male in some other births. They may be born as animals or birds without having human birth. Mandodari was born as a male in one birth.

In that life she had a fickle minded wife, a cruel wife and a gentle natured wife. The fickle minded wife was born as a monkey under the name Vali. The cruel wife took birth as Ravana and the gentle-natured wife was born as Vibhishana. In a different *kalpa* (a combination of four yugas) when Mandodari was born as a male, all the three were his wives. In the present birth Mandodari became wife to Vali and gave birth to Angada. Afterwards she became the wife of Ravana. After the death of Ravana she became the royal wife of Vibhishana. The life cells at different stages when she was wife of Vali, Ravana and Vibhishana were different and varied. Therefore, Mandodari is also a *maha pativrata*.

Then Shankar Bhatt asked, "Sir! It is said that women and men should observe monogamy! Is not polygamy reprehensible?"

The development of cycle of Karma

Then Tirumala Das said, "What you are telling is very much true. If a person subjects his wife to harassment without any reason, he becomes a young widow for seven births. If a

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man marries four or five females, he will be born as a female in the next birth. If the sexual desires, and urges of those four or five females are not destroyed, they take birth as males and have sexual indulgence with that female. If this happens in one life it becomes adultery which is a sin. On the other hand, if those males marry her in different births separately, no sin arises. This is the power of wheel of time. In this rotation of great wheel many such countless wonders take place. If one takes the birth of a female the duties of that birth have to be followed. So is the case of males. The sinner who separates a couple would take birth as a eunuch. He would be impotent not belonging to any gender and be deprived of marital bliss. He experiences utter misery and undergoes mental agony. Eating meat is prohibited. Suppose one killed a goat, and ate it in the company of ten others, that goat experiences terrible pain at the time of the exit of life. Those painful reactions lie concealed in the airy region. My boy! In the sphere of air, painful reactions and happy reactions lie concealed. **Good deeds produce happy vibrating reactions and bad deeds produce agitating reactions.** The dead goat intends to harm the ten persons who ate her. On account of its thought about humans the goat takes the life of a man. These ten persons are born as goats. In this way the results of actions ensue. For every action, there would be a corresponding reaction. Therefore, **man should cultivate the quality of forgiveness.** A *saatwic* person would not like to eat the flesh of goat, even if he saw it. Even if the goat happened to be the man who ate it, if he forgives and grants it life, the *wheel of karma* stops.

The collective virtue and the collective sin of the residents of Pithikapura fructified at once and became the cause for the birth of Sreepada Sreevallabha. Pious people realised him as Sree Datta and derived auspicious results. Sinners did not realise Him as Sree Datta and suffered ill effects. Those who abuse Sreepada Sreevallabha fall into Rourava and other hells, even though they adore Sree Datta. It is better to be silent if the matter is not understood; but one should not abuse that beautiful, divine glorious, auspicious and magnanimous Form. Those who offer *camphor haarati* (waving of lighted camphor) to His face but drive nails in His feet, and those who abuse the incarnation of Sree Datta would have venereal diseases. Not only this. Sree Datta has added a peculiar yogic power in His sportive play of grace. **For pious people the remembrance of the name of Sree Datta, brings fulfilment of all their desires unasked for and without any effort. For those sinners who abuse Sreepada countless obstacles and undesirable things occur in strange ways.** Sreepada's is a form of fire. He wears a fabric of fire. His body is an embodiment of holy fire of yoga. **To describe the efficacy of His holy Paadukas even aeons are not sufficient. It is impossible even for vedas and upanishads to describe and completely narrate the greatness of His Sree Paadukas.** How many yugas elapsed? How many kalpas passed? How many cycles of creation, sustenance and destruction took place? Nevertheless, Sree Datta is Sree Datta only. There is none comparable to Him. He is verily Sreepada Sreevallabha! Every atom in this creation bears testimony to this supreme truth.

The Re-consecration of Self-existent Datta

A strange *avadhoota* came to Pithikapuram. He was a mad monk. He was a peculiar ascetic who blessed people through curses and abuses. If he praised any one, the fruits from virtuous deeds of the other person get diminished. The residents of Pithikapura enquired from him about the whereabouts of Self-manifested Datta. Then that *Siddha* informed them that Self-manifested Datta took bath in all holy centres and was resting in river Ela. Then when a search was conducted in Ela River the statue of Self-manifested Datta came out. During an auspicious time, *Apara Sarva-mangala Devi* Sumati Maharani and Appalaraja Sarma shining with brahmanic brilliance, reconsecrated that Icon. This was

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done according to the wish of that *Siddha*. Sree Baapanaarya presided over that grand celebration.

Birth of Sree Vidyaaranya

Baapanaarya invited that *Siddha* to their house for *bhiksha* (donation of food or money) on the day when reconsecration took place in the temple. *Siddha* agreed. He saw Sreepada in the house of His grandfather. An over whelming filial affection swelled in him on that divine child aged two years who was treading softly on the floor. That divine child climbed on to the shoulder of His maternal uncle Venkavadhani. He was playing merrily with the tuft of hair on the head of His uncle. He saw *Siddha* and started laughing. *Siddha* who heard that laughter went into the trance. After he returned to normalcy Sreepada said, "Madhavaa! Bukkarayadu establishes a Hindu Kingdom as per your wish when I attain 16 years of age. You protect Hari Hara and Bukkaraya. May You become famous under the name of Vidyaaranya Maharshi! In the ensuing century Govinda Dikshitulu will be born in the house of your brother Saayanaacharya. That Govinda Dikshitulu is non else than You! May you prosper as a *raajarshi* and a great minister of Tanjavur."

Then tears of joy showered from the eyes of that *Siddha*. He embraced Sreepada. Sreepada paid obeisance to the feet of *Siddha* sportively. *Siddha* exclaimed, "What is this wonder?" Then Sreepada said, "you will ascend *Srungeri Peetha* and become well known as Vidyaaranya. You will be born as Krishna Saraswati as the third one in the lineage of your disciples. You will have lot of filial affection towards Me. Therefore, when I incarnate again as Nrusimha Saraswati you will initiate Me into the ascetic order as My preceptor, Sree Krishna Saraswati in Kashi. Kashi Visweswara and Annapoorna *Maata* are witnesses. You have to restore *ascetic dharma*."

The manner in which Vajapeyaajula Maadhavaacharya belonging to 'Paraasara Gotra' comprising of Vasistha: Shakti and Paraasara Sages became famous as Vidyaaranya Maharshi, and some more things will be told tomorrow." Saying so, Tirumala Das concluded the narration for that day.

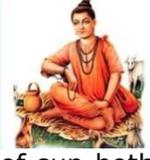


Victory Victory unto Sri Sreepada Sreevallabha!

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Chapter – 9

The discussion on the fruits of 'karma'



That day was Thursday. It was sun-rise time. The hour of planet Jupiter was passing. Sri Tirumala Das and myself were in a room in deep meditation. A fine ray of sun shine entered our room. Wonder of wonders! In that fine rays of sun both of us saw the form of Sreepada Sreevallabha. When the sun shine entered our room we returned to normalcy from meditation. To witness the most holy and utmost auspicious form of Sreepada Sreevallabha as a lad of sixteen years is undoubtedly only on account of the generous grace of the great Lord! That splendid auspicious form gave *darshan* for a second and then disappeared.

The chick peas kept as an offering to the Lord turned into metallic pieces by the rays of sun. That was amazing as well as irksome. We were worried mentally whether the appearance of the Lord was a sign of grace and whether the change of bengal-gram into metal pieces was a sign of His wrath?

Then Tirumala Das began to tell, "My child! Shankar Bhatt! This afternoon you can start for Kuruvapuram after accepting my hospitality. The permission of Lord Sree Datta is sought. In the mid day on Thursday Lord Datta would seek alms in Datta Kshetras. That is a very auspicious time."

Then I said, "Sir! Everyday we are spending time with the recollection of Sree Datta and with narrations of the episodes of Sree Datta. It is painful that the peas given as offering turned into metallic pieces. Kindly remove my doubts and make me fulfilled." Tirumala Das began to speak thus, "My Son! After some centuries when kali yuga advances, atheism becomes rampant. The Lord through various strange and astonishing miracles destroys atheism and establishes theism. He thus blesses living beings. In the incarnation of Sreepada Sreevallabha Lord Datta grants the seed form for the programmes of establishment of *dharma* in future."

The consciousness in metal lies in dormant state. In metallic stage life exists internally. Due to various chemical actions of the metals life emerges. Mind exists in life as an inner ingredient. The consciousness in the life form is a semi dormant state. You can see this clearly in trees. A man who consumes narcotics experiences this state in his body. The nature which expressed itself in the form of life force, learns to function through mind in the developed stage attained after evolution. This state can be seen in animals. An animal after complete evolution is called man. Mind works with its total strength but, in mind a supra-mind transcending ordinary mind exists. It lies in an internal position. Man can become a perfect man through yoga. He can activate the kundalini force lying in 'mooladhara centre' and take it to 'sahasrara' point. There he can also achieve 'savikalpa' and 'nirvikalpa' states and experience an identical absorption with Sree Guru who is an embodiment of Supreme Light. He derives undefinable bliss in that state but, he conducts himself according to the *maha samkalpa* (great resolve). Therefore, he has no bonds of *karma*. The shape of that *maha samkalpa* is, however, unthinkable, unimaginable, and has an extraordinary tremendous speed. The supra-mind belongs to the great Lord only. **Lord Sreepada accepts crores of prayers every moment. He replies to every righteous prayer which is just. He remedies the trouble. He grants every just wish. If the speed of mind of a man is the speed of a tortoise, the speed of His supra-mind is highly fierce, and beyond thought. The speed of light is also not equal to the speed of His supra-mind. Even a small prayer of a man or any living being must reach His**

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countless rays of brilliance! He is the support for all visible and invisible forces. The lustre in His world is not any other, but, the cluster of brilliant rays emanating from His ever shining body only. That is the brilliance of crores and crores of suns. Even the combined brilliance of crores of stars and planets shining in crores of *Brahmaandas* is like the light of a small candle torch before the sun. My child! This is the real and exact nature of Sreepada Sreevallabha. That formless, attributeless form having infinite strength, infinite knowledge and infinite prevalence granted vision in a human form having qualities and shape as Sreepada on account of His free and infinite compassion. To understand this, man should achieve perfection and comprehensiveness.

The divine form of Sreepada Sreevallabha

Just as the evolution of man towards divinity is inevitable, God also comes down to lower strata, by compressing His infinite limitations. This is called Incarnation. This is a continuous yogic process. When once truth is established in creation it works naturally and effortlessly. Sreepada Sreevallabha – a personification of truth, knowledge and infinity – is a supreme divine incarnation descended with an intention to establish several divine truths in creation. He is really Lord Datta. Then I said, "Sir! As I am carrying the conversation with you many new things are unravelled. The real nature of Sreepada defies comprehension. I do not know how to write this Superb Glorious Biography of His; I do not know with what commentaries I should write it. You said about establishing truth. I heard about establishment of images, but I did not hear about establishment of truth. Kindly explain." Then Tirumala Das said, "**Dear Shankar Bhatt! You are the person intended to write the hagiography of the Lord. You write the experiences of devotees of Sreepada whom you come across. You record the things they tell. Your commentaries are not necessary. 'Sree Vaaru (Sreepada Sreevallabha)' Himself will get His Biography written through your writing instrument. For you to think more than this is waste.**"

Man eats various types of food. They are assimilated on their own accord and give strength to the man. In this procedure there is no intervention or intelligence of man. The responsibility of man is limited to the acquisition of food. Afterwards, the duty of a healthy body is to internally cook it and give strength to the body. That means **earning food is a duty imposed upon you. It is the duty of the body to assimilate the food eaten and render strength. As man has mind, he enjoys more freedom and there is a chance to do right or wrong. But the body has no such freedom. It must turn the food fit for assimilation and give strength to the body! That is a natural act done effortlessly regardless the likes or dislikes of the person who ate the food. It means that a duty was prescribed to the body. A truth relating to it was established. An act taking place on the principle of truth goes on automatically without our effort or will.** Actions and reactions in this nature or creation happen on the basis of truth. Sunrise, sunset, seasons and the course of planets and stars should take place like this! This is an inviolable law. Liberty was not given to them to make things happen in another way. The omnipresent Lord having mercy on the living beings in this creation relaxes to some extent the duties prescribed by Him. In kruta yuga everything is achieved by mere will. In treat yuga things are achieved by the performance of sacrifices and rituals. In dwapara yuga they are achieved through the deployment of *mantras* and *astras* (fiery missiles used in ancient warfare). In kali yuga *tantra saastra* has importance. In this yuga results are achieved by using machines. Simplification is introduced according to the *yuga dharmas*. As the strength and intelligence of people are diminishing the policy of simplification was decided upon.

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The vision of Sreepada can be obtained by relentless meditation

For those who continuously chant and meditate upon Sreepada for three days and nights Sreepada grants *darshan* in flesh and blood and bless them. **If man follows a lakh ways for down fall, God adopts ten lakh paths to uplift him. Lord Sree Datta carries on His administration of this creation with His Incarnations and through *Siddhas, Yogis, Avadhootas* and *great Siddhis*.**

There is a slight suspicion in your mind as a small seed, whether this Sreepada is actually Sreedatta of ancient yugas. To remove this doubt Sreepada changed the offering of Peas into metal pieces. Mother Anasuya transformed metallic peas into eatable peas. He did this to remind us that He is none other than Sree Datta of Yore. There is another secret meaning in this. Planet Jupiter in your horoscope is in a debilitated position. There is a relationship between planet Jupiter and bengal-gram peas. Sreepada communicated to you through this indication that difficulties due to the affliction of Jupiter are in a seed form; and that He changed them into metals incapable of sprouting any more. No article enters into this creation which is not seen by Sreepada in His divine mental horizon. There is no possibility for any living creature to enter into this creation without being seen by Him in His divine mental horizon. This is a supreme truth. Knowledge relating to truth is well established. Therefore, there is no loss even if all the people who had that knowledge disappeared from the world. When that person who is worthy of that knowledge steps into this creation, that knowledge will itself become wedded to Him. Divine powers, long lived sages, divine incarnations belong to the phenomenon of non-destruction. Human beings belong to the phenomenon of destruction. There is no stipulation that the phenomenon of non-destruction should confirm to a particular type of knowledge, position, strength and movement. Its nature is one of freedom. It is total and complete. It is most ancient and most modern too! **No action takes place without cause. For all causes and for all actions the sole phenomenon is the basis. That is above all. That is the nature of Lord Datta. That Lord Datta incarnated for the first time in kali yuga with His all splendid potencies as Sreepada Sreevallabha in Pithikapuram. It is impossible even for a thousand hooded Aadishesha to describe vividly such great Sreepada Sreevallabha.**

My child! Sreepada often proclaimed that He would incarnate as Sree Nrusimha Saraswati. Hiranya Kasipa obtained very strange boons. It appeared as if his death was impossible. Even then without infringing the boons granted, the incarnation of Narasimha killed Hiranya Kasipa in an exceedingly unimaginable manner. The great devotee Prahlada was saved. Prahlada averred that his lord was in a pillar. Swamy manifested from the pillar. **In kali yuga many doubts abound as to whether God is there or not. To suppress the arrogance of kali yuga Hiranya Kasipas; and to rescue devotees like Prahlada; Lord Sree Datta incarnated. The speciality of Narasimha incarnation lies in proving the existence of God. Lord Sreepada Sreevallabha and Sree Narasimha Saraswati are the two incarnations of Sree Datta came into this Universe, with two important missions – To suppress the pride of those who abuse God and to protect their devotees, just like the eye lids protecting the eyes. There is nothing which is not possible for Sreepada.**

When Tirumala Das was narrating in this manner a doubt crept in my mind, "I was writing Sreepada Sreevallabha Charitaamrutam on *bhoorja patra* (the leaves of Indian paper birch tree). In future, on what type of material people would write this Charitaamrutam. At that time *salivahana saka* was running. Sreepada informed that in future *english saka* would gain prominence. When did the *niryaana* of Sree Krishna take place? On what date and at

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what time did kali yuga commence. I would believe that Sreepada Sreevallabha was actually an incarnation of Datta, if Sreepada writes about all these things according to the calculations of time to be adopted by people in future on a leaf to be used by them in future."

I was not disclosing my above doubts to Tirumala Das. I was putting up postures as if I was listening to him. I was smiling and looking towards the metallic peas now and then. Suddenly the voice of Tirumala Das became hoarse. He lost the capacity to speak. While I was listening to the life history of Sreepada, I heard a terrible deafening sound. After hearing that explosive sound I turned profound deaf unable to hear any sound.

Oh! In a second I became deaf and Tirumala Das mute. Tirumala Das was trying to tell something but no word was coming out. I could not hear even a small sound inspite of my efforts to hear. Then I felt sorry in my mind that I got such a doubt which I should not entertain. As a result I became deaf. It is not a permanent disability! Oh! God! What is to be done now?"

The offering of metallic peas formed into a sentence as 'Sreepada Raajam Saranam Prapadyae'

In the meanwhile, the chick peas kept for offering and turned as metallic pieces, moved and stood in the shape of a sentence as "Sreepada Raajam Saranam Prapadyae" in Telugu language. There was a small white leaf on them. It was becoming bigger as we were seeing it. It became rectangular in shape. It was having very much low thickness than *bhoorja patra*. It was smooth when touched with hands. Letters were being written in black colour in a beautiful way. They were written in telugu language and they ran like this – The demise of Sree Krishna took place during 3102 B.C., 18th day of February, night 02 hours 27 minutes 30 seconds. That was the year named Pramadi, Chaitra month, Paadyami of first fort night of lunar month, Friday, Ashwini star, Kali entered after the *niryaana* of Sree Krishna.

I was perspiring profusely. All the water in my body was coming out as sweat. There was violent shaking in the body. I was certain that Sreepada was invisibly present there. I thought to myself, "What a misfortune? It is a far cry for me to reach Kuruvapuram? I need not be surprised even if Sreepada assumes the form of Narasimha and slays me. What can I do if He orders Tirumala Das to beat, wash and dry me like a fabric? If the Lord orders Tirumala Das would certainly beat me on the washing rock and hang me for drying after the wash." Some gurus who boast themselves as wisemen endowed with self-knowledge, generally, while imparting *brahmajnaana* to their disciples, shower them with plethora of praises with an eye on milking money from them. The disciple also conducts himself with haughtiness, proclaiming that he was praised by that particular guru. This sort of gurus and Sishyas are both blame worthy! **It was the ingenuity of Sreepada that – knowledge of the supreme was taught to me born in the brahmin caste by Tirumala Das born in the washerman caste.** Those living in the vicinity were engaged in their profession as washerman. They were not discussing such profound things nor could they understand such matters. Whatever it was, Sreepada Sreevallabha was my sole refuge.

I looked at Tirumala Das. His face was placid and shining with the lustre of the supreme. Then it occurred to my mind that Tirumala Das was a brahmin and myself with a sullied mind was a washerman.

The offering of peas turned as metal pieces gradually returned to their original shape. I understood that Sreepada pardoned me. After some time that white sheet

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disappeared. Tirumala Das said, "My son! Shankar Bhatt! This kali yuga is an age of metals. This age is an admixture of impurities. In compliance with the command of Sreepada I have to take birth again in Maharastra after staying for some time in Hiranya loka following my death."

Tirumala Das said like this, "Once I took washed clothes to the house of Sreepada's maternal grandfather. Then, **Sreedharaavadhaani, uncle of Sumati Maharani was carrying Sreepada and making Him play and was singing 'Datta Digambaraa! Datta Digambaraa! Datta Digambara Avadhootaa!'** Then Sreepada was a boy of two years. He was crying with joy and playing. That spectacle was very charming to behold. Then **I uttered, 'Sreepada Sreevallabha Datta Digambaraa!'** Sreedharaavadhaani looked towards me. **Then Sreepada said, 'Nrusimha Saraswati Datta Digambaraa!'** Thus, **Sreepada taught in His own style that – He Himself is Sree Datta in the past; He was then in the name of Sreepada Vallabha on the screen of time; and when that image fades out He would make His appearance as Nrusimha Saraswati.**

Samartha Sadguru to incarnate as Shirdi Sai Baba

Sreepada said, "Grandfather! I want to incarnate as Nrusimha Saraswati in Maharastra. I am asking Tirumala Das also to come to Maharastra." Sreedharaavadhaani was dumb founded. Then Tirumala Das said, "Swamee! It is Your responsibility to kindly take care of me in any place, in any form, and in any birth. I have special liking for Your Bala Krishna Form." **Later Sreepada blessed me, "Tirumala Das! You would be born in Maharastra under the name Gadge Maharaj in the washerman caste! You will become pious in the service of distressed, oppressed and miserable people! In Dheesila town my 'Samartha Sadguru' incarnation as Sai Baba in the garb of a muslim will take place. Then also you would certainly obtain My grace in that incarnation of Samartha Sadguru Sainaadh.** You have fondness for the image of Bala Krishna. So you chant the name of 'Gopalaa! Gopalaa! Devaki Nandan Gopalaa!' I grant you My *darshan* always in your mental eye. After the fall of this present body you stay for some time in Hiranya Loka and afterwards work for the welfare of the world as Gadge Maharaj. This is my boon for you! This is my assurance!"

Sreedharaavadhaani returned to normal state after sometime. All this was perplexing to him. In the meantime Sumati Maharani called her uncle. As illusion completely enveloped him, again he thought Sreepada as a common boy.

Then I said, "Sir! I have a doubt. Sree Krishna said in Bhagavad Geeta that the fruits of actions are unavoidable! How Sreepada would destroy *karma* without violating the principles mentioned therein?"

The result of donations and philanthropic acts offered to Sadgurus, Satpurushas and Yogis

Tirumala Das said, "Sree Krishna said that one should experience the results of actions, but, He did not specify that they should be experienced only in wakeful state. They can be experienced even in the dreaming state. **A *karma* which has to be suffered physically with the body for ten years can be undergone through mental anguish or mental torture in dreams for few hours. In that manner the impact of *karma* can be erased. By offering services and donations to righteous people and yogis, offering services to deities, also results in sinful acts diminish. The images of deities are holy. When we render them services, our sin would be attached to them and their virtue is transferred to us. When we offer donations to pious**

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people and serve them, then also this sort of transfer takes place. When we meditate upon *Samartha Sadguru* this kind of exchange occurs through the medium of meditation. A *sadguru* accepts services from his disciple, and through the medium of those services he takes the sinful acts of his disciple and bestows fruits of his penance to the disciple. Someone should suffer the results of sinful acts. However, as deities and divine incarnations are of tremendous brilliance and are personifications of blazing fire, they can burn the *sinful karmas* accepted by them into ashes. Even if we offer with sincerity a leaf, a fruit, or a flower to them; such transfers take place mutually between our *sinful karmas* and their *punya*. the process of transfer would be directly in proportion to the intensity of our devotion, surrender and distress. Sometimes Sreepada transfers the *sinful karmas* of His dependents to inanimate objects like rocks, and stones. By knocking at those stones and rocks and through various strange ways He would be destroying the results of that *karma*. I will tell a small episode illustrating this. Listen carefully.

From the time of birth of Sreepada there was the problem of scarcity of milk. Sumati Maharani was not having sufficient milk. There was a cow in their house. For making offering to Kaalaagnishamana Datta in their house small quantity of milk was needed. That cow used to give that much small quantity of milk but, it used to give milk to its calf to full satisfaction. This was a peculiar nature.

At times Sreepada used to stealthily enter the *pooja room* and drink the small quantity of milk kept for Kaalaagnishamana Datta even before the offering was made. On such days Sree Appalaraja Sarma used to offer a small piece of jaggery as *naivedya* (an offering to God) to Lord Datta and he used to observe fast on that day. When her husband was fasting Sumati Maharani also was on fast. In case He waited upto the time of *naivedya* Sreepada alone used to drink that milk. The parents were very much miserable that they could not afford to give sufficient milk to that rare Divine Child born in their family. Pynda Venkatappayya Sreshti and Narasimha Varma tried many a time to donate a cow which gave abundant milk. All their attempts were in vain. Appalaraja Sarma would not accept donation under any circumstances. That was his vow. He was of the opinion that acceptance of donation would bring sin. As he was a vedic scholar, he used to accept rewards presented in vedic conferences. His income from priesthood was very meagre. He was conducting priesthood only to Pynda Venkatappayya Sreshti garu and Narasimha Varma garu. When those two persons offered more money than what was normally given to other priests, Appalaraja Sarma used to resent such gestures. Sri Appalaraja Sarma was not accepting anything even from his father-in-law Satya Rusheeswarulu. The birthday of Sumati Maharani occurred on Kaartika Poornima. Only on that day he was dining in the house of Baapanaaryulu. In the same way on Vaishakha Suddha Truteeya, which was his birthday, he used to take meals in the house of his father-in-law. In course of time he was taking meals on Ganesha Chaturdhi also in the house of his father-in-law as it was the day of Sreepada Jayanti.

Thinking about the miserable state of the family Sumati Maharani one day said to her husband, "My parents are well to do people. In addition they are orthodox people observing strict spiritual discipline. I do not find anything wrong in accepting a cow from the wealthy family of our Malladi Parents. We are not in a position to give enough milk to Sreepada. I submit that you may consider this matter carefully." Then Appalaraja Sarma replied, "Sowbhagyavatee! What you said is right. As Satya Rusheeswara is unblemished of sin no fault is committed if a cow is accepted from him but, the approval of *dharma saastra* (scripture dealing with ethical principles and regulations) about this matter is essential. Many great personages said that Sreepada is an incarnation of Datta. Many astonishing things are happening from the time preceding His birth upto this time. If this is the new

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incarnation of Datta – The cow in our house must give abundant milk or you must have sufficient milk! Not only that! Our eldest son Sreedhararaja Sarma is blind and the younger son Ramaraja Sarma is lame! Sreepada could free both of them from the physical disabilities! You discuss this matter with your father or ask Sreepada Him-self! But it is not proper for God to create a complicated problem all the way to violate my vow.”

Sumati Maharani submitted this matter to her father. Baapanaaryulu smiled and said, “My dear! All this is the play of Sreepada. **Sreepada is skilful not only in solving problems, He is skilful in creating problems also.** I noticed through yogic vision that Sreepada is Datta. We got number of cows in our house. To give one cow I am not only agreeable but also feel extremely happy. Lord Datta very much likes cows’ milk. The approval of *dharmasastra* is also necessary, as told by your husband! Oh! What an irony of fate! In this world there are countless sons-in-law who attempt in several methods to grab the wealth of their father-in-law; but my son-in-law stands equal to a blazing fire. We become fools if we attempt to break his vow. Unless he receives clear permission from all the five primary elements of creation, Your husband would not accept this donation of cow. If Sreepada relieves His two brothers from physical handicaps, His bond of indebtedness with your family gets severed. Datta who is freed from debt cannot remain as a child in your house. He leaves the house as a world teacher to uplift the world. Therefore, don’t request Sreepada even by mistake, to remove the physical disability of His brothers. Everything is subservient to time. That time is under the control of Sreepada. If Sreepada wills you would get plenty of milk but, the link of indebtedness with Him will be lost to you. When once He is redeemed of debt Lord Datta would not limit Himself to our family. He escapes from the house to assume the role of a preceptor of the universe. If Sreepada desires, the cow in your house would produce adequate milk and give milk properly abandoning its peculiar nature. Then this problem would not rise at all. Therefore, have patience for some time. Datta who created this knotty problem, will Himself solve it.”

Then Shankar Bhatt asked, “Sir! What is the reason for the brothers of Sreepada to be born with physical defects? Are there any hereditary lapses of karma relating to the family?”

Then Tirumala Das said, “My child! **Sree Dattatreya incarnated in the evening dusk. Sreepada incarnated during the dawn. The ensuing incarnation of Sree Nrusimha Saraswati will take place during mid-day in the ‘Abhijeet Lagna’.** The sportive plays of Datta are profound. Darkness spreads after dusk. Living beings remain in sleepy condition. Therefore, the incarnation of Datta assumes full responsibility for the process of development in the yogic endeavours and allows the living creatures to enjoy comfortable sleep. It is thick darkness and people do not know in what direction to proceed; what to do; how to move and in which direction in the process of evolution. **The significance of Datta incarnation is to achieve evolution and development in people without those people being aware of it.** Living beings without any effort on their part or with little effort travelled towards spiritual evolution from the deepest recesses of inner consciousness in methods unknown to them. This is not limited to the earth only.

Sreepada arrived during dawn. During dawn all the powers of Sun God shine forth atonce and purify all creatures. Their soul is a replica of Sun. This indicates the development in infinite variety of several powers awoke and dancing in different courses. The mid-day sun is the form of a fierce and terrible raging fire. The purpose of incarnation of Sree Nrusimha Saraswati is to make solar soul to scatter abundantly and freely with complete powers and awaken all living beings. These matters relate to His consciousness that spread all over the universe.

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Between the incarnation of Datta and the incarnation of Sreepada Sreevallabha, a long black night intervened. That was entirely an embodiment of greater gloom. Representing that, the elder brother Sreedhararaja Sarma was born. After the elapse of dark period there was advent of another state during which doubts, atheistic arguments, tricky logics, perverted commentaries prevailed. Representing that, younger brother Sri Rama Raja Sarma was born. **Any living creature who shuns inertia which equals greater darkness; who rises above mental instability comprising of misleading arguments, doubts and perverse comments definitely derives the grace of Sreepada.** This is the secret in this. These matters concern the evolution of living beings in the universe.

There were certain mistakes in the actions of the family in the past. Even though Sri Appalaraja Sarma belonged to the sect of 'vaidika velanati brahmin', their family had the headmanship of the village. The name of paternal grandfather of Sreepada was Sreedhara Ramaraja Sarma. It was the custom for brahmins having administrative powers over the village, to affix the title 'raja' to their names. The word 'Sarma' denotes that the individual is a brahmin.

Sreedhara Ramaraja Sarma is the village officer of Aynavilli village. In their family the eldest son would get the headmanship of the village. Taxes had to be paid to the zamindars irrespective of the fact whether there was a good yield of crops or a failure of crops, and it was the responsibility of the village officer to collect taxes under coercion. Therefore, Sreedhara Ramaraja Sarma had to collect taxes through violent means in compliance with the orders of the zamindar, without having any regard to his personal likes and dislikes. That was his duty and dharma but, it became a sinful act in the eyes of God.

*The headmanship devolved to the eldest brother of Sri Appalaraja Sarma. On account of the sinful acts of their grandfather, Sreepada's eldest brother Sreedhararaja Sarma and the elder brother Ramaraja Sarma were born with congenital physical defects. **Even though Sreepada Sreevallabha was verily the incarnation of Lord Datta, He also had to suffer from the influence of the small sinful acts of His grandfather. That was why He had to face the shortage of milk. The Lord of the Universe will apply the regulations formulated by Him to all. Sreepada showed us the way, by way of suffering the effects of karma by Him also, even though He came as an incarnation.***

Sri Pynda Venkatappayya Sreshti, and Sri Vatsavaayi Narasimha Varma regarded Sreepada as their own grand-son. So they thought for a long while how to solve the problem of milk troubling Sreepada. Sri Varma called Sri Sreshti and requested him to hit upon a plan to solve the problem. There were some cows born to a well known cow called Gayatri in the custody of Sri Narasimha Varma. Sri Sreshti bought from Sri Varma one cow having all auspicious qualities. Varma kept the sole proceeds carefully with him. In the meanwhile Sri Appalaraja Sarma came to the house of Sri Varma for performing priestly duties. Sri Varma gave the money received by sale of the cow to Sri Appalaraja Sarma on the occasion. That amount was disproportionately large compared to the normal honorarium given to priests for similar functions. Sri Appalaraja Sarma took out of that amount what was justly due to him and rejected rest of the amount. Then Sri Varma also refused to take back that rejected amount. He said that as a noble kshatriya, he would not accept back the amount he had once donated. This dispute was referred to Sri Baapanaarya. The Council of brahmins was convened. Sri Baapanaarya announced in the meeting, "Anyone who wishes to take the amount rejected by Appalaraja Sarma can do so." Many brahmins competed with each other to claim that amount. It was all an abnormal obstinate matter.

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Then a youth named Papayya Sastry said, "Sreepada is not an incarnation of God. If He is God why should this strange condition come to pass? If He is Datta why He did not save His two brothers from physical infirmity? Certain incidents took place at random. To blow them out of proportion is a crime. I am a devotee of Datta. I also obtained 'Swetarkaraksha' from my preceptor. Daily I am doing good amount of *japa*. No taint would stick to me even if I accept any donation. The amount may be given to me as I am worthy of it." The council of brahmins got the money given to Papayya Sastry. With that amount one good cow can be purchased. Papayya Sastry went to his house after the meeting with the pride of victory. Then his uncle was in the house. A formal discussion was held between them. Papayya requested his uncle to dine. The uncle replied that he would take meals once in a year, and that it was not possible for him to take meals then in his nephew's house. Saying so he immediately left.

After his uncle left Papayya sat completely absorbed in thought. His wife came and asked, "Sir! This uncle who came now closely resembled your own uncle who died last year. Is it not?" Papayya was aghast. He was having only one uncle who died last year. Then who was that new uncle? In what an illusion his neglect was entangled? Even though he was having some other people who were uncles in some other ways of relationship none of them resembled him exactly in all respects. Had he seen the dead soul of his uncle? His heart began to beat violently. He was not having any connection through *mantras* and *tantras* with devils and demons. Had he fallen from the grace of Sree Datta, who was being worshipped by him? Would the coming time a bad one?" The words of his uncle while departing from the house, "I hope you will meet me shortly," began to torment his mind in various ways. Was he going to meet his uncle in the next world after dying shortly? His heart became heavy. He chanted the *mantra* - 'Om Draam Dattatreyaya Namaha'. He could not carry on the meditation with single minded devotion. He went to the Sri Kukkuteswara temple to see Swayambhoo Datta. He began to meditate upon Datta. In that meditation he saw Datta without head. When he started to do *japa* his mind was vacillating. The *prasaad* given by the priest appeared to have been dipped in a jar filled with poison. The priest was laughing and telling something but Papayya Sastry heard a message that he should die soon after eating the *prasaad*. When Papayya returned home he did not find the *vermilion mark* on the forehead of his wife. He thundered at his wife why she removed the *vermilion mark* even when he was alive. She wondered as to why her husband was rebuking her even when she had a big *vermilion mark* as big as a rupee coin. Propaganda that Papayya lost his mental balance gained speed. Pithikapuram was full of rumours, criticisms and canards. Psychological treatment and treatment through sorcery were given to Papayya. He was saying that he was not mad and all that he was telling was true. People there were discussing among themselves that a lunatic also would sometimes speak logically. The wife of Papayya had a good idea. She thought that this was the result of the bad deed of her husband who abused Sreepada out of ignorance. It occurred to her that it was better to seek refuge of living Sreepada shining with divine lustre than to bow before speechless stone images of deities.

She went to the house of Sreepada. She took the boy in her arms and kissed Him. When they were alone she narrated her dismal state to Him. Sreepada said, "Aunt! All this will subside with a small adjustment. As you are like my mother I am telling you the secret. You construct a new house without any delay. When you and uncle enter the new house after performing *vaastu pooja* everything will become steady." She did not divulge this information to anyone. She convinced her people saying that the troubles plagued them because they resided in a rented house and that they must construct their own house immediately. Some one gave a forsaken pit as a donation of land to Papayya. It was immediately filled up with great labour and expense. For the construction of the new house all the money, gold, and valuables in the house were spent. Some amount was also

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borrowed. Mountain rocks were brought. They were broken into pieces and were used in the construction of the house. Papayya became healthy as soon as they entered the new house.

Dear Shankar Bhatt! **The period of impending death was running for Papayya. Sreepada rescued him from the predicament of untimely death. He was subjected to mental agony, dishonour, monetary loss and other troubles and the accumulated *karma* was destroyed. Not only that. The *evil karma* of Papayya was attracted into the hilly rocks and by breaking them into small pieces the *karma* of Papayya was destroyed.** The methods employed by siddhas, and *avadhootas* would be very strange. Sreepada said to Papayya who regained health, "What a fool you are? You have no head! When Datta whom you worship sincerely is before you in human form as Sreepada; you are an unfortunate fellow who could not recognise Him! You believed that the rocky Datta image in Kukkuteswara temple is your saviour! I am Datta who attracted your heaps of sins into the hilly boulders and got them broken into fragments, and thereby erased your *karma*. I also granted you a new house. **If you had reposed faith in this living Datta in human form, I would have attracted all your evil tendencies unto my body and saved you by nullifying your Karma. The fruits of grace of God would depend upon the mental disposition of the devotee.**" After this *leela* (sportive play) of Sreepada Sreevallabha, Papayya recognised Him as an incarnation of Datta.

The problem of milk for Sreepada was causing trouble to Sri Sreshti and Sri Varma. They approached Sri Satya Rusheeswara and said, "Oh! Rajarishee! Like King Janaka you are a *brahmajnaani* absorbed in the supreme even when leading a worldly life. Ours is a small submission. You have to approve it." For that Baapanaarya replied, "How can I express my approval without knowing the submission? You tell me the matter without any hesitation. If it satisfies the *principles of dharma* I will certainly approve it." Then Sri Sreshti said, "I purchased from Sri Varma a good featured cow belonging to the progeny of Gayatri. I want to give it to our family priest Sri Appalaraja Sarma. If that cow's milk is used for the service of Sreepada we feel extremely happy. Nothing more than that is desired by us."

On hearing the words of Sreshti, Sri Baapanaarya said, "Alright! Alright! Send that mother-cow to our house. I will try to give it to Appalaraja. Stay of that auspicious cow in the house of Sri Appalaraja is specially beneficial both to the donor and the acceptor."

The mother-cow was brought to the house of Sri Baapanaarya. Sri Appalaraja Sarma refused to accept it as a donation. In Himalayas there was an area called 'Satopadha'. From that area only Dharmaraja and others ascended to heaven. A great person by name Sri Satchitananda Avadhoota was there. His age was some centuries. He was the disciple of Sri Visweswara Prabhu. He was residing at Kaivalya Srunga. Sri Visweswara Prabhu ordered Sri Satchitananda Avadhoota, that He incarnated as Sreepada Sreevallabha in Pithikapuram and that Sri Satchitananda should see His Childhood Form and feel exalted. Sri Avadhoota visited Pithikapuram. Sri Baapanaaryulu cordially welcomed him. He saw Lord Datta in the Form of Sreepada Sreevallabha and was gratified. The problem of paucity of milk was brought before him. Sri Avadhoota emphatically said that Appalaraja Sarma should accept the donation of cow and that Sreepada was verily Lord Datta Him-self; and that with useless restrictions the magnificent service of providing milk to Lord Datta should not be lost. The council of brahmins demanded evidence to establish that Sreepada was Datta. The Avadhoota said that he would give evidence through the five primordial elements.

***The five fundamental elements giving evidence that
Sreepada Himself was Dattatreya***

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The sacrifice commenced. Mother-earth gave evidence. As Sreepada was Sree Datta it was not wrong for Appalaraja Sarma to accept the donation of cow. That which was given with love by the father-in-law to his son-in-law could not be counted as a donation. Therefore, Sri Satya Rusheeswara could take it as a donation from Sreshti and he could give it as a gift to his son-in-law. This was the statement of mother-earth. After the *yagna* started it was raining all around except in the place of *yagna*. This was accepted as a second evidence. God of fire personally took the offerings in the *yagna* and explained the donation of cow was not wrong. This was accepted as third testimony. The wind evidently shook with terrible speed all the remaining area except the venue of sacrifice. This was regarded as the fourth evidence. A divine voice from the sky announced that Sreepada was in reality Lord Datta Him-self. After accepting the testimonies from the five primordial elements Appalaraja Sarma accepted the donation of cow. The fruits of cow donation accrued to Sri Sreshti. Therefore, it was decided that the price of cow should be given by Narasimha Varma to Sri Appalaraja. In this manner in the presence of Sri Avadhoota a rare meritorious virtue became available to Sri Sreshti and to Sri Vaatschavai Varma.

In future 'Vaayasapura agraharam' which will be called Kokanada (Kakinada), Shyamalambapura (Samarlakota) and Sree Pithikapuram amalgamate and develop into a mega city. People of all countries in the world; people from all races and all traditions; will come to Pithikapuram in any birth, on any day and have the *darshan* of Sree Swamy. The Biography of Sreepada written in sanskrit titled as 'Sreepada Sreevallabha Charitaamrutam' would receive the blessings of Sreepada Sreevallabha. That volume of *bhoorja patra* would be kept buried in an invisible form, many fathoms deep underground in the birth place of Sri Sreepada, according to the will of Sri Sreepada. His *Paadukas* would be installed and a temple constructed in His birth place. Sri Pynda Venkatappayya Sreshti, an eminent affluent merchant who could donate a cow to Sreepada was indeed a very virtuous person. His life became an illustrious one. There would be no dearth of wealth and pelf in their family. He would stay for sometime in Hiranya Loka and after that he would take birth in Maharastra in a very wealthy vysya family and witness the incarnation of Sree Nrusimha Saraswati also.

My child! Shankara Bhatt! This episode of donation of cow is indeed very auspicious. You can proceed to Kuruvapuram. May Sreepada Sreevallabha protect you always!"



Victory Victory unto Sri Sreepada Sreevallabha!

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Chapter – 10

Description of the Forms of Narasimha Swamy



I took the permission of Tirumala Das and continued my travel towards Kuruvapuram. As I was recollecting the divine plays of Sreepada a tingling thrill of horripilation overtook my body. On the way I saw a holy *audumbara tree* at a distance. That was midday. I was very hungry. I had to collect alms from a brahmin village if it was nearby. I thought that I could take rest from the travel fatigue under the holy *audumbara tree*. I noticed that some one was resting under the shade of the *audumbara tree*. As I went further I could see that the person was wearing a holy thread.

I came nearer to the *audumbara tree*. That stranger cordially invited me and asked me to sit down. Compassion was oozing from his eyes. There was a basket before him. There was no food stuff in that. Only a copper vessel was there. He was chanting the name of Sreepada Vallabha frequently. I questioned him with eagerness, "Sir! Are you a devotee of the divine feet of Sreepada? Have you seen that great Holy Person?"

Then he spoke thus: "Sir! I was born in a noble vysya family. My name is Subbayya Sreshti. I lost my parents in my childhood. There were abundant heaps of money in my house. I was going to distant places and conducting many varieties of sales and purchases. I was frequently going to Kancheepuram. I developed intimacy with a prostitute by name Chinthamani of that town. I spent lot of money lavishly. A brahmin by name Bilwamangala of Paalakaadu town in Kerala was also visiting Kaancheepuram for purposes of trade. He was selling fragrant materials to Arabs in exchange for diamonds and horses. Sometimes both of us used to do joint trading activities. Kings, and emperors were buying horses of high breed from us. Due to ill luck both of us had fallen down from virtue due to our contact with the prostitute.

For some time the purchase and sale transactions of both of us with Arab people went on encouragingly. Afterwards they took lot of money from us and instead of giving good horses they handed us horses of very inferior quality. We lost heavily in the business. With the losses in business our properties were also lost. My wife died with mental anguish. I had a son who was mentally unstable. He also met with untimely death.

My boy! Sree Pithikapuram which is having 'Paadagaya Theertha', which can be called as the best one among theerthas was my native place. On account of my ignorance I was insulting deities and brahmins. I was adopting cruel methods to collect repayment of loans. Once large number of relatives came from Aiyanavilli village to Appalaraja Sarma's house. Sri Appalaraja did not have sufficient money to arrange boarding and other facilities to all of them. If approached, Sri Sreshti would provide all the materials free of cost as Sri Sarma was their family priest. Then it would become a donation but, Sri Appalaraja Sarma would not accept any donation. Under unavoidable circumstances he took articles costing one *varahaa* from my shop on credit.

After the departure of relatives I harassed Raja Sarma to repay the debt. Raja Sarma replied that he did not have any money with him and that he would definitely clear the debt as soon as money was available. I am an expert in collecting compound interest. Time was passing by. I added interest to interest and prepared bogus calculations. I demanded that Sarma should pay me ten *varahaas* in settlement of the dues. Raja Sarma should sell away his house if he had to pay that much amount. According to the rates prevailing at that time, I could take over his house and pay one or two *varahaas* in full

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satisfaction of the sale price. I was telling this before all people. My resolve was to expropriate Raja Sarma of his house. Pynda Venkatappayya Sreshti who noticed my ill intention said, "You wicked fellow! You are prattling as you like blinded by the arrogance of riches. When you insult our revered family priest it tantamounts to dishonouring us! Unless you change your ways you will be put to heavy loss. By harassing Raja Sarma who is more pious than a blazing fire, you will fall into *Rourava* (a type of hell) and other kinds of hell."

Once Sreepada was at the house of Pynda Venkatappayya Sreshti. I jeeringly said to Sreshti, "If Raja Sarma could not repay my debt, he can send one of his sons to serve in my shop; or he can himself serve there. One son is blind, the second one is lame and the third one Sreepada is aged three years. Then how can my debt be cleared?" Pynda Venkatappayya Sreshti was very much hurt. Tears were flowing from his eyes like a torrent. Sreepada wiped those tears with His divine hands. He said, "Grandfather! Why fear when I am here? I am the one who killed 'Hiranyaksha' and 'Hiranyakasipu'! Will it be difficult for me to redeem the debt of Subbayya? Sreepada looked towards me and said, "I clear your debt. Come on. Let us go to your shop. I serve in your shop and wipe out the debt due to you. After the clearance of the debt Goddess Lakshmi will not reside in your house. Think carefully."

Blinded by pride, and very cruel by nature I agreed to the proposal. Pynda Venkatappayya Sreshti carried Sreepada on his shoulders and brought Him to my shop and said, "Subbayya! I will work in your shop in the place of Sreepada. Do you agree?" I agreed to it. In the meanwhile an ascetic with coiled hair came to me and asked about the location of Subbayya Sreshti's shop. I told him that I was Subbayya Sreshti and the shop where we met was actually mine. Then he said, "Sir! I want a copper vessel urgently. No matter even if the price is high. If you kindly give me the copper vessel immediately I will go away taking it." I had 32 copper vessels but, I told him that I had only one copper vessel and that I would part with it if he could give ten *varahaas*. He readily agreed but, he imposed one condition. Sri Sreepada in the lap of Pynda Venkatappayya Sreshti should give the copper vessel with His own hands. Sreepada agreed to that. The ascetic received the copper vessel from the hands of Sri Sreepada. Sreepada was laughing. The ascetic wearing matted locks was also laughing. Sri Sreepada told the ascetic, "Your wish is satisfied. Goddess Lakshmi will stay in your house undistributed. You give up this ascetic order and return to your home. Your wife and children are waiting for you." The *sanyaasi* with the matted hair was full of happiness and left. I had a wish to put Pynda Venkatappayya Sreshti, and Appalaraja Sarma to shame. My desire was fulfilled on that day. Proudly I said, "Today with the sale of a copper vessel I got plenty of money. I am of the view that the debt of ten *varahaas* which Appala Raju Sarma owed to me is repaid. Therefore, from this moment Sreepada is released from bondage." However, Sri Pynda Venkatappayya Sreshti wanted that the statement should be made by swearing on Goddess Gayatri as witness. As an unfortunate fellow I swore like that.

My boy! Shankar Bhatt! **Even if a small piece of copper is received from *avadhootas* and *siddha purushas*, as a token of their grace, the receiver would derive abundant wealth.** What a great fortunate one was that ascetic! He received from Sreepada, the new incarnation of Datta a copper vessel in a gracious way. I was an extremely unfortunate one. From that moment the spark of Goddess Lakshmi glowing internally in my body, mind and soul started diminishing. The sportive plays of Sreepada are unimaginable and unthinkable. Every word uttered in His presence would come true. When I had 32 copper vessels I lied that I was having only one. Sri Sreepada turned my lie into a truth. When I checked my shop after the departure of Sri Pynda Venkatappayya Sreshti and Sri Sreepada, I found only one copper vessel instead of 31. I showed false accounts that I should get ten *varahaas*. By this sportive play Sreepada removed some misgivings of Appala

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Raju Sarma. Dawn and dusk are very sacred times. Worship of fire in the *early morning sandhya*, and in the *evening sandhya* yields admirable results. In the early dawn all the energies of Sun God are ready to prevail. During dusk all the energies of Sun God retreat and join Him.

Then I said, "Sir! I heard before that by accepting donation the merit of *punya* would dwindle but, I heard only from you that non-acceptance of donation would result in sin. I could not understand this matter. Not only that. While telling that Sreepada is an incarnation of Sree Dattatreya, it is also told differently that He is an incarnation of Narasimha and Shiva. I do not understand how the nature of 'Anasuya' exists internally in Shiva. Kindly explain in detail.

Then Subbayya Sreshti said, "You are hungry. Sreevallabha often instructs His disciples to give good water for drinking, good food for eating to any one who comes to your house seeking food without considering the differences of race and caste. You take meals first. There is a water tank nearby. Please come after cleansing yourself. In the meanwhile I will bring two plantain leaves from the plantain trees seen yonder. Green cucumber with dal is the curry in the meals. It will be very tasty like sweet elixir."

I was astonished. There was nothing in the basket except the copper vessel. There were no food stuff, fruits or vegetable roots. Above all he was saying that preparation of cucumber dal would be available as a side dish in the meals. I thought that I would go to the tank and come back after washing my hands and feet without having regard for anything. Subbayya Sreshti went towards the plantain trees.

After washing myself I came back from the tank. Subbayya Sreshti brought two plantain leaves. He collected leaves from the nearby palm trees and made small cups from them. I was seeing this strange happening with wonder. He closed his eyes and meditated for a while. After that, he poured water into the two leafy cups from the copper vessel with him. Flow of water from that empty copper vessel was a wonder. From that vessel he served the curry. Then he served food. Both of us had that sumptuous and very tasty food as a *prasaad*. The copper vessel remained empty as before as we finished our meals.

The fruits of Worship of Lord Shiva during the evening *sandhya* (twilight time).

Sreepada an embodiment of all deities.

Saturn is a *karmakaara* (one who is responsible for the action). Among the planets Raahu and Ketu are shadow planets. Raahu gives results like Saturn. Ketu gives results like Mars. Saturn who is *karmakaara* is the son of sun – a witness of all *karmas*. Therefore, evening dusk of Saturday is very powerful. Chaturdhi, Trayodasi are strong *tithis* (lunar days) for Raahu. **Hence, an individual who worships Shiva during the great sacred time of *Sani-Trayodasi* during the evening *sandhya* would be freed completely from the results of all the heinous sins committed in previous lives.**

Sri Sreepada incarnated in the star Chitta presided over by planet Mars. Therefore, if Sreepada is worshipped during the time of the Chitta star all afflictions of planets would abate. Planet Mars is the cause for – wars, accidents, untimely deaths from weapons and missiles, leading a life with misery and indebtedness. 'Runa' (debt) means sin and 'aruna' means that which is sinless. **During the time of Chitta star or on Tuesday Sri Sreepada shines with crimson colour. He would remain actually in the form of 'Arunaachaleswara' on that day. Hence,**

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Worshipping Sreepada Sreevallabha particularly on that TUESDAY WITH CHITTA STAR is very very auspicious.

Pynda Venkatappayya Sreshti, Narasimha Varma and Baapanaarya used to participate in the worship of Shiva during Saturday evening. Appala Raja Sarma also used to observe very strict spiritual discipline on that day. 'Akhanda Lakshmi Sowbhagyavati' Sumati Maharani was meditating upon the great aspect of Anasuya which was indwelling in the form of Shiva. As result of these great penances the advent of Sreepada took place. Sri Sreepada wanted to teach His father silently that on account of the above circumstances it cannot be construed as a donation, of any amount received from Sri Pynda Venkatappayya Sreshti, Sri Narasimha Varma and Sri Baapanaarya. He wanted to make it clear that on the other hand, it was a great sin not to accept money from them. Shankar Bhatt! **Sri Sreepada is an embodiment of all deities. His nature is a magnificent one which transcends all the forms of deities. Those who saw, touched and conversed with Him are indeed fortunate.**

Subbayya Sreshti began to narrate, "The news that Sreepada redeemed His father from debt through this novel method, spread like wild fire in Pithikapuram. Sreepada was a lad of three years. Tears flowed from the eyes of Appalaraja Sarma incessantly. Sumati Maharani hugged her darling son to her bosom and remained for a very long time in a state of trance. Pynda Venkatappayya Sreshti, Narasimha Varma and Sri Baapanaarya came to the house of Raja Sarma. Sreepada stated that it is the duty of a son to free his father from indebtedness. I was also invited to visit the house of Sri Raja Sarma. I announced in the presence of all elders who assembled there that the debt of Sri Raja Sarma was fully cleared. Raja Sarma did not agree to that. Raja Sarma questioned how his debt was repaid when some ascetic came and purchased a copper vessel by paying ten *varahaas*. Then an interesting discussion took place.

Sri Baapanaarya questioned Sreepada, "Do you know that ascetic with matted hair?" Then Sri Sreepada replied, "Not only that ascetic. I know about all the ascetics."

The nature of Sreepada

Baapanaarya : - "You are a boy of three years. You are uttering words that are much beyond your age. Are you omniscient?"

Sreepada : - "You all are thinking that my age is three years but, I do not think so. My age is many lakhs of years. I was in existence prior to this creation. I would continue even after the *great pralaya* (final destruction of the world). I would be there during the activities of creation. Creation, sustenance and liquidation would not take place without Me. I observe all these as a witness.

Baapanaarya : - "Sreepadaa! Simply if a small child imagines that he is in moon, it does not mean that he actually is in moon. One must have direct experience. Omniscience, omnipotence and Omnipresence are the attributes of Lord of the Universe only."

Sreepada : - "I am the primordial nature that steadily exists at all times and at all places. My existence reveals itself in accordance with those particular requirements. It does not imply that I am not in existence at a particular place merely because I did not reveal Myself. I stay in the *annamaya, praanamaya, manomaya, vigyanamaya and aanandamaya kosas* (sheaths of food, life, mind, wisdom and bliss in the body). They carry on their functions only because of My presence. If I give you an experience that I dwell in a particular sheath, you will feel that I am in that *kosa* (sheath). However, it does not mean that I do not reside

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in those *kosas* simply because I do not give you an experience there. I pervade at all times and at all places. All kinds of knowledge and wisdom are at My foot-rest. All this creation formed at the mere will of Mine. What is there to wonder if I am omnipotent?"

Appalaraja Sarma : - "My dear! You are an enigma for us since your childhood. You are repeatedly saying that You are Lord Datta. You are also declaring again and again that You would come in another incarnation under the name Nrusimha Saraswati. People are like crows. They are commenting in various ways terming your actions as – histrionics, mentally imbalanced idiocy and guileful tricks. We are Brahmins. It is better that we observe the righteous acts prescribed for us. Going beyond that, if we proclaim that we are incarnations and divine personages it would be considered as rank arrogance."

Sreepada : - "Father! I do not deny what you say. I must speak truth only, is it not? When the matter of My milk debt came up, I felt entertained. If I aver that I am not Lord Datta, at the time the five elements testified, am I not guilty of speaking untruth? If one on seeing sun shining in the sky tells that he is not sun, will sun become someone else? Truth is conditioned by space and time. The brahmins of Pithikapuram are experiencing human nature feeling that, they are living bodies and individuals. In the same manner I am reminding you again and again that I am Datta having the nature of omniscience, omnipresence and omnipotence. Aeons may pass on. Many worlds may undergo creation, sustenance and annihilation, but how is it that, I am who is Datta Himself cannot be Datta?"

Baapanaarya : - "Sreepadaa! After the departure of the ascetic only one copper vessel remained instead of 31. Have you played any trick and caused them to disappear?"

Sreepada : - "**Everything will happen due to some cause cropping up from time and fate. There is no possibility for any action to take place without a cause.** This is a law in nature which cannot be violated. This Subbayya Sreshti was a priest of Datta in a forest region during his previous life. People rarely visit Datta in the forest regions. His lust for women took a mad turn. This person who became infatuated with the desire for women wanted to sell away the big copper statue of Datta worshipped by his ancestors from ancient times. He gave the money received from the same to his concubine. He told people that thieves stole the Datta image. The ascetic who came here was a goldsmith entangled in worldly affairs. In his previous birth as a goldsmith out of greed for money he melted the statue of Datta. He is born in this life as a very poor man. As the priest serve the image of Datta for many years, he is born in this life in a wealthy family on account of that merit. The statue of Datta which was melted in their previous lives, was made into 32 copper vessels and sold out. The goldsmith was worshipping Lord Narasimha. He made these copper vessels in the presence of Lord Narasimha. Therefore, on account of the will of God, the essential attributes of 32 incarnations of Lord Narasimha entered into the copper vessels.

The goldsmith who had knowledge of his previous birth worshipped Me with undivided devotion. He prayed sincerely for the removal of his poverty. I appeared in his dream and asked him to come over to Pithikapuram. I asked him to receive a copper vessel from My hands and for that he should pay ten *varahaas* to Sreshti and thereby free Me from My bondage. He did like that and became fortunate. I blessed that his financial problems may be solved in an unimaginable manner. He was moving in the guise of an ascetic to avoid trouble from those who lent him money. Thus, it must be clear that I know everything about that ascetic!

This Subbayya Sreshti wanted to collect irregularly ten *varahaas* from our family. I arranged ten *varahaas* to him but to compensate it I withdrew all the *punya* earned by him in his earlier life. "You! Subbayya Sreshti! I know your amorous affairs with Chintamani and

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all your vulgar and indecent acts. Your story will remain as a comedy in human history. You will live selling eatables carrying in a small wooden basket. You sell them to small children like Me. My parents arranged meals to the relatives with the money received from you. I know better than you about the 'bania calculations'. The money given by you was sufficient just to cook food, dal and cucumber. The hard earned money of My father was enough to procure other materials. When you meet with a miserable state when you cannot get even food, only water, rice dal and cucumber would be supplied from the copper vessel with you. Only that much food and stuffs sufficient for you to eat and to serve any other would be available." Sreepada spoke very strongly.

The countenance of Sri Sreepada was formidable with divine brilliance. His eyes looked like two globes of fire. Then He said again, "You Subbayya Sreshti! A buffalo would come to the southern gate of your house this night. That is a message sent by Yamadharmaraja that your death is very near. But I am showing you mercy. You feed that buffalo with rice, dal and cucumber cooked with your own hands. That buffalo has only that wish. After eating, the buffalo would die instead of you. From that moment you would receive intimation after intimation that you are becoming terribly impoverished. You take the basket and follow My instructions. When you come across a situation where you do not get even rice, this copper vessel helps you. I show you mercy." Sreepada spoke with stern voice.

Then Pynda Venkatappayya Sreshti was frightened on seeing angry Sreepada. Then Sreepada said, "Grandfather! Are you afraid? (It is a custom to call an elderly person as grandfather in Andhra region). I am actually Narasimha Murthy! Let there be no doubt. My nature is that of Sreepada and Sreevallabha. You are thinking that I will curse the vysya caste. You are agitated that I will curse all vysyas to become poor just as Mother Vasavi cursed all Her caste vysyas to have less beauty? Don't fear! **God has no difference of caste and kind. In the same way a devotee has no difference of caste and race.** My relationship with aarya vysyas is very old. Is not Baapanaarya, Laabhada Maharshi of oldages! I am granting you a boon. Even when the lineage of Laabhada Maharshi in vysyas gets extinct, I am blessing the family of Baapanaarya till the end of kali yuga. I am giving a different kind of basket. The basket is full of Datta sweet-meats. Even when you give those liberally, the stock of sweets will not diminish. This will not be visible to the naked eye. **As II the 32 attributes of Narasimha are in Me only, Mine is the 33rd incarnation. Therefore, during the 33rd generation of your family, during the 33rd generation of Sri Baapanaarya's family and during the 33rd generation of Sri Vaatschavai Narasimha's family, My Paadukas would be installed exactly at the place of My birth in the house of Sri Baapanaarya, where I was born.** This is My assurance to the families of Vaatschavai, Malladi and Sri Pynda Venkatappayya Sreshti! If anybody of your families adore the divine magnificent form of Sreepada Sreevallabha in any method of the traditional nine-fold devotion, the dogs of Datta would stand as sentinels to them in an invisible form. Vedas, puraanas, Upanishads etc. in invisible forms and as invisible hounds constantly protect them."

Then Pynda Venkatappayya Sreshti hugged Sri Sreepada to his bosom. Tears of joy were showering from their eyes. Sri Baapanaarya was dumb founded. Mother Sumati fell into doubt whether it was a dream or a divine illusion? Appalaraja Sarma's mind became mute. The two brothers of Sreepada were looking at Sreepada with awe. They were thinking whether He was their brother or Lord Datta? They wondered at the strange event. There was no limit to my stupidity, habit of ridiculing others. So I said, "Sreepadaa! Those propelling powers became wives when they assumed human form. What else was it if it was not infatuation for women? It was a divine play in the case of incarnations, but in our case it is infatuation for women? What a partiality?"

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Sreepada spoke thus, "Sree Krishna had eight wives, and sixteen thousand gopikas. Still He was a regular bachelor. He is not a womanizer as you think. It was not at all bodily relationship. They were all wives in the relationship of soul. The soul that was supported was wife and the soul that supporting it was husband. What was there more than that? When Devendra was cursed to take human form, Sachi Devi was born as Draupadi. Devendra assumed five forms and was born as five Pandavas. Even though Draupadi was having five husbands she enjoyed conjugal comfort only with Arjuna! *Dharma* is different and *nicety of dharma* is entirely different. Mother Kunti had no habit of going back on her word. Draupadi chose Arjuna only! Only Arjuna hit the fish in the contest. A virtuous wife should have six attributes. Her figure should resemble Lakshmi. Draupadi was having abundant graciousness. She must have the patience of mother-earth. Sahadeva knew all the events that were to take place in the future. He knew that the battle between Kauravas and Pandavas had to be fought but, before that great event many incidents had to occur. There were sorrowful incidents also among them. He was extremely vexed whenever he thought about them. Therefore, Draupadi was conducting herself with lot of patience when dealing with Sahadeva. Bheema was a glutton. As he was consuming enormous quantities of food he became very much indolent. Therefore, he was lazy even to do own work. So Draupadi was behaving like a servant in her conduct with Bheema. Dharmaraja was eldest among the Pandavas. Many political problems used to trouble his mind. So Draupadi was acting like a minister and was offering good advice. Nakula was an expert swordsman who was fighting with utmost speed. He was wielding the sword between two rain drops with such dexterity that it did not get wet inspite of the rain. Because of the strenuous practice connected with keen skill in martial arts he was becoming extremely hungry. Draupadi used to prepare tasty food items and serve them to him. The preparations were giving satisfaction to his mind and were suited for his practice of battle craft. Just as a mother would understand the preferences of her child and serve eatable victuals without his asking, Draupadi used to deal with Nakula. She was keeping Arjuna happy in providing conjugal bliss. In that she was excelling Rambha in the art of sexual pleasure. Though she was having five husbands she gave the comfort of bed only to Arjuna without breaking *dharma*.

Subbayya Sreshti! Your concubine Chintamani did not give sexual pleasure only to you. Bilwamangala and many others enjoyed her body. When you visit Paanakaala Narasimha Swamy in Mangalagiri of Guntur region you will come across Chintamani and Bilwamangala there due to causes of time and fate. You will bring them to Pithikapuram. Then I will preach you all about righteousness.

Then Sri Narasimha Varma took Sreepada into his lap. Sreepada said to Sri Varma, "Grand Paapaa! Tomorrow we will go in your horse carriage and visit our farm lands. Mother-earth there was praying to me eagerly from many days, "Lord Sreepadaa! Will you not make me holy with the touch of Your feet? You are having title as *aarthatraana-paraayana* (saviour of suffering humanity). Is it not?" Then Sri Varma said, "My child! Sreepadaa! I have a small request. We are having our lands near Sri Pithikapuram. I want to form a village there and have the fields cultivated by those villagers. I want to give those lands to those villagers for a lower rate of lease. My opinion is to appoint you as the *karanam* (village officer) to supervise the affairs of that estate. We are not having the post of *karanam* of Aiyanaavilli now. Is it not!" Sreepada laughingly said, "Grandfather! You thought about your zamindaari, but you did not think about My Zamindaari. This is not acceptable to Me. First you will ask Me to work as that village official. In such a case the history will record only that Ghandikota Sreepada Sreevallabha Raja Sarma was a mere *karanam* of a particular village, but, My officialdom will extend over the whole universe. I got my own accounts. Everyday crores of heaps of *punya*, diamonds, and ornaments are expended. The purpose of My incarnation is to move the kundalini of the universe. Villages, towns, and holy places also have kundalinis in the same way as individuals. This is a secret

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of yoga which can be understood only by those who knew the Saandra Sindhu Veda. The kundalini of Pithikapura can be shaken only in the 33rd generation of Baapanaarya, Pynda Venkatappayya Sreshti and Vatsavaayi families. Why hurry now? You make the best use of every moment of this great sacred opportunity that is fortunately available to you." My dear Shankar Bhatt! Sri Narasimha Varma tried to keep Sri Sreepada in Pithikapuram permanently in this way.

The glory of Sreepada

Ignorance of a high degree was in me. As Sreepada declared that He was verily Sree Krishna Himself, I questioned out of ignorance in a jeering tone, "Sreepadaa! You are saying that you are Krishna. Then are you having eight wives and sixteen thousand gopikas in this incarnation also?" Then Sreepada said with a smile, "My eight-fold nature represent eight wives. My incarnation is one with sixteen comprehensive potencies. Every minute powerful vibrations emanate in all ten directions from this divine supreme soul called Sreepada Sreevallabha incarnation from my body and mind. In this manner each minute for each potency from body, mind and *aatma* natures $10 \times 10 \times 10 = 1000$ vibrations get released. Like this from sixteen potencies 16,000 pulsations emanate. All these are my sixteen thousand gopikas! In the previous incarnation all of them took human form. In this incarnation they remain formless but dynamic and vibrating.

There is nothing wrong even if My various forms of divinity are worshipped. It amounts to worshipping Me. One can adore My Shiva Form, Vishnu Form or Brahma Form. Likewise one can worship the different forms of God within Me. On the evolution of life several kinds of spiritual practices, the different stages of progress by spiritual seekers, causes of time and action show influence." Sreepada explained thus.

Narasimha Varma had a vision of 32 forms of Nrusimha. They were: 1)Kundapaada Narasimha Moorthy, 2) Kopa Narasimha Moorthy, 3) Divya Narasimha Moorthy, 4) Brahmaanda Narasimha Moorthy, 5) Samudra Narasimha Moorthy, 6) Viswaroopa Narasimha Moorthy, 7) Veera Narasimha Moorthy, 8) Kroora Narasimha Moorthy, 9) Bheebhatsa Narasimha Moorthy, 10) Roudra Narasimha Moorthy, 11) Dhoomra Narasimha Moorthy, 12) Vaani Narasimha Moorthy, 13) Vyaaghra Narasimha Moorthy, 14) Bidala Narasimha Moorthy, 15) Bheema Narasimha Moorthy, 16) Paataala Narasimha Moorthy, 17) Akasha Narasimha Moorthy, 18) Vakra Narasimha Moorthy, 19) Chakra Narasimha Moorthy, 20) Sankha Narasimha Moorthy, 21) Sattwa Narasimha Moorthy, 22) Adbhutha Narasimha Moorthy, 23) Vega Narasimha Moorthy, 24) Vidarana Narasimha Moorthy, 25) Yogananda Narasimha Moorthy, 26) Lakshmi Narasimha Moorthy, 27) Bhadra Narasimha Moorthy, 28) Raja Narasimha Moorthy, 29) Vallabha Narasimha Moorthy.

Later he saw Sreepada Sreevallabha as **30th** Narasimha Moorthy, Incarnation of Sree Nrusimha Saraswati as **31st** Narasimha Moorthy and Swamy Samartha living in Sri Prajnapura as **32nd** Narasimha Moorthy.

The story of Srinivasa

My dear one! Tomorrow is a very sacred day. It is the month of Kanya and the star is Sravanam. **On Monday during Dwadasi in Siddha Yoga Sri Venkateswara emerged as an adorable form. In the year Vilambi, during Vaisaakha Suddha Sapthami He obtained monetary assistance from Kubera and executed a loan instrument. Sri Padmavathi Devi was born in Mrugasira star and Srinivasa was born in Sravana star. The marriage of Sreenivasa took place in the month of Vaisaakha on Suddha Dasami day in Uttara Phalguni star.** Lord Sreenivasa also incarnated in the lineage of

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Bharadwaja. Akasa Maharaj was born to a snake nymph to Sudhanwa of the Pandava family. Thondaman was his brother. Vasudhanu was also a son of Akasa Raj. On the advice of Agasthya sage, Lord Sreenivasa divided the Kingdom equally to Vasudhanu and Thondaman.

Subbayya Sreshti said to Shankar Bhatt, "Today you take rest. We will chant the divine name of Sreepada Sreevallabha all throughout the night. Tomorrow is a very sacred day according to the science of astrology. I will narrate the extremely amazing sportive plays of Sreepada tomorrow. I will explain how Chintamani, and Bilwa Mangala were brought to Pithikapuram; how Sree Guru showed them mercy; how a village was built as a mark of the strange plays exhibited by Sreepada, in the fields of Sri Narasimha Varma; how that village became famous by the name Chitrada: I will also explain in detail about the strange and peculiar things to happen in future times; and about the sportive plays of Sreepada before His final incarnation as Kalki." Having said that he took me to a cottage nearby. There were two mats made of leaves of date tree. Four dogs of high breed were standing guard to the cottage.

The fruits of meditation of Sreepada

The divine plays of Sreepada are not accomplished by others. They are appealing to the heart in a very happy manner. By simply remembering Him, heaps of sins amassed from many births will be burnt to ashes.

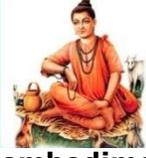


Victory Victory unto Sri Sreepada Sreevallabha!

Chapter – 11

The episode of Subbayya Sreshti, Chintamani and Bilwa Mangala

Worship of Datta results in adoration of all deities. Birth of Sreepada – An extraordinary lustrous phenomenon



Next day Sri Subbayya Sreshti narrated like this, “**Lord Sree Datta is an embodiment of all deities. By worshipping Datta one can obtain the results of worshipping all deities. Sree Datta is inside all deities.** Mother Sumati used to worship Parama Shiva in the essential nature of Anasuya during the time of *Sani-pradosha*. Therefore, the intrinsic aspects of Shiva in Lord Datta reflected in the real nature of Anasuya. They took birth as Sreepada in the womb of mother Sumati who was on an equal plane as mother Anasuya. It was a wonderful yogic exercise. **Sreepada was not born out of the physical union of parents. Yogic lights emerged from the eyes of Appalaraja Sarma and mother Sumati who were in deep meditation. These lights combined and stayed in the womb of mother Sumati.** After completion of nine months a brilliant form of light was delivered by mother Sumati. By nature Sreepada was a personification of light. He was exhibiting some strange powers from His third year. After Sreepada three sisters Sri Vidyadhari, Radha and Surekha were born. On the day Sri Vidyadhari was born a great scholar Mallaadi Ramakrishna Avadhani who was a distant relative of Sri Baapanaarya came to their house. He had a son by name Chandrasekhar. Mahalakshmi was born in the house-hold of Gandikota family. All the relations unanimously opined that it would be better if she becomes the daughter-in-law of Malladi family. Sreepada also said that it would be better if His sister Sri Vidyadhari was given in marriage to Chandrasekhar. Intentions of Sri Sreepada are accomplished automatically. His resolve is as firm and strong as a hard diamond. In consonance with His words, the marriage of Sri Vidyadhari and Chandra Sekhara Avadhani was celebrated on a grand scale in Pithikapuram afterwards. Another sister Radha was given in marriage to Sri Viswanadha Muralikrishna Avadhani of Vijayawada and the third sister Surekha was married to Sri Tadepalli Dattatreya Avadhani of Mangalagiri.

My dear Shankar Bhatt! The sportive actions of Sri Sreepada are unimaginable. There is a village called Tatankapur (Tanuku) in Godavari region. There is a very pious family in that village which performed many great sacrifices like Vajapeya and Poundarika sacrifices. The name of that family is Vajapeyajula. There are close connections between Malladi family of Pithikapuram and the Vajapeyajula family of Tanuku. However, the family of Vajapeyajula has faith in the theory of ‘Idam Brahmyam, Idam Kshatram’ (both brahmanic culture and valour of Kshatriyas). They belong to the lineage of Parasara comprising of three sages Vasistha, Sakthi and Parasara. They follow rig veda. Mallaadi family follows yajur veda. In the state of Karnataka there were no suitable teachers to teach rig veda to youngsters studying it. In that connection when invited Sri Vajapeyajula Maayanaacharyulu from Tanuku migrated to Hoyasaala in Karnataka Desa. From then they were called Hoyasaala Brahmins. They adopted the professions of brahmins and kshatriyas with equal ease. They underwent many difficulties to save *sanaatana dharma*. Maayanaacharyulu had two sons. One was Maadhavaacharya and the other was Saayanaachaarya. Both of them were scholars of very high calibre! Sri Saayanaachaarya wrote commentaries on vedas. Sri Maadhavaacharya undertook intense penance for the grace of Sree Lakshmi. When Sree Mahalakshmi appeared he requested for the grant of extraordinary grace of Sree Lakshmi. Then Sree Devi told him, “My dear child! It is not possible for you in this present birth.” He immediately announced, “Mother! I am taking to

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renunciation. Then it is a second birth for me. Is it not!" Sree Devi bestowed him with abundant grace. With his touch any baser metal used to turn into gold. He is Sri Vidyanarya Maharshi. Sreepada blessed him. He is the one who will be born in the third generation of the lineage of ascetics as Sri Krishna Saraswati. When Sreepada incarnates as Nrusimha Saraswati in future, Sri Krishna Saraswati will be His Guru for initiating Him into the ascetic order. As his desire for enjoyment did not abate he would be born in the future centuries in the family of Saayanaachaarya with the name of Govinda Dikshitulu. He would become the Chief Minister to the rulers of Tanjore and will be praised by all people as Raajarshi (a saint king). All this was a forecast about the future. This is the course of destiny decided personally by Sreepada. His resolve will always become true. Therefore, this forecast about the future will certainly take place.

When many deities are worshipped the life force of Lord Datta would reflect in those deities. It will transform into a new consciousness and fulfill the desires of spiritual seekers. If Lord Datta is worshipped, He decides to what extent a particular task is to be performed by the potency of any particular deity and protects the devotee. The devotee is protected as an eye-lid that protects the eye. Dhruva undertook a rigorous penance. Sree Maha Vishnu granted him His boundless and infinite paternal affection. Lord Sree Datta is a supreme phenomenon. He is the base and beyond both of form and formless natures. That is the ultimate real nature. That is the primordial nature and that is an essential nature which has no beginning or end. The true nature of Datta can be realized only through experience but, it is utterly futile to contemplate about it with logical intellect. The secret of the incarnation of Sreepada Sreevallabha is it's all round competence to get a thing done, or not done or done in a different way.

The essential nature of Sreepada

Sri Sreepada who announced that He was Him-self Dattatreya was worshipping Kaalagnishamana Datta in His house. Baapanaarya, who was worried about this matter, once asked Sri Sreepada "My boy! Sreepadaa! Are you Datta! Or a worshipper of Datta?" Then He replied, "I am becoming Datta when I say I am Datta. When I say I am a worshipper of Datta I am becoming a worshipper of Datta. When I aver I am Sreepada Sreevallabha I am becoming Sreepada Sreevallabha. Whatever I wish it will happen. I am becoming that one in the way I am thinking. This is My nature."

All this was very confusing to the grandfather. Then Sreepada said, "Grandfather! Both of us are one! In the ensuing birth I am going to incarnate with a body which closely resembles you. You have a very strong desire to enter the ascetic order. It is not My resolve that you should be a monk in this life or in the next life. I want to incarnate with a body exactly resembling you in all respects and destroy all you 'Karmic' shackles and influences. Saying so, He touched the centre point of eye brows of grand-father gently. That is the place of focal consciousness. He saw for some seconds Babajee who was in a state of undisturbed trance of penance in Himalayas. After sometime he saw him taking bath in the confluence of Triveni in the great pilgrimage centre Prayaaga. He saw the form of Sreepada afterwards. That image merged with the Self-existent Datta in the Kukkuteswara temple. An *Avadhoota* came out of it. He saw that his daughter 'Akhand Lakshmi Sowbhagyavati' Sumati Maharani was giving alms to that *Avadhoota*. He again saw that the *Avadhoota* took the shape of Sreepada Sreevallabha and was lying in the lap of Sumati Maharani. Again he witnessed that the new youth came out of her lap and changed into a youth of 16 years. That new youth saw him with profound looks and took a form exactly resembling him. However, that person was appearing like an ascetic. He was walking majestically with His disciples after taking bath in the confluence of two sacred rivers. That ascetic glanced

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towards him and spoke, "Oh! You appear to be discussing yourself as to who I am? I am called Nrusimha Saraswati. This is Gandharvapura. Within minutes after speaking these words He threw His upper garment into the river. He sat on it and reached SreeSaila. Great people, great yogis in Kadalivana prostrated before Him. All of them prayed, "Maha Prabhoo! We are all doing penance for so many hundreds of years for your advent. Kindly make us blessed." After undertaking penance for many years He appeared as an aged person with only loin cloth. Sending His extremely sharp looks towards Sri Baapanaarya He said that He is called Swamy Samartha. After sometime He relinquished the body. He transferred His life-force to a banyan tree and merged His divine soul in the Mallikarjuna Shiva Linga at Sreeshaila. From that highly powerful Shiva Linga a profound thundering voice was thus heard, "Baapanaaryaa! You are indeed fortunate! I am unobtainable, imperceptible to speech and mind, infinite, total embodiment of wisdom and without beginning or end. By your power of *kriya yoga* you have brought Me from the solar region through *shaktipaata* and attracted into this Jyotir Linga. Eighteen thousand Celestials always worship Me in the form of this Jyotir Linga. Those holy Celestials assist the people who adore this Jyotir Linga in their material and spiritual progress. A personification of the Trinity I am blessing you with My forms of Sreepada Sreevallabha, Narasimha Saraswati and Swamy Samartha."

My child! Shankar Bhatt! The sportive plays of Sree Guru are unimaginable. After sometime Sri Baapanaarya became his normal self. He saw facing him Sreepada, a boy aged three years with an innocent face smiling sweetly. This strange experience gave him heavenly sweetness. He hugged Sreepada to his breast. For sometime he was in a state of divine ecstasy. He returned to a normal state from that supernatural experience and started the fire ritual. The way in which he performed the fire ritual looked amazing. Generally fire is generated by using sticks of an *audumbara tree* and Jammi tree but, Sri Baapanaarya chants *vedic mantras* after placing the holy *samidhas* (twigs used during sacrifices) in the fire altar. Immediately fire was generated and flames shot up. Sri Appalaraja Sarma also did like that. Worship of fire was there in their family. They got down into the burning altar of fire and offered oblations. They used to do this on special sacred days. There was no harm for their body or clothes in this kind of fire worship. This is a wonder of wonders.

Sri Sreepada's capacity to make things happen or not happen

On that day during the fire ordeal, fire did not generate in spite of Sri Baapanaarya chanting *vedic mantras* many times. Seeing the difficult condition of His grandfather Sreepada was smiling sportively. Grandfather was sweating profusely. Then Sreepada turned towards the fire oven and said, "You! Agnidevaa! I am commanding you. Don't create obstruction to the divine work of grandfather." Immediately fire ignited and flames were rising. Sri Sreepada took some water from the water pot of His grandfather and poured it into the fire. Instead of getting extinguished the fire began to burn very brightly. Seeing this, grandfather was much more wonder struck. Sreepada averred like this, "Grandfather! For this incarnation of Mine yourself, Pynda Venkatappayya Sreshti, and Narasimha Varma are responsible. Therefore, when you or My father receive any monetary or non-monetary assistance from Pynda Venkatappayya Sreshti, or Narasimha Varma, it cannot be counted as a donation. Non-acceptance of such an offer also amounts to an offence against God. Such an assistance has to be regarded as grace of the Almighty. My mother Sumati Maharani who gave Me birth has to be considered as a female child not only of Malladi family, but also of Sri Pynda Venkatappayya Sreshti and Sri Vatsavaayi families. This is My edict." When Sri Sreepada was declaring like this Appalaraja Sarma and Sumati Maharani were there only. By chance Pynda Venkatappayya Sreshti and Narasimha Varma were also there. Sreepada said, "***Without My Will even a great hermit like Sri Baapanaarya cannot generate fire. Fire God will show His power when My father***

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also gets into the fire place. If there were to be a change in My intention, Pynda Venkatappayya Sreshti turns into a very poor person. Narasimha Varma who is the owner of many acres of land becomes shelterless. All of you remain in your positions following My intention only. I can make a beggar as a king and I can change a king into a beggar also. I will grant whatever a devotee dependant on Me requests. However, I will examine before granting, whether that devotee can retain so much superior power and whether he will use his capacity and power for the welfare of the world or not. Whenever I find it necessary, I will turn soil into sky and sky into soil also. In kruta yuga when Baapanaarya was living as Labhada Maharshi, he had a disciple named Mangala Maharshi. When Mangala Maharshi was cutting sacred grass his hand was wounded. Blood flowed. That blood coagulated and turned into fragrant holy ash. He was proud in his mind that he achieved such a great accomplishment. Then Parama Shiva appeared and moved His hand playfully. Great quantity of holy ash showered as if mountain boulders from Himalayas were falling apart. Param Shiva said, "In tretaa yuga Bharadwaja will perform 'Saavitru Kathaka Chayana' in Pithikapuram. I showed you a fraction of the holy ash that accumulates in that great sacrifice." Then the pride of Mangala maharshi was removed. All the listeners were dumb founded and were hearing all that Sreepada was saying. Sreepada said, **"As a result of the punya earned in many births, one steps into this 'Pithikapuram agraharam'. It is of unspeakable significance that you are with Me during the period of My incarnation. To experience My power, First – you must become a rigorous spiritual seeker. Then only you will experience My power, compassion, affection, protection and redemption from sin. My Paadukas will be installed in the house of Sri Baapanaarya which is My birth place. I will drink milk in the morning in Pithikapuram in the lap of My mother Sumati. In the afternoon mother Sumati will feed me with little lumps of food. During night time I eat halwa (sweet preparation with wheat flour) from the lap of Mother Sumati. I will remain in Gandharvapura in the form of Nrusimha Saraswati just as I am in Pithikapuram. I will seek Bhiksha in Gandharvapura exactly during midday. These will be clearly seen by those who have the sight of internal eye.**

Great personages, great yogis and people of all countries come to My *darbaar* to have My *darshan*, like rows of ants. They dance in ecstasy, chanting "Datta Digambaraa! Sreepada Vallabha Digambaraa! Nrusimha Saraswati Datta Digambaraa!" The moment I give permission all due tasks will be done at once. A great 'Samsthan' will be formed in My name. As My influence enhance, it will become difficult to purchase even a small patch of land as small as the foot of a cow. If necessary, I throw the people whom I consider as My own, in Pithikapuram by dragging them with their hair. Without My Will one cannot come to My Samsthan in Pithikapuram, however rich he might be or however great yogi he might be. This is confirmed and true. Be happy by realising My real nature. This time will not come again. All powers of deities that are in the knowledge of man, are within Me. If anyone gives *dakshina* to Me, I will multiply it hundred-fold and grant him when the time comes. Money has to be earned without violating *dharma*. Desires can be satisfied without violating *dharma*. By doing righteous acts *moha* is destroyed. After *moha* is destroyed liberation is achieved."

"My boy! Shankar Bhatt! Do you hear the nectar like words of Sreepada? After this sacred teaching Narasimha Varma took Sri Sreepada in his horse carriage the next day to see his fields. He had many acres of agricultural lands. Many varieties of crops were grown in those fields but, cucumber plants were rarely flowering. After flowering the tender vegetable was drying up. Even if the tender vegetables became big they were bitter and not fit for cooking. Narasimha Varma submitted this matter to Sri Sreepada. Sri Sreepada

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became placid faced and said, "All the members of our house hold like cucumber curry made with dal. As the people in My house like it, I too like it! Nevertheless an aspirant of Datta undertook penance in this land in old times. This holy earth is yearning for the touch of My feet as I am verily Datta Himself. It is expressing its eagerness to you in its language in this manner. When this earth receives My touch there will be change in the nature of this mother-earth. Then this mother will give us very tasty cucumbers. Grandfather! You send the cucumbers grown here to our house without any fear. I will eat that preparation of curry along with the members of that household." My child! Shankar Bhatt! Wonder of wonders! From that day onwards there was an abundant crop of cucumbers in that field. They also had a very good taste.

Sri Sreepada got down from the horse carriage along with Narasimha Varma and roamed in the fields for sometime. In the meanwhile some tribal young men and women came there. All of them prostrated before Sreepada. At that time a divine illuminating halo formed around the divine countenance of Sreepada. Sreepada said, "Grandfather! All these tribals belong to My incarnation of Narasimha. These people regard Mahalakshmi as their sister and worship Her. You are a devotee of Narasimha swamy. If you take their help you may obtain the *darshan* of Lord Narasimha."

Narasimha Varma thought that Sri Sreepada spoke like that playfully to tease him. He said like that, "You chenchu people (forest tribals)! Have you seen Nrusimha Deva? Can you tell about His whereabouts?" For that they replied, "What is so great about it! A mad person with a lion's head and human body is roaming in these forests. He is infatuated with our sister Chenchulakshmi. Our girl also likes Him. We married them both. If you want we will bring Chenchulakshmi and Nrusimha also and place them before you."

After speaking like this those chenchu youths ran away quickly. Narasimha Varma was seeing all this with wonder. Then he observed that a young man and a young woman were coming across their fields. Fortunately I was also going that way. Sri Sreepada beckoned me to come near Him. When I approached Him, Sreepada told me, "Subbayya Sreshtee! Whom do you think are those people coming from a distance? They are Bilwamangala and Chintamani. Collect some tree twigs. We will make fire with them. We can see the farce."

Myself and Narasimha started perspiring profusely. Those visitors were Bilwamangala and Chintamani. There was no doubt. They visited Sree Krishna in the pilgrim centre Guruvayur. Fortunately they visited afterwards a great Yogini Kurooramma. She blessed them involuntarily that they get the *darshan* of Sreepada Sreevallabha. Under the influence of her blessing the seeds of devotion and detachment sprouted in them. They visited Sree Nrusimha in Mangalagiri and from there they were coming to Pithikapuram to have the darshan of Sri Sreepada. On account of the efficacy of the blessing of that centenarian great lady who was a great *yogini* they obtained the *darshan* of Sri Sreepada here itself! This was a wonderful matter. Both of them prayed in Mangalagiri thus, "If the blessing of great Yogini Kurooramma were to fructify and we receive the *darshan* of Sri Sreepada who is not different from Datta, we request for your physical darshan as Sree Nrusimha Deva."

When the fire of broken twigs was raging Bilwamangala and Chintamani felt immense agony as if their bodies were put on funeral pyre. After some time some black shapes closely resembling them came out of their bodies and fell into the flames bitterly crying. They were completely burnt. When the two black images were burnt down Bilwamangala and Chintamani regained their consciousness. By that time the forest tribals came there with their sister Chenchulakshmi. They tied tightly the hands of Nrusimha Deva and produced Him before Sreepada.

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Such wonderful and strange things did not take place in any yuga. In the programme of Sreepada's incarnation miracles and sportive plays were countless and unimaginable. Sreepada questioned like this, "Are you Nrusimha of bygone aeons? Is this Chenchulakshmi your wife? Are you the one who killed Hiranyakasipu and protected Prahlada? For that Sree Nrusimha Deva replied in the affirmative twice. Chenchulakshmi and Nrusimha Deva merged in the body of Sri Sreepada in the form of brilliant light. Chintamani transformed as a great yogini. Chenchus disappeared. Bilwamangala became a great devotee and came to be known as Bilwamangala Maharshi. **Sreepada announced that in the lands of Sri Narasimha Varma where all these strange and weird incidents happened, a village by name 'Chitrawada' would come about. Sreepada is satya samkalpa and siddha samkalpa.**



Victory Victory unto Sri Sreepada Sreevallabha!

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Chapter – 12

Story of Kula Sekhara



As Subbayya Sreshti explained many new things in a lucid manner, I found that I am getting confidence as I started understanding them. Subbayya Sreshti began to narrate in this manner, "Sri Sreepada Sreevallabha is actually Sri Venkateswara Swamy Himself! At the end of kali yuga Sreepada Sreevallabha comes in the incarnation Kalki. Generally brahmins say that kali yuga runs for 4,32,000 years but according to Sandra Sindhu Veda after a lapse of 5,000 years in kali yuga a common deluge takes place and satya yuga will be established." There was no end to my astonishment. What Sreshti was saying ran quite contrary to what I heard from the brahmins.

The relationship between breath and longevity

"My child! Shankar Bhatt! In the kali yuga the sub-period of Kali ends after 5000 years. Afterwards for some time a junction of admixture of two yugas continues. Then in kali yuga the sub-period of satya yuga starts. Even though the total length of kali yuga is 4,32,000 years, there are sub-periods, subtle periods and other fractional periods in it. This is well understood by those who know *yoga saastra*. **Suppose God Brahma decided 120 years as the life-span of a certain individual. It does not mean that he will physically live for 120 years. It only means that he is given a period equal to the span of time during which one can inhale and exhale air in a normal state in 120 years.** People with unstable mind, angry people, those who run quickly, those who live daily with sorrow, those with bad tendencies spend their life breaths in a short time. The giant tortoise which takes less number of breaths live for 300 years. The monkey which is having an exceedingly unstable nature dies in a short period. For taking inhalation and exhalation the structure of the anatomy must be in a correct position. **Yogis inhale air, retain it and circulate it inside the organs of the body. By this many breaths are saved and they live for a long period.** The live cells in the body of man are undergoing evolutionary process."

The result of devoted reading of Sreepada Charitaamrutam

The parts of the body of this day are not the same as they were ten years ago. New life cells are generated in place of old life cells. In the same way the life force is undergoing many changes. Life giving new life force would be generated, when ill old life force is destroyed. In the same way mental power also undergoes many changes. Old ideas change; destroyed; and new ideas crop up. The mental mass that is newly born has the capacity to attract divine power and divine grace. Through this, mind is purified, life force is purified and by this body is also purified. **Books like 'Sreepada Sreevallabha Charitaamrutam' are actually embodiments of the Almighty. Forces of siddha and yoga internally exist in every letter of Sreepada Sreevallabha Charitaamrutam. If such a book is read mentally or vocally or by the coordination of mind and voice; the divine mental consciousness of Sri Sreepada would be attracted towards that direction. All vibrations related to the physical, vital, mental illnesses, troubles and difficulties of the devotees, who make a devoted study of this book, reach the mental consciousness of Sri Sreepada. There they will get purified and return to the aspirant, with vibrations filled with grace of the divine. Under such circumstances an aspirant derives comforts of this and the other world.**

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The result of offering food to good people

After a devoted reading of the book food should be offered to at least 11 good people, or an amount equivalent to that expenditure involved should be arranged for utilisation in Datta kshetras. Then only the complete fruits of *paaraayana* (devoted reading) will be obtained. **The devotee would get longevity by offering food to good people. It means, that much quantity of food sufficient for some more years for him, is generated in the imperceptible manner for the devotee. Not only that. When they are satisfied the vibrations of enjoyment and yoga relating to peace, strength, satisfaction and wealth would emanate from the indistinct.** In course of time the seeds in the indistinct sprout in the distinct state and flourish as great trees. **Sree Krishna Paramaatma who accepted simply one grain of boiled rice from mother Draupadi, could provide ample food to Sage Durvasa and his ten thousand disciples. Therefore, it should be understood that, all that is offered to Sree Guru with devotion and care, will remain in the imperceptible regions in the seed forms. In course of time, those seed forms, grant all necessary luxuries and wealth to the aspirant in the explicit state.**

Once Sree Krishna and Sudhaama went to the forest to collect sacred grass. As Sree Krishna was tired He slept on the lap of Sudhaama. Sudhaama was eating the flattened rice brought from the ashram without the knowledge of Sree Krishna. Sree Krishna who feigned sleep woke up and said, "Sudhaama! I am hungry. Did not the wife of our guru give any food stuff to assuage our hunger while coming from the house?" Sudhaama replied in the negative. Krishna again said, "It appears you are munching something." Sudhaama said, "Nothing. I am only reciting 'Vishnu Sahasranaamam'." Krishna again said, "Oh! Is it so? I got a dream that our *guru-patni* (wife of guru) gave flattened rice for both of us and that you are eating alone without giving to me." Then Sudhaama said, "Sree Krishna! You are tired. That too, this is day time. Scriptures say that day dreams will have no effect." Sree Krishna laughed and kept quiet. After sometime Sudhaama became Kuchela and became very poor. He recited many times Vishnu Sahasranaama praying for the redressal of his grievances. At last he received the mercy of Sree Krishna. He accepted flattened rice from Kuchela and granted him abundant wealth. As Kuchela kept Sri Krishna's head in his lap when tired, Sree Krishna kept Kuchela on the *hamsa-toolikaatalpam* (bed made with soft feathers of swan) and pressed his feet. Lord has suggested in this how mysteriously the *principle of karma* works.

Wrecking the pride of a Wrestler

When Sri Sreepada was four years old one *Malayalee* who learnt a secret art called 'marmakala' came to Pithikapuram. His name was Kula Sekhara. Some life centres controlling several parts of our body are called 'marmas'. If the marmas are touched or hit upon, a person can be rendered unconscious. Any part of the body can be immobilized and physical disability can be brought about. This art has to be used – for saving the persons suffering from the blows of marma; or to prevent symptoms of diseases. Besides martial art, some special marmas are called 'adangals'. Marma treatment is that art which trains how to treat cases of 'adangal marmas'. Susruta is the ancient physician who first revealed this science to the world. In this art there are 12 extremely dangerous marma centres. These arts are to be learnt from a guru and should be used only for the welfare of the world. Life force abounds in these marma points. By exerting terrible pressure on them, or by striking on them, the life of a person can be endangered. By exerting pressure on certain points, not only one can be rescued from danger to life, but various kinds of chronic diseases can also be cured. Kula Sekhara was a devotee of the Lord of Seven Hills. He was defeating all wrestlers in all kingdoms and was receiving victory flags. He came to

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Pithikapuram due to factors of time and fate. There were wrestlers in Pithikapuram also. They all assembled and concluded that they would certainly receive a death-blow in the hands of Kula Sekhara and that the prestige of their town would be destroyed. It is well known that sages have many strange powers. Well informed people say that Sreepada Sreevallabha is an incarnation of Sree Dattatreya. Having thought like that, they wanted to seek His refuge for solving this difficult problem. At that time Sreepada was in the house of Sree Narasimha Varma. Sri Varma got one silver laced turban specially prepared for Sreepada. It was his habit to take Sri Sreepada adorned with the silver laced turban in the horse carriage while going to his estate lands for supervision. One day when the turban was about to be worn Sri Sreepada asked Sri Varma to wait for some time.

In the meantime the wrestlers of Pithikapuram came there. They sought the refuge of Sri Sreepada. Sri Sreepada gave them assurance. A hunch-back named Bheema was in Pithikapuram. His body was extremely twisted. Moreover he was weak. Sri Varma used to pay him salary by using his services even though he could not do any work. Bheema had boundless love, affection and an unfaltering faith towards Sreepada. He often requested Sri Sreepada to rectify his hunch-back. Sri Sreepada used to tell him that He would set it straight at the appropriate time. Sri Sreepada said, "Why should we fear those wrestlers? We have Bheema. He can face Kula Sekhara. When a person like Bheema is behind us why should we fear?"

The ways of Datta are very strange and queer. The citizens of Pithikapuram wondered at the selection of Bheema for fighting Kula Sekhara. Some people thought that Bheema would die with that, or that the divinity of Sri Sreepada would come to light. A wrestling ring was arranged in the vicinity of Kukkuteswara temple. Many people came there to witness the entertainment. The duel started. The body of Bheema was getting strengthened with every blow that was dealt by Kula Sekhara. Kula Sekhara was receiving blows in those areas upon which he struck Bheema. Kula Sekhara became weak. Bheema's hunch-back was set right and he also became a very strong person.

Kula Sekhara fell prostrate on the feet of Sri Sreepada. Sri Sreepada said, "Kula Sekhara! There are about 108 marmas on human body. You had complete knowledge about them but, Bheema completely relied upon Me. He had the knowledge that I am his protector. Is your knowledge great or his knowledge great? You swayed with arrogance. I enjoy divine entertainment. I am law and an enforcer who can impose varieties of punishment. From today I am giving the entire weakness of Bheema to you. May you live as a weakling! However, you may live with paucity of food and clothing! Let Bheema take all the life force from your body and remain as a sturdy person! I am the strongest living being in the world. Who is there in Tirupati? Am I not? Seeking always My protection you misused this art of marma. Therefore, I am withdrawing this marmakala from you."

Sri Sreepada granted vision as Sri Padmavati-Venkateswara for a moment and gratified him. The divine acts of Sri Sreepada are incomprehensible and unthinkable. Obtaining His grace is the only proper way for us.

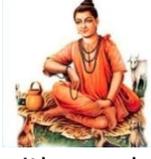


Victory Victory unto Sri Sreepada Sreevallabha!

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Chapter – 13

The Account of Ananda Sarma



I proceeded towards Kuruvapuram after taking permission from Subbayya Sreshti. I reached a village by the time of nightfall. I was thinking as to which house I should go to collect alms of food. I saw a brahmin comfortably seated on a flat terrace outside his house. He was in conversation with people sitting by his side. His eyes were very bright. Compassion was flowing fully from his eyes. He invited me cordially into his house and offered me meals. After I finished the meals he began to tell, "My child! I am called Ananda Sarma. I practice devotedly *Gayatri mantra*. A short while ago Mother Gayatri appeared to my internal eye and told me that a devotee of Datta is arriving. She asked me to offer that visitor sumptuous meals and that I would derive *punya* when I see Lord Datta. Everything took place as told by Her. I am extremely happy.

I told him, "Sir! I am only a devotee of Datta! Having heard that Lord Datta is presently moving on earth under the name of Sreepada Sreevallabha. I am going to Kuruvapuram to have His *darshan*. My name is Shankar Bhatt. I am a brahmin from Karnataka."

The description of the hermitage of Sage Kanva

Ananda Sarma laughed on hearing my words. He said, "Sir! One *Avadhoota* came to our house at the time my father was performing my thread ceremony. My people extended all services to him. He explained many matters relating to the practice of *Gayatri mantra*. He directed us to visit Nrusimhadeva in Penchalakona (Bruhatsila Kona). My father took me to Penchalakona. After seeing Nrusimhadeva there, unexpectedly my father was absorbed in meditation. That meditation went on for many days and nights. I was afraid. I became hungry. Some stranger gave me food. He took me through unpenetrable forest paths into some hilly caves. Then he disappeared. I saw an old hermit in that cave. His eyes were like blazing fire balls. He was being served by 101 sages. That old hermit said that he was Kanva Maharshi and that the area was his land of penance and that his disciples though appeared young, were thousands of years old. He added that on account of the great *punya* earned by seeing Lord Datta in *Avadhoota* Form, I could come to that *tapobhoomi* (land of penance). With astonishment and great delight my speech was lost. My body was shivering. Then Sage Kanva said, "Now Lord Datta is in the form of Sreepada Sreevallabha in Pithikapuram. You convey our submission to the Lord to kindly take care of us. May you have the *darshan* of Sreepada Sreevallabha at the earliest!" He blessed thus and placed his sacred hand on my head. I was transported to my father in a trice. After my father came back to normalcy, both of us went to our village. I did not disclose to my father, my experience in the ashram of Sage Kanva, or the fact that the new incarnation of Lord Datta was in Pithikapuram.

The holy *Kshetra* Pattisaachala near Rajahmundry

Time was passing by. Due to the efficacy of the blessing of Sage Kanva I was getting a vision of *Paadukas* in my meditation. Once some relatives came to our house. They had a desire to take bath in holy rivers and visit holy pilgrim centres. They wanted my father to accompany them. At that time I was ten years old. My father was very much fond of me. So he asked me to come along with him. I agreed. Rajamahendravaram city is on the banks of river Godavari. On the hills situated north of Rajamahendravaram some sages were doing penance. Some more sages were undertaking penance on the hills located on eastern side.

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Holy Pattisaachala *Kshetra* is in the midst of river Godavari and is situated at a distance from Rajamahendravaram. During Maha Shivaratri some of these sages used to recite vedic hymns in Pattisaachala Kshetra and in Koti Linga Kshetra of Rajamahendravaram. All these sages who were coming from East, West, North and South directions used to meet in the midway in a village called Yedurulapalli. They used to take rest in a village called Munikoodali which was very near to Yedurulapalli village. There they were engaged in mutual discussions. On account of my good fortune I could visit Munikoodali village along with my father. All this was the divine play of Lord Sree Datta.

Sreepada Sreevallabha is the first and foremost incarnation of Sree Dattatreya in kali yuga

most profound philosophical matters, scriptures of *yoga saastra* and astrological subjects came for discussion there. All the great sages who participated in those discussions unanimously declared that **Lord Sree Datta took incarnation under the name of Sreepada Sreevallabha in Pithikapuram, and His is the first and foremost comprehensive incarnation of Datta in kali yuga.** They also said that those who cannot see Him physically could see Him in their hearts through the processes of meditation and that **this incarnation was extremely peaceful and completely filled with compassion.**

Then my father took me to Pithikapuram. The group of scholars who accompanied us took bath in the 'Paadagaya Theertha' and visited and worshipped various deities in the Kukkuteswara temple. From there they proceeded to the house of Sri Baapanaarya chanting Vedic hymns. Sri Baapanaarya and Sri Appalaraja Sarma met us along with their group of scholars, chanting vedic hymns. It was a very enchanting spectacle. It is impossible to witness such divine and beautiful scenes unless one had to his credit the fruits of good deeds performed in past lives.

Description of the divine and auspicious Form of Sri Sreepada

Then a feast was arranged for all of us in the house of Sri Baapanaarya. By that time, **the age of Sri Sreepada Sreevallabha did not exceed five years. In that tender age with milk oozing all over, that divine child was very bright, very lustrous, very handsome and very tall. Infinite love and mercy were flowing from His twin eyes as a big stream.** When I touched His prosperous feet He placed His benign hand of assurance on my head. **He blessed me (Ananda Sarma) saying, "My grace will be on you in this and all succeeding births. In your final birth you will become an Avadhoota under the name Venkayya. May you shine well by constantly keeping sacrificial fire; capable of making rains shower during drought; capable of solving the worldly difficulties of house holders!"**

Then I said to him, "The more I hear the divine plays of Sri Sreepada they appear more and more strange and peculiar. Kindly tell me the secrets about the devoted pursuit of *Gayatri mantra*."

The description of the efficacy of all the letters of Gayatri mantra

Ananda Sarma expatiated thus, "The *gayatri shakti* is a power pervading all the universe. By that all the treasures in the fields connected with body, mind and soul can be obtained. Nerves from the different organs of the body spread all throughout the body. When some nerves join together, that group centre of nerves is called a *grandhi*. Different

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forces are concentrated in the various *grandhis* of the body. When those *mantras* are chanted by those who are adepts in *japa yoga* the forces lying concentrated in *grandhis* are manifested.

- Oum** – When this is chanted at six inches area on the head;
Bhoo – When this is chanted at four inches area above the right eye;
Bhuvaha – When this is chanted at three inches area above the third eye of the man;
Suvaha – When this is chanted at four inches area above the left eye; *shakti* is awakened.

These following seed words are to be uttered for the purposes shown against them.

Sl. No.	Description	Sacred Words
1)	To awaken the 'saaphalya power' embedded in 'Taapini grandhi' in the area of 'agna chakra' --	Tat
2)	To activate the 'paraakrama force' embedded in 'saphalata grandhi' in the left eye --	Sa
3)	To activate the 'paalana power' concentrated in 'viswa grandhi' in the right eye --	Vi
4)	To rouse the power 'mangala karam' concentrated in 'tusthi grandhi' in the left ear --	Tuhoo
5)	To achieve the power 'yoga' enshrined in 'varada grandhi' of right ear --	Va
6)	To achieve the power 'prema' concentrated in 'revati grandhi' in the base of the nose --	Ray
7)	To activate the force 'ghana' lying in the 'sooshma grandhi' in the upper lip --	Nee
8)	To activate 'teja power' lying in 'gyana grandhi' in the lower lip --	Yam
9)	To activate 'rakshana power' concentrated in 'bharga grandhi' in the throat --	Bhar
10)	To achieve 'buddhi power' concentrated in the 'gomati grandhi' in the gullet --	Go
11)	To rouse the power 'dhamanam' lying in the 'devika grandhi' in the upper portion of left side chest --	De
12)	To rouse the power 'nista' concentrated in the 'vaaraahi grandhi' lying at the upper portion of right side chest --	Va
13)	To activate the 'dharana force' concentrated in 'simhini grandhi' positioned in the place where the side ribs at the end join in the upper portion of stomach --	Sya

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- | | |
|--|-------------|
| 14) To activate the 'prana sakthi' concentrated in 'dhyana grandhi' of liver -- | Dhee |
| 15) To activate 'samyama force' concentrated in the 'maryada grandhi' in the spleen -- | Ma |
| 16) To rouse 'tapo shakti' concentrated in 'sputa grandhi' of navel -- | Hi |
| 17) To activate the 'shakti of doordarsita' in the 'medha grandhi' lying at the end of spinal cord -- | Dhe |
| 18) To activate the force 'antarnihita' concentrated in the 'yogamaya grandhi' on the left shoulder -- | Yo |
| 19) To rouse the 'utpadana shakti' concentrated in the 'yogini grandhi' of right shoulder -- | Yo |
| 20) To rouse the 'sarasata power' concentrated in the 'dharini grandhi' of right forearm -- | Naha |
| 21) To activate 'adarsha power' lying in 'prabhava grandhi' in the left forearm -- | Pra |
| 22) To activate 'saahasa power' lying in the 'ooshma grandhi' of right wrist -- | Cho |
| 23) To rouse 'viveka power' concentrated in the 'drusya grandhi' of right palm -- | Da |
| 24) To awaken 'seva shakti' concentrated in the 'niranjana grandhi' of left palm -- | Yat |

In this way there is a close connection between the 24 letters of *Gayatri mantra*, 24 *grandhis* located in the various areas of our body and the 24 kinds of *shaktis* concentrated in those *grandhis*. Number 9 indicates the changeless *brahmatattwa* (nature of Brahma). Number 8 indicates the *maayatattwa* (nature of illusion).

DO CHAPAATI DEV LAKSHMI – An explanation of that sentence

Sri Sreepada used to accept two *chapaathis* (wheat cakes) from the houses of those whom He liked. He was calling '**Do Chowpati dev Lakshmi**' instead of '**Do Chapathi dev Lakshmi**'. In this '**Do**' sound indicates number 2. '**Chow**' sound indicates number 4. '**Pati dev**' sound points to Parameswara, suggesting number 9 and '**Lakshmi**' sound suggests the form of *maaya* indicated by number 8. Therefore **2498 is formed as a mysterious figure. Sri Sreepada used this number to indicate that He is Mother Gayatri, Paramatma and Paraasakthi.**

Then I said, "Sir! I understood to some extent as to what you told me about the 24 letters of *Gayatri mantra*. You said that number 9 represents *Paramaatma* and 8 represents the phenomenon of *maaya*."

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Explanation about the number Nine

Then Ananda Sarma said, "Dear Shankar Bhatt! Paramatma is beyond this universe. He is not subjected to any changes. Nine is a strange number. When nine is multiplied with one the product comes as nine. Nine multiplied by 2 gives 18 as product. When 1 is added to 8, the total comes to 9. Likewise, $9 \times 3 = 27$ and $2 + 7 =$ again becomes 9. Likewise, when 9 is multiplied by any number, the sum of the different numbers in that product, will become 9 only. In this way, 9 signifies the changeless supreme self.

Explanation of Gayatri

Not only that. **Gayatri mantra is like the celestial tree.** The 'Om' in that incantation is the base trunk that comes out of the earth. **By reciting 'Omkara' one can obtain knowledge about the existence of God, and the devotion towards God.** The main trunk has developed into three branches as 'Bhoo', 'Bhuva', 'Swaha'. 'Bhoo' is capable of imparting knowledge of self. 'Bhuva' suggests the *karma yoga* to be followed by a living being when he holds a body. 'Swaha' helps in maintaining equipoise in all pairs of opposites and attain *samaadhistiti*.

From the branch 'Bhoo' three sub branches, 'Tat', 'Savitu', 'Varenyam' came out. 'Tat' gives wisdom of life to the individual, 'Savitu' gives strength to the bodily being and 'Varenyam' helps man to transcend animal instincts and transform into a divine personality.

From the branch 'Bhuva' three sub branches, 'Bhargo', 'Devasya', 'Dheemahi' originated. 'Bhargo' enhances purity. 'Devasya' bestows super natural sight possible only for celestials. 'Dheemahi' improves good qualities.

From the branch 'Swaha' three sub branches, 'Dhee Yo', 'Yonah', 'Prachodayaat' branched off. 'Dhee Yo' develops discrimination, 'Yonah' develops restraint, and 'Prachodayaat' develops spirit of service in all living creatures.

Therefore, it is now understood by you that **Gayatri** – the celestial tree, has three branches and each branch has three sub branches. **So 2498 is a figure which denotes Sri Sreepada Vallabha.** I have explained to you the significance of number 9 in that figure.

Explanation of number 8

Number 8 is of the nature of *maaya*. This is verily the nature of Mother Anagha. Eight multiplied with 1 gives 8. 8 multiplied with 2 gives 16; in this, if 1 is added to 6 it gives 7. This is lesser than 8. If 8 multiplied with 3 twenty four is derived; in this, if 2 is added to 4 it gives 6 which is lesser also than 8. Likewise, when 8 multiplied by any number, the sum of the different numbers in that product always become either equal to 8 or less than 8. In this way, the attribute of withdrawing the strengths of all living beings, in the creation vests in the universal mother. *Maaya phenomenon* has the power to devalue any person however great, and show him to the world in that depressed form. **Sreepada Sreevallabha is the personification of Mother Gayatri. He is Sree Datta in the company of His consort Anaghaadevi. Those who worship Him with mind, speech and actions obtain all desires.**

In the early morning 'Brahmi-shakti' seated on a swan, in the afternoon 'Vaishnavi-shakti' seated on an eagle (garuda) and in the evening 'Shambhavi-shakti' riding on a

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bullock, dwell in Mother Gayatri. The presiding deity of Gayatri incantation is Savita Devi. As a result of Saavitrukaathaka Chayanam performed by Sage Bharadwaja in tretaa yuga in Pithikapuram, Sreepada Sreevallabha incarnated in Pithikapuram. Savita Devi assumes the form of rig veda in the early morning. In the afternoon She takes the form of yajur veda. In the evening She will be in the form of sama veda and as atharvana veda during night. Sun who is visible to our eye is only a symbol. When yogis attain the zenith of spiritual achievement they can have a vision of the very brilliantly shining triangular shaped 'Brahma Yoni'. Out of it crores and crores of *Brahmaandas* originate every moment. They are protected and also destroyed every moment. In this fashion creation, sustenance and liquidation go on every moment. The force of Savita which creates, maintains and destroys these countless universes is called Savitri. Nevertheless Gayatri and Savitri are inseparable. Fire used for burning corpses is called 'lohita'. Fire used for cooking food is called 'rohita'. In the same way a great force is functioning as Gayatri and Savitri in the worldly and other worldly stages. In the process of evolution of living creatures there are many necessities relating to this world. All of them are fulfilled by grace of mother Savitri. Spiritual advancement of the living beings is achieved through the grace of mother Gayatri. A synthesis is required to enjoy all comforts and pleasures in this mundane world, and to experience the divine bliss of the liberated state in the other world. **Those who take refuge in the lotus Feet of Sreepada achieve the advantages of both the worlds.** This is precisely the difference between the devotion of Sree Datta and the devotion of other Deities!

I felt that whatever the great Sri Ananda Sarma narrated was unique. Then I said, "Great Sir! You are very fortunate. I heard that Sri Sreepada would take the incarnation of Sree Nrusimha Saraswati. I also heard that in that incarnation He would accept Sri Krishna Saraswati as preceptor. What a strange thing it is?"

Sri Ananda Sarma continued his narration, "**The incarnation of God comes only for the sake of devotees. On assuming a human form He would practise and teach how a super human being should conduct Himself.** The station of renunciates had to be uplifted. If He wants to become an ascetic, a preceptor is required. That guru should be fully worthy and qualified. **Out of crores, only one person will be worthy of being a preceptor to a person who is verily an incarnation. In the family where an incarnate person was born 80 generations get salvation. In that family plenty of punya would fall into several heaps.** In the same way the family of the person who would be the guru of that incarnate person, should also be very pious. In Tanuku a great person by name Maayanaachaarya was born in the family of Vajapeyajula. Srimati was his wife. They were a pious couple. After sometime they were living in Mangalapuram in the area of Nandi Kotturu. Madhava, Sayana and Bhoginath were born to them. Madhava became Vidyaranya to restore *sanaatana dharma*. The great Sage Baapanaarya drew power from the solar region and invested it in the Sreeshaila Mallikarjuna Maha Linga. **In reality the Sree Charan (Prosperous Feet) of Sree Datta incarnated on Sree Mountain. The advent of the glorious Charan of Sri Sreepada on the Sree mountain was a wonderful thing. The name of the mountain was 'Sree'. The Charan of Sree Datta are 'Sree Charan'. The name of Sreepada Sreevallabha is very much appropriate for this modern incarnation.**"

There were relationships between the families of Baapanaarya and Maayanaachaarya from many generations. People used to jokingly remark that a female child born in Malladi house would be the daughter-in-law of Vaajapeyajula family, and a female child born in Vaajapeyajula family would be the daughter-in-law of Malladi family. However, Baapanaarya did not give in marriage his daughter Sowbhagyavati Sumati Maharani to the family of Vaajapeyajula. **Inspired by fate, and on account of divine decision, Baapanaarya**

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gave his daughter Akhanda Lakshmi Sowbhagyavati Sumati Maharani in marriage to Ghandikota Appalaraja Sarma.

Lord Datta was born as Sreepada Sreevallabha and to redeem Vaajapeyajula family having blood-relationship with His maternal grandfather, attracted Maadhavaachaarya towards Him. Affection for Sri Sreepada overflowed in Maadhavaachaarya. Maadhavaachaarya evolved as Sage Vidyaaranya. His disciple was Malayaananda and his disciple Devateerthulu. His disciple Yaadavendra Saraswati and his disciple was Krishna Saraswati. Between Sri Vidyaaranya and Sree Krishna Saraswati there were three people. Sri Vidyaaranya would be born as Krishna Saraswati and be the preceptor of Sri Sreepada in His next incarnation. In future Sri Vidyaaranya will take birth in the family of his brother Saayanaachaarya under the name of Govinda Dikshita. He will be a saint prince and become the chief minister of Tanjore. This was the divine pronouncement of Sri Sreepada.

Sreepada was always speaking truth. Once Sumati Maharani was giving bath to Sri Sreepada. At that time Sri Pynda Venkatappayya Sreshti came there. On seeing him Sri Sreepada questioned, "Grandfather! Do we belong to the Markandeya lineage?" He did not reply but laughed at the sweet words of Sreepada and their ironical meaning. In fact Sri Sreepada belonged to the Bharadwaja lineage and Pynda Venkatappayya Sreshti was from the Markandeya lineage. Sreepada said in a veiled manner that He is the maternal grandson of Sri Pynda Venkatappayya Sreshti according to mental perception. Mother Sumati after the bath made a round with water and blessed Sreepada, "May You live as long as Markandeya." The life span of Markandeya was only 16 years. With the grace of Shiva He became a long lived one. He suggested indirectly that He would stay only for 16 years with parents. After 16 years of age Markandeya abandoned home and became a long living hermit. Sri Sreepada also stayed with parents for 16 years and thereafter became a world preceptor. He repeatedly asserted that He would conceal His body; that His body will have eternal life and that He incarnated as the son of Anasuya and Atri in the past in the same form of Sreepada Sreevallabha which was seen presently.

The different forms of Sri Sreepada

Sreepada used to externalise His yogic power and was appearing along with that yogic power personified as a female. Only Lord Datta could bring out kundalini force in this way in the shape of a female. Baapanaarya, Rajamamba, parents of Sreepada, Narasimha Varma and his wife, Pynda Venkatappayya Sreshti couple and some others had a vision of that fresh young couple below the age of 16 years. His parents who wanted to marry them, however, met with disappointment. He had already indicated in the very first meeting with mother Sumati as an *Avadhoota* that He would grant them the vision of a divine couple. *Avadhoota* said to mother Sumati, "Mother! Your son will be with you for 16 years. If you intend to get married to Him, He will not heed to you. On the other hand He will abandon the house and leave. Therefore, conduct yourself according to His wishes." **Sri Anagha and Sree Datta are ancient couple. They have no death or birth. They always reveal in divine sportive play. In the forms of Sreepada Sreevallabha, Sree Nrusimha Saraswati and Swamy Samartha they remain as Ardhanaareeswara (half female and half male form of Iswara).**

The fruits accruing from the worship for 40 days and Paaraayana of Sreepada Sreevallabha Charitamruta

This is a divine secret. There is a special significance in the incarnation of Sri Sreepada on Ganesha Chaturdhi. **Labha was the son of Sree Ganesha. During one**

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kalpa (certain age) and yuga he became famous as Labhada Maharshi. He was born as Nanda at the time of incarnation of Sree Krishna. **That Labha was born as the maternal grand-father of Sri Sreepada at the time of incarnation of Sreepada. Sreepada incarnated after steadily retaining in His consciousness the attributes of Lord Vighnesa in order to ward off all obstacles in the way of His devotees. He was born in the star Chitta.** He disappeared in Kuruvapuram in the star Hastha which is the 27th star from Chitta. **Devotees of Sri Sreepada have to observe a vow for a mandala (40 days) to remove the undesirable effects caused by the movement of nine planets in the 27 stars as scanned from their horoscopes. If Sri Sreepada is worshipped for a mandala with care and devotion or if His hagiography is read devotedly during that period, all desires will be fulfilled.** Mind, intellect, inclination and ego are spreading their individual vibrations and pulsations in all the ten directions. It means that their vibrations are broadcast separately in 40 directions. If these vibrations in all the forty directions are arrested and diverted towards Sreepada, they reach Sreepada Sreevallabha consciousness. There they are properly reformed and transformed as prosperous vibrations and return to the aspirant. Then all the righteous wishes of the spiritual seeker are achieved. **My child! Shankar Bhatt! I came to know through internal perception that you would write the biography of Sri Sreepada.** Generally the *paraayana books* currently in the world contain the family details of the author and different hosannas etc. **In the history of the Lord which you are writing description of your family details is unnecessary. Meditate upon the Lord, install Sri Sreepada in your internal eye and write in a simple style easily understood by all. Then whatever comes out of your writing instrument through the consciousness of Sri Sreepada will only stand as truth. Books written in this sort of inspiration or mantras uttered in this manner of inspiration need not be subjected to the regulations of grammar or prosody.** Some of the great devotees praised in the local language, and with ordinary common words when they had the vision of the Almighty. They violated even the common rules of grammar. Even then those *stotras* (prayers praising God) had to be recited in that manner only. Desired result cannot be obtained if alterations are made to suit the rules of grammar. The strength of Lord's grace remain in the words of the devotee which pleased Him and He granted boons. When we recite those *stotras* with their original words, our consciousness quickly reaches close to the divine consciousness. **God is not pleased with externals. He is pleased with the inner feelings.** Inner feeling is an eternal power. Please note it."

Then I said, "Sir! The post lunch conversation about *sadguru* is very happy. Pray tell me some more details about the incarnation of Sri Sreepada and made me gratified."

Ananda Sarma said like this, "Sri Sreepada is very intimate with Malladi, Pynda Venkatappayya Sreshti and Vatsavaayi families and He is having bond of indebtedness which cannot be explained through language. Those three families had lot of *punya* which was their strength. Therefore, Sreepada was of the opinion that refusal of His father to accept money or materials given by those three families would cause difficulties. In accordance with the wish of Sreepada, Appalaraja Sarma and Sumati Maharani were freely going to the houses of Malladi, Pynda Venkatappayya Sreshti and Vatsavaayi families not only during festivals, and important events but also during normal times. On one festive day Sri Pynda Venkatappayya Sreshti invited Appalaraja Sarma and his wife, to his house. Sri Pynda Venkatappayya Sreshti kept Sri Sreepada on his lap and was rocking in a swinging cradle. Sri Sreshti was very serious on that day. There was a reason for that. There was a famous astrologer in Pithikapuram. He studied astrology in Orissa. There was no evidence to show that his predictions had ever gone wrong. He can indicate very accurately about the time of exit of life. He predicted that Sreshti would die from heart disease on a particular day at a particular hour and minute. He said that there was a close relationship between

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some herbs, planets, stars and some sacred trees and yogic rituals. He added further that he would give a superior medicine and a talisman where by the untimely death would be warded off. He advised Sreshti to remove Appalaraja Sarma and to choose him as family priest. Sreshti rejected the suggestion. The astrologer made a vow that if his prediction were to go wrong, he would have his head shaved and parade on a donkey. This matter was submitted to Appalaraja Sarma and Sri Baapanaarya. Baapanaarya worked on complicated astrological calculations and disclosed that the threat of untimely death would be nullified by the intervention of divine power. Appalaraja Sarma worshipped, Kaalagnishamana and gave that holy water as *prasaad*. Mother Sumati with a tranquil face approached Sreshti whom she considered as her paternal uncle. In the mean time Sreshti had pain in the heart and cried 'Mother!' Mother Sumati who was nearby came running saying "My son! Have you called me?" – She touched the heart of Sreshti with her divine, auspicious and prosperous hand. Sri Sreepada who was in the lap of Sreshti yelled loudly 'go'. There was a buffalo in the house of Sreshti. Immediately it struggled violently and died in seconds. Sreshti was saved. This information went to the astrologer. He at once came running to the house of Sreshti. He inwardly felt very much sad that his great prophecy went wrong in a trice.

Sri Sreepada said to the astrologer, "No doubt you are an astrologer! You made lot of study! I don't deny! Why should Sreshti have fear of death when I, a light of all lights – is here? You need not shave your head and parade on an ass. It is enough if you repent. Your father, when he was alive took loan from Sreshti. He lied that he had repaid that loan. He said that lie, that too, by swearing upon Goddess Gayatri. As a result your father was born as a buffalo in the house of Sreshti. As Sreshti is a generous one, he was giving plenty of fodder to that buffalo. I granted a noble birth to your father who had an inferior birth. I transferred to the buffalo the fruits of past actions of Sreshti who was to meet untimely death. You conduct funeral rites to the buffalo and also arrange free feast of food. The result of *karma* of your father gets destroyed and he attains a noble status." That astrologer followed the instructions of Sri Sreepada very faithfully.

My boy! Shankar Bhatt! **Sri Sreepada rescues life in a variety of ways. Sometimes He reduces some life span of the ensuing birth and enhances life span in the present birth.** Just as was done in the case of Sreshti He can transfer the *karmaphala* (fruits of actions) from one being to another. **The life span of the person can also be increased by transferring some life span from a well-wisher. In an extraordinary way He can command death and grant life to the individual.** Sri Sreepada is a complete incarnation of yoga. A yogi stops growth, wear and tear and keeps life force in his control. Nothing is impossible for Him. It is easy to achieve liberation by breaking the course of inhalation and exhalation. A *kriya yogi* sends his life force through 'aagna', 'vishuddha', 'anahata', 'manipura', 'swaadhisthaana' and 'moolaadhaara' regions of the body and also rotates it from upward to downward divisions and vice versa. The time required for one *kriya* equals to the natural spiritual development in one year. My child! If one thousand *kriyas* are performed in 1/3rd of the total day for three years, a spiritual development equal to the natural process obtained in ten lakh years, is achieved. When it is mentioned in *puraanas* about yogis who undertook penance for many thousands of years, it must be understood that it refers to the time naturally required for nature in the process of that evolution. Then it must be understood that the actual time taken by yogis, and the time required for evolution to come about naturally are different. Brahma gives longevity to every living being and fixes the number of breaths but, He will not fix it in terms of years. During bad traits like anger, and emotion breath is heavily expended. Thereby longevity decreases. Monkey which has mental instability takes more number of breaths. Tortoise which lives for 300 years takes in a given time 1/8th of the breaths taken by the monkey.

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I became very wise by the good conversation with Ananda Sarma. In the morning after finishing morning activities, I took permission of Ananda Sarma and started towards Kuruvapuram for the *darshan* of Sreepada Sreevallabha.

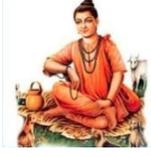


Victory Victory unto Sri Sreepada Sreevallabha!

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Chapter – 14

'Grant of *abhaya*' (assurance of protection) to Datta Das



I reached a village called Muntakallu after travelling for some days. When inquired some travellers informed that I can reach Kurungedda after a few days of journey. I was very much eager to see Sri Sreepada. One person was coming towards me with a pot of toddy. Even though I was not a pandit; as I was a Brahmin observing some religious practices, and the stench of the toddy was unbearable and the person was coming in my direction, it caused intense suffering to me. I was walking quickly uttering the name of Sri Sreepada but, that person reached me much more quickly. He questioned me, "When I am coming to you is it proper for you to move away from me?"

Then I asked him, "Who are you? What business have you got with me?" For that he laughed loudly. The bad odour of toddy was blowing out from his mouth. He said, "Before you know who I am, it is better to know who you are, from where you are coming? What is your destination?" I thought that in those parts even the hawkers of toddy were capable of philosophical conversation. He called loudly all the passers by and asked them to come near him. Shortly a crowd gathered. He was saying to the crowd, "Sirs! I tap toddy and sell in this area. I live according to *dharma*. The palm tree is wishgiving tree for me. This brahmin waited under the tree till I climbed the tree and brought down the liquor. He told me that he is an addict of toddy inspite of the fact that he is a brahmin. He also said that he did not have the money to pay for it and requested me to pour some toddy in his throat and earn enough *punya*. I agreed. When I was about to pour the toddy, he observed that there was a great deal of movement of the people in the vicinity. Therefore he is refusing the toddy because he fears that his brahmanism would be tainted if he drinks toddy in the presence of all people. I will be a great sinner if I break my promise. This is equal to an ambrosia to our caste people. I hope to derive lot of *punya* by offering the drink of such a priceless liquor to this brahmin. This brahmin is dashing all my hopes to ground. All of you who are pious teach this brahmin about *dharma* and save me from being a sinner."

As all the people who gathered there belonged to the gowda caste who made a living by tapping toddy, they gave much value to the words of their caste man. I was forced to drink the toddy. Then all of them dispersed. That strange person who made me drink toddy, also went somewhere. I was thinking in my mind, "Taking a noble birth as a brahmin and travelling to visit the divine incarnate Sreepada, I drank this degraded drink. My brahmanism was burnt to ashes. How can I see the countenance of most sacred Sreepada? My fate has gone like this. Fate is very powerful. When such a perverse writing was inscribed on my forehead how can it happen in any other manner?" I was feeling distressed.

My foot steps were faltering. Unbearable smell of toddy was emanating from my mouth. My body became a little unconscious. I was blaming my misfortune and walking while chanting the name of Sri Sreepada. I found a hut in the mid way. It appeared as a place of penance. I thought that some great people were there. I thought that I was unworthy of visiting pious people. I did not like to step into that hermitage. I felt, that too in a drunken state, it was highly reprehensible to enter into the holy *ashram*.

When I was going on my way a person clapped and loudly called, "You Shankar Bhatt! Stop. Sri Dattaananda Swamy ordered that you should be brought to *ashram*. I was astonished at the divine play and stopped. I was taken before Sri Dattaananda Swamy. With mercy showering from his eyes, Sri Swamy asked me to take bath immediately. After bath I was given sweet fruits. After I ate them he called me close to him and said, "My Child! Sri

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Sreepada Vallabha, the new incarnation of Sree Dattatreya has immense compassion for you. What a great compassion He has for you! He made you drink the divine nectar with His healing hands. You mistook Him as a gowda tapping toddy. You were deluded into thinking that the divine ambrosia was liquor. What a strange irony!"

I felt as if my head reeled. I thought the whole universe which I was seeing was disappearing gradually before my eyes. Then I experienced as if the waves of the great ocean of boundless cosmic power engulfed me. In that infinite power; my small and despicable egoistic form of *jeevatma* went out of sight. I was immersed in a particular divine bliss in which the entity 'I' was not known or cannot be known. When the limited 'I' was destroyed this whole creation looked like a dream. Then Sri Swamy sprinkled *mantrajala* (water charged with mantras) on me. He smeared the holy ash on my forehead with his divine hands. Then I became my normal self. I experienced divine bliss for few moments. As soon as I returned to normalcy, I realised that I sunk into gross nature.

Sri Swamy said, "You belonged to gowda caste in one of your births. You were drinking cheap liquor terribly. In the innermost recesses of your personality the desire to drink toddy still remained. Without the grace of Sri Sreepada you should have been addicted to drinking habit and fallen down ethically even though you are a brahmin. The glances of Sri Sreepada are ambrosial. There are many accidents indicated in your horoscope. He was removing them with His ambrosial looks even without your knowledge. Who is capable of describing the greatness of Sree Guru? Even vedas kept mum while describing His greatness."

Then I said, "Sir! I want to know the details of Sree Gurus' greatness. Enthusiasm is increasing to know more and more as I am knowing things. Sree Guru is repeatedly declaring that He would incarnate as Narasimha Saraswati. I have an ardent desire to know the inner meanings of His sportive plays." For that Swamy replied, "My son! The main objective of the spiritual quest of vedic seers was the spiritual inner truth. The most important among their mystical words is 'ruthamu' which means truth. That is truth of soul and truth of material object. When this was commented according to the ritualistic practice, it was called in a variety of names such as truth, sacrifice, water and food. In the same way the word 'Saraswati' is very significant. River Saraswati flows underground. It was described as the one which preaches truthful sayings; one which preaches truth; one which preaches consciousness full of ideas or perceptions, one which tells about the great ocean; and the one which illuminates our minds. So Sree Guru is a preaching power, a perennial stream of teaching. His is a voice of truth. He brightens our minds. He installs supreme truth and inner wisdom in us. **Yagna in veda is an external sign of inner nature. Men offer what ever belongs to them, to the celestials through sacrificial rites. In turn celestials give them cows and horses. Herds of cows mean riches of brilliance. Horses represent wealth of strength. In the same manner they grant us powers of penance.** To disclose the secret meaning in vedas only to worthy people, they were preserved with utmost secrecy. Ghee is the main material used in sacrificial ceremonies. According to the literal meaning clarified butter or ghee has another meaning as brilliance. In veda the letter 'go' has the meaning as light. Horse represents strength, strength of soul and power of penance. In their *mantras* sages asked for a boon of horse with the face of a cow. It means sages desire array of spiritual power driven by illumination. Therefore, it means horse powers progressed by *gokiranas* (beams of cow). It appears as if the hermits prayed through many *mantras* desiring sons and progeny but there is an internal meaning. Birth of a son is the sign of generation of internal strength. This was described by them in the following manner: **"Fire is personally being born to us as a son, fire is a son who is born in yagna. He is a father of all fathers as universal fire."** In the same fashion *salila* and *udaka* (water) were used with an inner suggestive meaning. For instance, take

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the sentence 'Salilam apraketam'. It means that the motionless ocean which is divinity, is by its own strength taking the shape of divinity out of the inner mingled dark ocean called *jadaabdi* (inert ocean). This was also described as great ocean. In one of the *sooktas* (hymns praising Gods) sages declared that Saraswati was exhibiting to us waters of the upper strata in its rays of inner wisdom. There is an inner meaning to the seven *srotaswins* (streams) mentioned in vedas. There are the excellent divine attributes of heaven. Sage Parasara asserted that the knowledge that resides in water is life of the universe. Vruta is a demon who overshadows brilliance (groups of 'Go's), waters, supreme truth, and upper consciousness and keeps them secretly under his control. Only such spirits which perform such despicable acts are vrutas. They are Dasyas. They are forces of darkness. They are great enemies of those who seek knowledge of truth."

Boons given to Audumbara Tree (Cluster Fig Tree), The glory of the incarnation of Sree Narasimha Saraswati.

"My Child! Sree Maha Vishnu appeared as Narasimha Swamy from the wooden pillar made out of the *audumbara tree* and saved Prahlada. Prahlada became the king. That wooden pillar which broke into two pieces began to sprout after some time. There an *audumbara tree* took shape. Prahlada who was astonished started worshipping it. One day Sree Dattatreya appeared in meditative pose, and taught knowledge to Prahlada. Sree Datta who discerned the interest of Prahlada for *Dwaita* (theory of dualism) blessed that in kali yuga He would take the form of an ascetic and uplift the downtrodden, and propagate the ideology of dualism. **The *audumbara tree* took human form and fell on the Feet of Sree Datta and sought a boon. Then Sree Datta promised that He would reside at the base of each *audumbara tree* in a subtle form and as He emerged from it in the shape of Narasimha, He would incarnate in kali yuga under the name of Narasimha Saraswati.** All this was narrated in Pymgya Braahmana. Now this Pymgya Braahmana is available only near the village Sambala located in Himalayas – the land of austerities of the seven *maharshis*. It was lost in other regions. When a question arose whether He was there or not, an emotional incarnation sprang from the lifeless pillar to demonstrate that He was very much there. That furious incarnation is Sree Narasimhaswamy. In the same way **in kali yuga when people with impure minds raise perverted arguments as to whether God is there or not, the Almighty incarnates under the name of Narasimha Saraswati not only to prove His existence but also to protect devotees as was done in the case of Prahlada.**

Then I asked Sri Swamy, "Sir! Have you seen Sreepada in Pithikapuram? My mind is getting excited to hear His childhood sportive plays."

The great miracle of Sri Sreepada

Sri Swamy was saying like this, "I stammered since childhood. All people were ridiculing me. In addition, a strange disease attacked me. From my fifth year the disease increased. With the lapse of one year, ten years of age used to increase. When I was ten years old, features of an old man of fifty years overtook me. In Sri Pithikapur a sacrifice was conducted under the supervision of Baapanaarya. Brahmins were given generous monetary honorariums. For those with good scholarship liberal monetary gifts were given. As he heard from many people the great sportive plays of Sri Sreepada my father took me also to that sacrifice. The age of Sri Sreepada would not exceed six years. Ghee necessary for the sacrifice was procured. All that ghee was kept in the custody of an old brahmin. That person was not only a miser but also greedy. He hid one-fourth of the ghee secretly in his house and sent only three-fourth portion for the sacrificial programme. The *yagna* started. The priests conducting the sacrifice thought that the ghee would not be sufficient. It was difficult

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to procure ghee immediately. It became a matter of sorrow that such obstacles were caused to the *yagna*. Sri Baapanaarya looked at Sri Sreepada with a placid face. Then Sri Sreepada remarked, "Some thieves assumed ruling power and are thinking of stealing My money. A *great Darbaar* is going to be established in Pithikapuram in My name. I will allow those thieves to come inside. When they come out with the stolen money, I stand near the door secretly and hit them with a big stick. With that some people die on the spot. Some others run away leaving the money. I order Saneeswara to live in the houses of those thieves along with Jyesthadevi." The words of Sri Sreepada were not understood by any one. They thought that He was telling about some future happenings.

In the meanwhile, Sri Sreepada called that old brahmin and made him write on a palmyra leaf in the following manner, "Mother! Mother Gangaa! Give the ghee required for conducting the *yagna*. Our grandfather Sri Pynda Venkatappayya Sreshti will settle the debt. This is the command of Sreepada Sreevallabha." This letter was shown to Sri Pynda Venkatappayya Sreshti. He agreed. Four people along with that old brahmin went to Paadagaya Teertha taking that letter. They submitted that letter into the pond. They collected water from it in the receptacles which they took with them. The water was brought to the place of sacrifice amidst the chanting of *vedic mantras*. The water changed into ghee in the sight of all people. The *yagna* concluded successfully. Sreshti submitted in the same vessels full measure of ghee as was promised, into the Paadagaya Teertha." Ghee while being poured changed into water.

My father submitted my miserable state to Sri Sreepada. He said, "Wait for some time. I will cure the disease of your boy. I will also remove stammering. A house is due to be burnt. A *muhurt* (auspicious time) has to be fixed for it." His ways are unpredictable. In the meanwhile that old brahmin came. He was scared whether any harm would be done to him for stealing the ghee. Some times he was thinking whether it would be better to confess before Sreepada about stealing the ghee. He arrived at a firm decision that regardless of what might happen, only good will come from visiting Sreepada. an interesting discussion took place between both of them. Sreepada said, "Dear old man! You are an expert in fixing *muhurts*. A house has to be burnt down. Fix a correct *muhurt* time for it." The old man replied that *muhurts* will be there for construction of houses and for foundation laying ceremonies but not for burning down houses. Sreepada questioned, "How can there be no *muhurts* for stealing and for arson?"

The old Brahmin said, "I did not hear of such *muhurts*. I do not know whether such events take place during inauspicious *muhurts* and unlucky hours. Sreepada said, "Then has any unlucky time is now running?" The old brahmin replied, "Now such an evil time is passing." Sreepada exclaimed, "Old man! What a great good news you have told. A rogue stole ghee procured for the sacred sacrifice. The hunger of Fire-God is not satisfied. He is burning the ghee that justly belongs to him and also the house along with it. In this way He is satiating His hunger. He is dancing with joy."

The face of the old brahmin turned pale on hearing the words of Sri Sreepada. His house was reduced to ashes in a short time. Sri Sreepada ordered the old brahmin to bring some ash from the burnt house. That old brahmin realised that **Sri Sreepada was capable of granting boons with grace and also to cause losses with His *wraath***. So he obediently brought ash. Sreepada mixed that ash in a glass of water and commanded me to drink it. He wanted me to do like that for three days. We were guests in the house of Sri Baapanaarya. The strange disease in my body along with my stammering was removed. I became healthy. Sri Sreepada placed His divine benevolent hand on my head and transferred power into me and made me gratified. Then Sri Sreepada said, "From today you will become famous with the name of Dattaananda. May you become a house holder and be

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redeemed by preaching righteous conduct to people! In the past lives yourself and this old brahmin were jointly doing business. Enmity developed in business and each of you was trying to murder the other. One day you visited the house of the old brahmin and made him drink *paayasam* (a sweet preparation) pretending love. Not knowing that you have mixed poison in the *paayasam* that old brahmin drank it and died. At the same time the old brahmin employed some workmen without your knowledge and set your house on fire. Your house was burnt to ashes. On returning to your house you died with heart-pain after seeing that everything was lost. As you gave poison in the past, you are subjected to a strange disease in this birth. As this old brahmin got your house burnt in the previous birth, his house was burnt down in this birth. I released both of you from your bonds of fate through these playful acts. I returned home after receiving the grace of Sri Sreepada. I became erudite in vedas and sastras. Sri Narasimha Varma constructed a new house for the old brahmin. As the bonds of *karma* of both of us were cut off with the intervention of Sri Sreepada it only brought goodness to both of us. His *leelas* were divine. A new house was acquired by the old brahmin. My disease vanished; my stammering was also rectified and I became a scholar. The *yagna* became like a Kurukshetra war under the overall supervision of Sree Krishna Paramatma. Dakshayagna performed in the absence of Shiva turned into a battle field. It is better to note the subtleties of *dharma*."

My Son! Shankar Bhatt! All deities are born out of brilliant illumination. Aditi is having infinite form. Deities are her children. For the progress and development of mankind they are responsible. Deities send aura to men. They shower wealth of divine consciousness on the souls of men. They sustain truth. They are the builders of divine loka. They combine evil forces which cause obstacles to complete liberation and free ineffable joy of mankind. Sages after seeing deities, and after observing their various activities described them with different names. The words used in vedas have a special meaning. In popular usage 'aswam' means a horse. However, for vedic sages 'aswa' is a symbol for life consciousness, forces of rushing noise and breathing which exhibit some inert consciousness and some more mental consciousness. This is a secret of *kriya yoga*. Groups of words are also living entities like herbs and cattle. They are not at all created by the intellect of man. They are all living products springing profusely. They are produced from some sounds which are of the nature of original seeds. They are the highly developed living sounds. Those are the numerous progeny of grammatical roots. Their development is prolific and they divide into different groups and multiplied as various classes, races, dynasties and families. In the array of words each one has got an excellent grown structure and a psychological history.

Why brahmins are called 'Bhoosuras'

In the language of vedic seers language was not created first by air, fire or Indra. Mind originated from the tendencies of the organs of life. The intellect of the mind was formed according to the cooperation and repulsion of the sensory organs. In this evolutionary method only, the experiment of language teaching was evolved following the living organs and consciousness. My boy! **All deities are the embodiments of mantras. All this world is under the control of deities. Such deities are under the control of mantras. Those mantras are under the control of pious brahmins. Therefore, brahmins are the deities on earth.** Generally words in the beginning will be useful to men only to convey utmost limited elementary ideas which can be grasped by the five organs, such as light, movement, touch, cold and heat, expanse, use of force, speed etc. However, as his intellect expands variety of ideas and decisiveness gradually increase in language. It means from indistinctness to keen decisiveness; from material items to mental items; from known items to unknown items; language develops and progresses in this manner.

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Reading of sacred books is highly beneficial. You are marked for writing the sacred biography of Sri Sreepada. Even though you write it in Sanskrit, after some time it is translated into Telugu – the mother tongue of Sri Sreepada. The result from a devoted reading of it is the same! Whoever is reading at any place Sri Sreepada remain there in subtle form and hear it. I will tell a story as an example. Listen to it carefully.

Sri Sreepada attained seven years of age. The investiture Ceremony of sacred thread was performed to Him strictly according to vedic ritualistic procedure. In those days when such events took place in the houses of wealthy householders lot of excitement and flurry was there. There was no limit to the happiness of Sri Baapanaarya but, there was no opportunity to a pariah mendicant called Datta Das to witness that great celebration. As he was an out caste he did not get that chance. He called all his caste people to his house and said that he would narrate Datta-charitra. All of them reached his house with great eagerness. **Datta Das began to narrate Datta-charitra like this, "That supreme light which was born as the son of Mother Anasuya, Sage Atri in the old ages has incarnated today in this kali yuga in our Pithikapuram as Sreepada Sreevallabha. Today the sacred thread ceremony of the great Lord is performed. After the sacred thread ceremony our Lord is radiating with divine brilliant splendour. May good fortune and prosperous auspiciousness be forever to that Lord who is the uplifter of destitute people!" Datta Das did not have any scholarship to tell more than that about Sree Guru. He was repeating the same story again and again. The listeners were also hearing it with rapt attention. This went on for 53 times. The ambrosial looks of Sri Sreepada fell on Datta Das. After the conclusion of sacred thread ceremony Sri Sreepada announced to the brahmins there, that He had to go at once to the house of 'maala-daasari' (pariah mendicant). Sri Baapanaarya asked him the reason. Sreepada said, "Datta Das who has a pure mind is narrating My History. If it is regarded that what he once told is one chapter, it must be concluded that 53 chapters are finished. I must immediately give him the instantaneous result which is to be granted to those who complete 53 chapters with devotion and diligence."**

***There are no distinctions of race and caste
to the affection of Sreepada towards His devotees***

The brahmins did not grant permission to Sri Sreepada to visit Datta Das. Then Sreepada became furious and said with rage, **"Those people who are being cruelly suppressed by you as out castes and pariahs will have My grace abundantly in the ensuing century. They will occupy exalted positions in the future century. In the coming centuries majority of your brahmins follow servitude and be degraded and debased from *dharma* and *karma*. My words are like edicts on stone. There is no possibility to alter even one letter in them. Nevertheless, if any one in your brahmins live virtuously and has devotion of Datta I will protect them, as an eyelid protects the eye."** The parents tried to pacify the excited wrath of Sreepada. After some time Sri Sreepada became quiet and kept silent.

Exactly at this time Sri Sreepada appeared in the house of Datta Das in His divine resplendent Form. He accepted the sweet fruits offered by them with love. He drank with immense love the milk given to Him. He distributed with His own divine hands the sweet *mithai*. Sri Sreepada blessed everyone in the house of Datta Das.

My boy! Shankar Bhatt! Have you seen the divine love of Sri Sreepada? He is satisfied only with your inner feelings. He is not concerned with family

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background, lineage, or other material matters. Even if a low caste person gives *Datta-prasaada* it has to be received with devotion. If disrespect is shown, people will be subjected to hardships and losses.

The twelve statements of assurance declared to devotees by Sreepada

Hear carefully the sayings of Sreepada in the house of Datta Das:

- 1) ***I will remain in a subtle form in every place where my biography is devotedly read.***
- 2) ***Just like an eye-lid, I will protect the person who is dedicated to Me through mind, word and deed.***
- 3) ***Daily in the afternoon I seek alms in Sri Pithikapuram. My arrival is a divine secret.***
- 4) ***I reduce all the karmas into heaps of ashes of those who constantly meditate upon me. Even if the karmas are accumulated from many births I will burn them down.***
- 5) ***If you give food to those who wail 'Oh! Ramachandraa! Food!' I will be pleased.***
- 6) ***I am Sreepada Sreevallabha! Sree Mahalakshmi shines with all Her glorious attributes in the houses of My devotees.***
- 7) ***If you have a pure heart My grace will always be on you.***
- 8) ***I am agreeable even when you adore any Form of Deity, or take the support of any sadguru.***
- 9) ***All your prayers reach Me. My grace is transmitted to you through the Form of Deity you worship or through your sadguru.***
- 10) ***Sreepada Sreevallabha is not merely confined to this name and form. You can know My corporeal cosmic form encompassing all forms of deities and all forces as My integral parts, only by strict observance of spiritual discipline.***
- 11) ***Mine is a comprehensive yogic incarnation. Great yogis and great siddhas constantly meditate upon Me.***
- 12) ***If you take Me as a support, I preach you path of dharma and also path of karma. I always protect you from a downfall.***



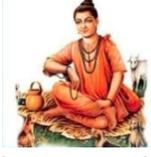
Victory Victory unto Sri Sreepada Sreevallabha!



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Chapter – 15

The account of Bangaarappa and Sundara Rama Sarma



I took leave of Sri Dattaananda Swamy and continued my journey. As I felt thirsty I went to a well nearby. There was a bucket also to draw water. When I looked down into the well, Lo! a strange spectacle was in sight. A person was hanging topsy-turvy supporting himself on the branch of a tree which grew between the circular rings of pottery of the well. That stranger called me with love, "Shankar Bhatt!" I asked him with wonder how he came to know my name. For that he replied, "Not merely your name. I also knew that you are going to Kurungadda for the *darshan* of Sri Sreepada Sreevallabha. I am only waiting to meet you."

I was thinking as to how to pull him out of the well. The rope tied to the bucket was very weak. That pious person who scented my thought said, "You are a man who had fallen into the well of worldly existence with mundane bonds. I broke those bonds and remained in the bliss of soul in this peculiar yogic exercise. How can you uplift me? I get up on my own accord. **If our strength is not sufficient Sri Sreepada will kindly grant us strength.**" So saying he stood by my side in the time taken for the flick of an eyelid. I was astonished. He began to tell, "My name is Bangaarappa. You are thirsty. I will quench your thirst." He drew water with the bucket and was drinking it speedily. Strangely my thirst was quenched. I was surprised.

Then we began travelling together. He was saying, "I belong to a family of gold smiths. I mastered *mantras* and *tantras*. I achieved the capacity to kill those whom I disliked with *mantra* and *tantra* applications. I got intimacy with ghosts, ogres and devils. I was conducting various activities in the burial ground. People used to shudder on hearing my name. Whenever I was going to any village, the people there used to give me lot of money with the fear that I may cause them troubles and losses by employing ghosts and devils. Major portion of that money was utilised for offering sacrifices to ghosts and devils always depending upon me. If sacrifices were not offered in time those evil spirits would severely harm me. Instead of placidity required in the face of normal people, depraved features and cruel nature of ghosts and devils developed in me. In my wanderings once I came to Pithikapura on account of my past *punya*.

In that town rendered sacred by the incarnation of Lord Datta, there was no dearth of mean conspiracies and mutual wrangles. I heard strange and wonderful things about Sri Baapanaarya and Sri Sreepada. At first I wanted to kill Baapanaarya. I went to a pond and began drinking two handfuls of water without break. I had many varieties of methods to kill a person. One of them is to drink water thinking deeply about the person to be killed. By this all the water I drank will enter into the stomach of that person. Filled with water the stomach gets bloated and bursts. Then the person dies. The *leelas* of Sri Sreepada are unimaginable. At the time I was drinking water Sreepada was with Baapanaarya. Sri Sreepada lovingly stroked the stomach of Baapanaarya. Even though I was drinking much water it was getting evaporated on account of the power of Sri Sreepada. I was exhausted after drinking water repeatedly but Sri Baapanaarya remained safe and sound. I was worried as to why my black magic failed that day. The reason was not known.

Removing the menace of worshippers of evil forces by Sreepada

I had controlling charm over snakes. If I recite it, snakes from all corners gather at the house of the individual whom I meditated upon. The snakes bite the person. I meditated on Baapanaarya and chanted that *mantra*. Then many serpents reached the house of Sri

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Baapanaarya. They climbed upon a wooden trellis in the house and dangled like snake gourd vegetables. After a short time the snakes left for the places from where they came. In this way my second attempt also failed. The devils and ghosts with me told me bluntly that they cannot go near to the house of Sri Baapanaarya. I understood roughly all this as the sportive play of Sri Sreepada. As my demoniac nature did not end I went to the burial ground. There I made an image of Sri Sreepada with flour and pierced 32 needles in 32 points. By this process of death, diseases should overtake in the body of Sri Sreepada in those points. Not only that. The needles should change into liquid form and sink into the body of Sri Sreepada. His whole body should be infested with poison and He should die. This attempt of mine had also failed. Curiously during one mid-night time I experienced that excessive water was entering my stomach. It was death agony for me. All the snakes which reached the house of Sri Baapanaarya due to my snake charm, entered my temporary residence in Pithikapuram and bit me. I was having pain in those places of my body exactly where I pierced needles into the flour image of Sri Sreepada. In this manner I suffered from the reactions in my own body to my evil actions. I suffered like hell. I thought it was better to die but, I did not get death. The torments of Hell will be known only after death, but I experienced those torments during night even when I was alive. When confronted with unbearable troubles any person would turn towards God. I sought in my mind the refuge of Sri Sreepada. The form of Sri Sreepada appeared before my mental eye and He said, "Bangarappaa! You have to suffer troubles in this world for many years for your heinous sins and you should also undergo many punishments in Hell afterwards. However, taking mercy on you I destroyed your sins in this one night. All your evil practices are destroyed. If anyone who is thirsty is visible to you in your mind, when you drink water and quench your thirst, the thirst of that person will assuage even though he is at a great distance. There is a yogic exercise in which one has to hang up side down. You will derive bliss if you practise it. To step into the house of My parents, or into the house of Sri Baapanaarya; merit of many births is required. You don't have that luck in this life. **Fortune is not something which comes suddenly. Misfortune is not something which is given indiscriminately. When the good deeds of past lives fructify at once it is called good luck. When bad deeds yield results at once it is called bad luck. As Parameswara grants us life He only has the authority to take our life. Since parents grant us birth they deserve utmost adoration. I won't show My grace on those who neglect them in their oldage.** You subjected many innocent people to untimely death with your diabolical practices. The result of this sin will haunt you till you see a Kannada brahmin known as Shankar Bhatt. When he is thirsty you quench his thirst by using your skill. Then your sin becomes completely erased. That Shankar Bhatt writes My history." At the time of this incident the age of Sri Sreepada was about seven to eight years. Dear! Shankar Bhatt! I am waiting for you from that day. Today it is an extremely good day for me!" Bangarappa concluded his speech. For me all this story was very confusing. Then I said, "Sir! How can the thirst of another is quenched when you drink water? Please explain the secret of this." Then Bangarappa said, "My boy! Living creatures who dwell in the *annamaya kosa* have material influences and have experiences in the material world. Living creatures in *praanamaya kosa* have subtle body consciousness. Living creatures in the *manomaya kosa* have connections with mental world. Living beings in the *vignanamaya kosa* have connection with the related world. For the living beings in the *aanandamaya kosa* experience of bliss is available. By means of a yogic exercise I coordinate my *praanamaya sakthi* (power of life force) with the *praanamaya sakthi* of other living beings. By this and by the feeling of identity this becomes possible. Through a certain yogic exercise in ancient times Vali was getting double the strength of the person facing him. Therefore, Rama killed Vali from behind a tree. Sage Viswamitra initiated Rama and Lakshmana into two *sacred mantras* called 'bala' and 'atibala'. If the life force is kept ready according to the vibrations of these *mantras* one can attract the universal force in the innermost area of the universe, into his system. If the body is not pure extreme pain will be felt at the time of entry of that

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force into our body. Not only that. Unable to retain that force one may even die. In the order of purity there are 12 stages in human body. The body of Sree Rama belongs to 12th stage. The body of Sree Datta is beyond stage 12 also. Therefore, Sri Sreepada who is an incarnation of Datta naturally has infinite strength, infinite knowledge and infinite presence." Then I questioned, "Sir! It is said that Ahalya became a stone from the curse of Sage Gautama and that she was redeemed from the curse as soon as the dust from the feet of Sree Rama touched the stone. Had she really become a stone? Or is there any secret meaning in this?"

Then Bangarappa, explained, "You asked a good question. Indra was having connection only with the shadow form of Ahalya. Not knowing it, in great sage Gautama cursed Ahalya to become a rock. Then Ahalya said to Sage Gautama, "You *foolish Rishie!* What a work you have done?" Gautama lost his intelligence and became a lunatic. He was visiting many holy places and became healthy from the grace of Lord Shiva. In the evolution of consciousness 'rock' is the first position. It's soul would be in a lifeless state. There are many kinds in rocks. Soul in a certain rock is getting some reformation. After those experiences of reformation that soul enters into another class of stone. In the first rock which is empty another soul enters. Only people with yogic vision can know how long a certain soul resided in a particular rock. Assume that when a soul is in a particular rock, the rock was broken into two. When one soul in one piece of the rock remains, another soul in the other broken piece remains. Both the souls undergo some experiences. They do not know what sort of experiences they are undergoing, but when they are in the rock stage that limitless pain of that soul, they experience. They do not have life but the experience of pain would still be there."

Description of agonies experienced in different sources of birth by living beings

Then I questioned, "Sir! Pain or pleasure is experienced only when life is there. In such a case how is it possible that a lifeless material undergoes unlimited pain?" Then Bangarappa replied, "When the individual soul exists in the supreme soul it experiences divine bliss. It cannot be described through speech and it cannot be comprehended in the mind. In the same way when the individual soul is in the rock great sorrow as opposed to divine bliss is experienced. It also cannot be described by speech and cannot be understood in the mind. It is a great sorrow experienced when life is extinct. This soul wanders in many rocks and goes on experiencing inexplicable, unimaginable, lifeless, great miseries. In that manner it enters metals. It moves in different kinds of metals and experience life in a dormant state. Suppose you pour upon a metal some poisonous substance inimical to it. Life in that metal suffers in the dormant state and leaves that metal migrating to some other metal. Soul which identified itself with metals enters trees in the process of evolution. Life force which was dormant when it was a lifeless material now becomes active and will have an urge to stand erect or to take an inclining position. It's roots meant to give it strength pierce through the earth and facilitate its evolution. In this fashion soul enters many kinds of trees and undergo many experiences. In this way it would come out of the stage of 50% life and 50% lifelessness and evolve as worms and insects. In this stage its urge for movement is fulfilled. In this manner it undergoes many refinements as various worms and insects and take the shape of a fish. Then it takes the shape of a bird. After getting experience in the form of a variety of birds it takes birth as a quadruped. It takes birth as a very sacred cow. As she gives milk to people like a mother she earns *punya* even without knowing about it. It also cooperates as a buffalo in the production of food cereals. In the next birth it takes human body. Under the influence of mental attitudes, thoughts generate. Then they change into actions. In this fashion virtuous deeds and sinful deeds are done.

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Enquiry about the seven stages in the path of spiritual pursuit

Man will be in seven stages in his evolutionary process. In the first stage the organs of gross body and the organs of subtle body are used at the same time. In the second stage he experiences the subtle world with the help of subtle body organs and gains the capacity to perform petty miracles. In the third stage he acquires the capacity to travel long distances with subtle body. Between third and fourth stages there exists an inveigling centre. When inveigled it remains in the same position as it remained originally. When Gautama cursed Ahalya she was subjected to a severe shock. Then she felt that she was in the stone consciousness. She remained in that state till she saw Sree Rama. the body of Ahalya did not become a stone. Her mind only reached that stage. It means that she remained in the over-powering centre between third and fourth centres. When the dust from the lotus feet of Sree Rama touched, her mental blossom began to bloom. She regained her natural state. For the soul which reached fourth state very extensive yogic powers are endowed. If those yogic powers are used for the welfare of the world in accordance with the directions of the inner-self, it becomes possible to ascend to elevated states. On the other hand if these powers are used for sinful activities and mean selfish ends a downfall is certain. It will fall into the rock consciousness. Afterwards there will be no opportunity to step into human birth unless it passes through thousands of births. Those who are in the fifth stage are *samkalpa gyaanis*. The *samkalpa gyaanis* continue mundane activities while striving for the realisation of God. Those in sixth stage are *bhaava gyaanis* (wisemen having devotional ideas) and they have very little concern for worldly activities. Those who are in seventh stage attain the wisdom of infinite position of the supreme self."

Difference between divine incarnations and Saadhakas (spiritual seekers)

After hearing the words of Bangarappa some doubts crept in my mind. To clear them I questioned thus, "Sir, Is the evolutionary process limited only to ordinary mortals or will it apply to divine incarnations also?" Then Bangarappa said, "**Incarnations come according to the needs of the time. If man becomes God He is called Samartha Sadguru. If God comes as man He is called an Incarnation.** A fish swims and moves quickly in water. A tortoise can move speedily both on earth and water. Boar means rhinoceros which runs quickly on the ground. Narasimha incarnation is with the countenance of a lion – the supreme one among animals – and the rest of the body in the form of a man. **Vaamana incarnation with the nature of begging came essentially with the attribute of *tamo guna* (gloomy inertia). Incarnation of Parasurama came with the main attribute of *rajo guna* (aristocratic passion). Incarnation of Rama took place chiefly with the attribute of *saattwa* (sobriety). Incarnation of Sree Krishna came principally as an attributeless one transcending all the three qualities. Incarnation of Buddha is chiefly one of *karma* (ritual). The incarnation of Sreepada Sreevallabha is a very distinct incarnation of the aeon (yuga). It is an extremely excellent, and an extraordinarily unique incarnation containing in itself the unity in diversity, and diversity in unity of the entire creation. There are no yogic traditions, religious or ethical regulations in the entire creation which do not owe their origin to Sri Sreepada. The stature of Sri Sreepada cannot be perceived by intellectuals, however, great they might be. He is His own equal. All theories and traditions find synthesis in Him. He is the first point and the last point for the entire creation. He is the one who supervises, who proposes and who sets in motion all the affairs of the world which are pulsating in nature.** This is a deep divine secret. In what way can I describe His position which is not comprehended even by seven sages? My child! Shankar Bhatt! You are fortunate! Those who got His precious grace are fortunate beings. Others are a waste."

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Explanation of the results of good deeds and bad deeds

I questioned, "Sir! I got a doubt. If He is the inspirer for all actions why some are born as good people and why some others are born as bad people?"

For that Bangarappa laughed loudly, "My boy! You asked a good question. All creation is made with the aid of pair of opposites. If there is no fear of death even his own mother will not love the child. In vedas the word 'purusha' was used to mean *aatma* (soul) but not to suggest the superiority of males. There is as much difference between *human dharmas* and *divine dharmas* as there is difference between *human dharmas* and *animal dharmas*. If there are no pairs of opposites there is no possibility for development of evolution. If it is said that God is omnipotent, It did not mean that only good powers are in Him. Fraud, deceit and violence which you witness in this world are a part of that omnipotency. **Because of sorrow we are yearning for happiness. Without the knowledge of misery experience of comfort is not known.** These crores and crores of stars seen by us are formed at first in an unorganized manner. When they collided with each other some more stars formed. When this happened many a time the well organised groups of stars which are seen now are originated. The planets in our solar system are rotating round the sun in an well estalibshed orbit. 'Dhruva' planet is the support for sun. **In this way creation is going on with mutual attraction or repulsion. The one having attraction for God is becoming a theist and is performing good deeds. The one who is having revulsion is becoming an atheist and is doing bad deeds. He is the support for both theists and atheists. He is the prop for those who perform good deeds and bad deeds. Nothing is steady in this play of creation. Those whom you regard as good people today did bad acts in some births! That is why sorrow could not be avoided even though they are virtuous people in this life. It is nothing but the result of *punya* from the good deeds done in previous lives, that enable bad people enjoy comforts. Either *paapa* or *punya* do not yield results immediately, but a severe *paapa* or a great *punya* gives results quickly. Good books relate the way in which a man should conduct himself to live happily.** He is given a limited liberty to do a good thing or a bad thing. **When unrighteousness overwhelms and righteous people remain in a forlorn state God is incarnating with His Maaya.** It is a wonderful thing that God, who has no birth or death takes incarnation as a human being and lives amidst us."

Breaking the bubble of pride of Maharaja

The rulers of Pithikapura estate used to move in cognito at times and elicit the living conditions of the people. The Maharaja had a desire to see Sreepada Sreevallabha. Immediately he sent his soldiers to the house of Appalaraja Sarma with an order. The gist of the order was that Appalaraja Sarma and Baapanaarya should bring Sreepada to the presence of the Maharaja in the fort. Sri Sreepada rejected this insulting invitation. Appalaraja Sarma was also averse to step into the fort. A great personage like Sri Baapanaarya would not go anywhere unless dictated by conscience. Sri Baapanaarya asked Sri Sreepada, "My dear! My precious gold! Have you any objection to go into the fort?" Sri Sreepada replied, "Grand'dad! Maharaja has no devotion. Seeing Me is not so easy." Sri Sreepada told soldiers curtly, "If your Maharaja wants to see Me he can personally come here. He is a ruler merely for this estate. I am king of all kings and an Emperor for the entire Creation. I am the Lord of all the worlds. Then I should not be approached with empty hands. A tribute must also be brought. If the king regards Me as his Guru and he should also bring *gurudakshina* (offering to guru)."

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Sri Sreepada is skilful in creating problems. In the same way He is dexterous in solving problems. Sri Baapanaarya, Appalaraja Sarma and Pynda Venkatappayya Sreshti were thinking about the consequences, if the king becomes angry. Maharaja on hearing the news from the soldiers was violently shaking with rage. The king loudly cried, "Let me make it known to these weak brahmins as to what happens to their lives if only I think about it. They do not know how much powerful I am." The moment he cried out like this all his strength departed from his body and he became a weakling. He fainted with weakness. Servants performed all services but he remained weak.

In the meanwhile an ugly deformed female appeared in his mental vision. She roared, "I am Shakti. I am jumping into you" and entered forcibly into him. He could not withstand the onslaught of that Shakti. He felt as if his bones were powdered. He cried in a low voice, "Go away at once from me!" The king underwent hellish agony when Shakti was going out. In this way Shakti was entering and exiting from the body of Maharaja. He was undergoing hellish agony through these two operations. Information was sent through the soldiers to the royal priest Kota Sundara Rama Sarma. He performed worship to self-manifested Datta and gave *holy teertha* (water chanted with mantra). After Raja applied *Datta vibhuthi* (holy ash) to his forehead the movements of *shakti* stopped. Then Sarma said like this, "Maharajaa! Have you seen! Our worship gives quick results. You wished for the *darshan* of Sreepada. that is useless for you. There is Kaalaagnishamana Datta Moorthi in their house. On account of that worship sundry small powers were earned by Appalaraja Sarma. Baapanaarya earned some powers from the practice of *mantras*. Then Pynda Venkatappayya Sreshti is a *vysya*. He can purchase cheaply a good article by arguing it as a counterfeit one. He can also sell a counterfeit article by making us believe it as a genuine one. With fictitious fabrications they are investing incredible powers to Sreepada and doing *His bhajan*. Even though Narasimha Varma is a noble kshatriya he became a fool and is praising Sreepada as an incarnation of Datta. You don't worry. Our practice of worship is very great. How dare they refuse the orders of a person like Maharaja? The Maharaja can bring Sreepada here even forcibly through coercion!" The king who heard these words and flattery said feebly, "What shall I gain if I bring Him here forcibly? Moreover I would only get a bad name. I have a doubt that Sri Sreepada has got some techniques of black magic. Sreepada attacked me with a Shakti. Or else why would the Shakti should make a to and fro travel in my body? You have to show a solution to overcome it. You are our family priest and you always cherish our welfare."

Then Sarma said, "Maharajaa! Datta Puraana has to be read devotedly by brahmins. Worship has to be arranged to Self-existent Datta. Feasts are to be arranged to brahmins and they should be given generous monetary gifts. Food should be donated to all castes. If it is done like this Datta will be pleased. Sreepada would be checkmated. The trouble from evil spirits would be removed."

The king made all necessary arrangements as per the request of the royal priest. There were many forests in the Pithikapura region. Menace of thieves was also great in Pithikapura. Thefts became rampant from the day of commencement of *paaraayana* of Datta Puraana. The king failed to stop them. There was an increase in the alarming dreams to the king. As if the remedy was worse than the disease, troubles increased. The king was seeing his ancestors in dreams. They appeared with weak and lean bodies and were like hungry beggars craving for food pitifully. They questioned, "You! Why are you not offering food of annual ceremony for us? Have we to remain in the bodies of spirits? Are we not having noble positions?" The king said that he was performing obsequies ceremonies to them as laid down in scriptures. The ancestors said to the king, "You are doing, O.K.! but they are not reaching us. Brahmins grew strong and satisfied in the name of obsequious ceremonies. When a brahmin who practises rituals strictly and conduct the ceremonial rites

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with *mantras* and when the person who performs the ceremony does it with care and diligence, then only it gives noble position to the manes." The king was not having any sleep during night with the cries and lamentations of his ancestors. This condition continued even when he closed his eyes or opened them. To compound his troubles the marriageable daughter of the king was seized by ghosts. With dishevelled hair she was laughing frightfully and throwing away all the articles from the house. When sitting for meals plenty of vermin was found in the food. Suddenly clothes were catching fire. Whenever the king was coming to the place where *anna daana* (donation of food) was conducted – he was seeing deceased men and women of his dynasty with thin bodies and ghostly traits. The condition of the king was very pitiable.

The circumstances in the house of Sundara Rama Sarma were also not better. His wife who was calm and docile was suddenly striking his head with cooking utensils. His son was tying him with a rope to a pillar. The daughter was spitting out on her father and giving blows on his face with her shoes. When Sarma requested for food they were serving him with dried grass. If he was not eating it they were threatening to burn him with red hot iron rod. The brahmins employed by Sarma, however, continued the *paaraayana* of Datta Puraana. After they finished meals on completion of *paaraayana* for the day, ghosts, spirits and ogres were moving freely in the house and terrorizing the inmates. Some women were laughing horribly and proclaiming, "The ancestors of the king for whom you are the priest, without regarding other women as their mothers, raped them. Those women are none others! We are those victims! They committed heinous crimes in not allowing us to live comfortably with our husbands. We want to take revenge on the family of the raja. We don't get noble status when you merely give us obsequious offerings. You received large amounts of money from the king. You possessed that tainted money. Therefore, we want to harass your families." Brahmins who were conducting *paaraayana*, Sundara Rama Sarma and Maharaja also were very much frightened. All of them were remarking with anguish and sarcasm, "We heard that by devoted reading of Datta Puraana auspicious results are achieved but what is this abnormality? On reading this Puraana Shankara was pleased and is dancing fiercely along with His hordes of ghosts, spirits and devils. Reading of this *Puraana* pleased Vishnu and while denying meals to us, He is granting grace to those beggars who sought food. Brahma who was pleased created those who are harassing us with obscene and insulting words. Oh! If reading of Datta Puraana will make us living corpses in this manner where Brahma, Vishnu and Maheswara who are delighted torture us with words; protect us without allowing us to die with the nature Vishnu; exhibit weird dancing arts to please devils, spirits and ghosts – Oh! Lord! Such devotion of Datta is not required for many many births."

Man is a labourer in creation; Sreepada is the one who gives wages

Then Brahmins, Sundara Rama Sarma, Maharaja surrendered to Sri Sreepada and sought His refuge. Then Sreepada averred, "**Every human being in this creation is only a labourer. I am the Owner. If I am pleased I will give more wages than those due to you. If I am displeased I will reduce how much amount is to be reduced and give that balance. I am the Self-manifested Datta in the temple! I am the one in the form of Kaalaagnishamana Datta! I came in the form of Sreepada Sreevallabha out of compassion for living beings.** How can you derive any result if you give lighted camphor offering to my face, but drive nails in My feet? Whom do you think are My parents? **Vishnu Datta and His wife of this Datta Puraana are born in this kali yuga as my parents Appalaraja Sarma and Sumati Maharani.** Sri Baapanaarya was born as Labha, son of Sri Vighneswara in one age; in another age as Laabhada Maharshi and as Bhaskaracharya in Bruhat Sila town. His lineage is revered by those born in vysya caste. It is a part of divine plan that I was born on Ganesh Chathurdhi. The bond of indebtedness with

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Sri Pynda Venkatappayya Sreshti from the time of incarnation as Vasavi Kanyaka Parameswari, the bond of indebtedness with Narasimha Varma in My form of Lord Nrusimha in Simhachala Kshetra are everlasting. As they are really pious they got connection with Me in this incarnation. Their love and affection binds Me in birth after birth. **When I incarnate as Narasimha Saraswati I will be born with exact resemblance of my maternal grandfather Sri Baapanaarya.** Just as he is redeeming ghosts and spirits by sprinkling water from his copper pot I will drive away ghosts and spirits troubling My devotees who visit My Gandharvanagar during My incarnation as Narasimha Saraswati. I will grant noble position to those ghosts and spirits. **One should not be arrogant simply because he is wealthy. The wealth with you should have purity of money. Otherwise you will have sorrows. If you are proud that you are holy, you are not at all holy. I have your account with Me. I am telling that I cancelled the results of your sinful deeds out of compassion. If you are discouraged that you are a sinner and If you seek My refuge and call Me with love 'Sreepada Dattaa! Sreevallabha Digambaraa! I will in a trice burn all your sins and make you virtuous.** As you have considered truth as untruth, and untruth as truth you met with all difficulties. You have abused Sreepada Sreevallabha and because of that you were entangled in strange and peculiar problems. Even though you conducted devoted reading of Datta Puraana it has not given you any relief. Datta Himself has come as Sreepada Sreevallabha. This is true."

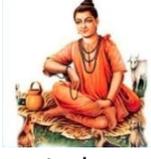


Victory Victory unto Sri Sreepada Sreevallabha!

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Chapter – 16

The account of Sreemannarayana



Recollecting the divine history of Sri Sreepada, remembering Sri Sreepada's name mentally, I continued my journey. My heart felt elated with joy that I was nearing the present place of residence of Sri Sreepada at Kurugadda. On the way I saw a sugarcane field. The cultivator in that field was seated comfortably on a platform erected in the field. He invited me with humility, "Sir! Please take rest here for some time. You can drink sugar cane juice and leave. Please come." I drank the sugar cane juice offered by the farmer. It was very sweet. Having known the information that I was going for the *darshan* of Sri Sreepada he was extremely happy. That farmer began to narrate this, "Sir! My name is Sreemannarayana. My surname is Mallaadi. Our native place is Malyadripuram. In course of time that name changed as Malladi. The native place of Sri Baapanaarya is also Malyadripuram and his surname is also Malladi but he is a brahmin and I belong to kamma caste. We had intimate relationship with the family of Sri Baapanaarya. When Sri Sreepada was eight years old, we left Malyadripuram and migrated to Pithapuram. The conditions in our native village became adverse. Financial position was very critical. We could not endure the troubles due to our debts. We sold away all fixed and movable properties and reached Pithikapur only with the dresses we had on our persons. Sri Baapanaarya treated us well and gave us food and drink. We wanted to take on lease the agricultural land of Sri Baapanaarya and engage in it's cultivation. We prayed to Sri Baapanaarya, "It is not desirable to eat like parasites. You gave us food and water and saved our lives. It is painful to sell fire wood in places where earlier we sold flowers. That was the reason why we left our village and came to Pithikapuram. We will be grateful if you kindly give us your land for lease. Kindly show mercy on us." On that day Sri Sreepada was in the house of Sri Baapanaarya. Sri Sreepada remarked for that. "The food available in the house of Sri Baapanaarya is equal to *divine prasaad*. It is not available for those who are bereft of divine grace. It is impossible for common people to get *darshan* of a great *tapasvi* (who performs penance) like Sri Baapanaarya. You got that fortune owing to the *punya* earned previously." Sri Baapanaarya said, "We have already given our land to cultivators. They are cultivating the lands. It is contrary to ethical principles to remove them in the absence of justifiable grounds. You be patient for some more days. Some other way may be available." Then Sri Sreepada said, "Here are a fistful of black grams. Tie them carefully in a cloth and move towards West. After fulfilment of your desire throw away these black grams. Can't the Lord of universe who provides food to the frog encased in a rock, arrange food and drink for you?"

After taking the meals in the house of Sri Baapanaarya we started our journey westward with blackgram tied in our apron fringes. On account of the mercy of Sri Sreepada we did not experience any paucity of food and water. Food was available without asking for it. This was a great wonder. We crossed Andhra desa and reached Karnataka desa. On the way we saw a cottage. Only a old couple were there in that. They also belonged to kamma caste. They had only one son. He died of snake bite. After some days his wife also drowned and died while taking bath in river Krishna. They had no children. There was no one to look after the old couple in their oldage. Their relations wanted to seize their property. They were ingratiating themselves with the old couple with their sweet words. The old pair was in a dilemma as how to partition their properties between those relatives. We received the hospitality of those old people. We were facing some obstacles whenever we wanted to leave. At one time we wanted stubbornly to set on journey. Suddenly all the people in the house suffered from vomitings and motions. When we wanted to leave after they recovered the old couple prevented us. Their affection for us enhanced. It was not liked by their relations. They were feeling that we were staying in that house to snatch the property. The

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blackgram tied in the cloth began to give unbearable foul smell. We threw away the black gram given by Sri Sreepada thinking that they were no longer required. We decided to do or die there.

The relations wanted the properties of the old couple but not interested in them. As we also belong to their caste the old couple was determined to adopt us and hand over the properties to us. The relations were observing these matters. It was very painful to them. So they arrived at some agreement among themselves. They wanted to divide the property equally among themselves and drive us away from the house in some way or the other.

There was an astrologer who was well known to the relations. They offered secret inducement to him and brought him to the house of old couple. The astrologer told, "Your guests are of utmost misfortune. Wherever they reside, fortune will not like to stay in that house. Not only that. All sorts of poverty will grip them. Send them away from your house as early as possible." For that aged husband and his wife said, "If they have the misfortune in their horoscope as suggested by you, some measures of relief must have been surely mentioned in the scriptures. We request you to conduct *pooja* and other rituals to nullify their misfortunes and confer all auspicious fortunes. We are prepared for any amount of expenditure. The entire world moves under the control of deities. Deities are under the control of *mantras*. Such *mantras* are under the control of brahmins. Therefore, virtuous brahmins like you are deities on earth for us. Kindly honour our request."

The astrologer had no other option except to make arrangements for worship etc. My dear Shankar Bhatt! **Rain is required for paddy crop. Yagna gives rain. Yagna has come from rituals. Veda is the source for all ritualistic activities. Men should adore deities by way of yaagas. Deities should give all prosperity to them. In this way there is mutual dependence between humans and celestials.** *Yagnas* are of five kinds namely *deva yagna*, *manushya yagna*, *bhoota yagna*, *pitru yagna* and *brahma yagna*. The *leelas* of Sri Sreepada are very very strange. The *yagna* was performed by virtuous brahmins with the monetary aid of the old couple for the achievement of all auspicious blessings. Infact there were no afflictions in our horoscope. By the kindness of the old couple we had the good fortune of witnessing the most sacred sacrifice. Indra and other celestials are deities in absentia. The priests who preside over and conduct the *yagna* are deities in fact who are present. Small offerings made in the fire to Indra and other deities enhance sufficiently to suit the demands of each of the celestials on account of the efficacy of *mantras*.

Mother-earth is supported by these seven

Mother-earth is borne by cows, vedas, brahmins, *pativratas*, *satyavantulu* (truthful people), liberal people and charitable people. Bullock is very much necessary for cultivation. ***Gomaata* (mother-cow) gives useful materials like milk, curd and helps humans on this earth. By helping sacrifices and rituals it helps men greatly in the attaining status of the other world.** Indra and all deities accept *havissu* (an offering made during a sacrifice) offered with *vedic mantras*. Veda is the origin for all *dharmas*. Therefore, earth is also supported by **Vedas**. Brahmins make the people perform virtuous acts like sacred sacrifices. So earth is also supported by **Brahmins**. ***Pativratas*** are protecting *dharma* from getting disturbed through the efficacy of their *Paativratya* (chastity and virtuousness of married women). ***Satyavantulu*** are protecting the earth by their adherence to truth with their truthful resolve. **Liberal people** who forsake miserliness, distribute the sweetness in cooperative life to so many others. **Charitable persons** with their earthly wealth and the wealth of *punya* of other world rescue destitutes, down-trodden, and unfortunate people. On the occasion of our visit to a great virtuous personage

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like Sri Baapanaarya Sri Sreepada who is the *yagna purusha* made us as instruments and He indirectly completed all the processes of *yagna* and made us fortunate.

The way in which Sri Sreepada rescued His devotees

The sacrifice was completed without any obstacle. The old couple decided about us as their heirs. Their relatives did not like the way things were happening. In the only one field of ours there was a garden of chillies. On the four borders of that garden there were palm trees. Those palm trees were given to 'goudas' for drawing liquor from those trees. The relations were trying to collect the chillies in crooked ways and attempting to take them out. Bagsful of ripe chillies were plucked. They kept those bags on bullock carts and were ready to move. At that time I went into the field. I was astonished on seeing that scene. I was alone and they were ten. Surprisingly I saw a bear drinking liquor from one of the palm trees. That bear jumped down from the tree. All were afraid of the bear! With its sharp claws it will tear even the muscles of men. If it's claws pierce the body, blood also will be poisoned. That bear directly came to the bullock cart. The relatives ran out of terrible fear. I was very much afraid and began chanting the name of Sri Sreepada. That horrible bear turned very docile. It was calm and was clapping its hands whenever I uttered the name of Sri Sreepada. I reached home in the cart drawn by two bullocks with bags of chilly fruits. The bear was walking in front of the cart.

This caused great wonder not only to the old couple in our house but also to all the neighbours. We were chanting the name of Sri Sreepada all throughout the night. The bear was also peacefully beating its hands in tune with music during the chanting of the name of Sreepada. The bear also received the *prasaad* of Sri Sreepada very happily.

From that day onwards the bear was moving like our family member. It was showing great love towards our family members. It was creating terror in those who were inimical towards our family. That bear was guarding all our fields. We were rid of the fear from thieves. Discussions relating to the sportive plays of Lord Datta and chanting of the name of Sri Sreepada were going on uninterrupted in our house daily."

When Sreemannarayana was giving these details the bear entered the sugarcane field. On seeing it I perspired profusely out of fear but, it exhibited utmost friendliness towards me. When I started chanting the name of Sri Sreepada it began to dance with joy.

A *taantrik* came to our nearby villages. He obtained some powers by means of some evil practices. He was collecting lot of money from those who were coming under his influence. Relations of the old couple took his help. That *taantrik* came to our village. He applied his *tantra* (secret magical rites) on the bear. The strength of the bear was completely lost. The followers of *taantrik* were overjoyed. The bear slept motionless. By one yogic exercise the *taantrik* identified closely with the consciousness of the bear and by another yogic exercise he attracted all its powers into him.

Rescuing of devotees from their 'past karmas' by Sri Sreepada

The playful pastimes of Sri Sreepada are unimaginable. It is a laborious matter to search connections between causes and effects. Action without cause will never occur. Indra caused terrific rains according to His *dharma*. Sree Krishna uplifted Govardhana hillock in accordance with His *dharma* and fulfilled His *gopala dharma*. In the same fashion Sri Sreepada also allowed the *yogic powers of taantrik* to work. The bear was subjected to the *yogic torture*. However, some element of *punya* in the bear turned it into a devotee of Sri Sreepada. It was crying silently. **Sri Sreepada will surely hear the lamentations of all**

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living beings. He will diminish the intensity of the results of sinful actions with His grace at the time of dispensing the fruits to each one according to their past actions or fate.

In the house of Sreemannarayana discourses about Datta-charitra and the devotional singing of the name of Sreepada Sreevallabha were going on regularly. There were many doubts in the minds of devotees assembled there. Some of them were absent minded but some other sincere devotees were having unshakable devotion towards Sri Sreepada.

A miracle took place while the devotional chanting of Sreepada's name was going on. The bear which lied down motionless like a dead one began to regain consciousness. It recovered all its previous strengths. It was jumping with joy when the devotees were making *naama-paaraayana* (devoted chanting of a name). The yoga of Sree Dattatreya is far superior to all the yogic practices of the past. The soul consciousness of bear was being transferred from the bear into the *taantrik*. The soul consciousness of the *taantrik* was being transformed from human nature into the nature of a bear. The nature of bear was extinguished and human nature was taking shape in the bear. Though he was in human form, as he was changed into the nature of a bear the *taantrik* was behaving like a bear. His own followers tied him with ropes and left him in the forest.

The bear commenced speaking in human language, "Sirs! I was a money lender in my previous birth. I was collecting exorbitant interests and troubling people very much. As a result I am born as a bear. On account of my past meritorious virtue, I got the grace of Sri Sreepada. Please note that Sri Sreepada is verily Lord Datta Himself. I am going to get a nobler birth due to His grace. *Taantrik* did many sinful acts. In addition he wanted to harm a devotee of Sri Sreepada and a dumb creature like me. Sri Sreepada punished him for that. **Both protection and punishment dwell in Sri Sreepada. He is always gracious towards those who adore Him with steadfast devotion. He punishes those who abuse devotees and those who create difficulties for theists. After undergoing the punishment they gradually change as devotees.** Keep on chanting the name of Sri Sreepada, I am going to obtain a nobler status."

All were wonder struck and continued to devotedly sing the name of Sri Sreepada. The bear was silent and remained in a trance. While the chanting of the name was going on three cobras came from somewhere. They were also in a trance when the chanting of the name was done. The bear gave up its life peacefully. The three cobras circumambulated the bear thrice. No one could understand where from the snakes came and what for they came. We conducted funeral rites to the bear as were done for humans. The cobras stayed in our house for the whole day.

The name Sri Sreepada was our sole refuge at all times and in all states. We were remembering that sacred name. The cobras were drinking the milk offered to Sri Sreepada. If females in their menstrual periods, or if any one suffering from foul defilement was in the group, the cobras were hissing. Some people were afraid to visit our house because cobras were in our house. Devotees of Datta used to come freely to our house. Those cobras were absorbed with devotion whenever they heard the name of Datta or Sri Sreepada. The relatives of the old couple unlawfully occupied some space in the house of the old people. The village elders decided that space as a disputed one. Permission was also granted to those relatives to grow vegetables in that place till a final decree was delivered. The relations influenced the village elders with enticement of money. Because of this, final judgement was not delivered for any length of time. The judgement was being adjourned on flimsy grounds. There was a snake pit in that disputed land. Milk was poured into the snake

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pit during Naaga-chaturdhi. As there were no snakes in that pit milk was poured without any fear. Those who were offering milk were praying "Naaga-devataa! Naaga-devataa! Grant us the fortune of your appearance! Fulfil our desires." All those who prayed like this knew fully well that there was not even one cobra there.

Sri Sreepada is very skilful. Naaga Chaturdhi was very near. This time those who were nearby, those who pray and those who pour milk were hesitating to go near the snake pit.

Anyhow, Naaga-chaturdhi approached. How wonderful is this world! They pray, "Naaga-devataa! Naaga-devataa! Kindly appear." However, when Naaga devata appears no one will be there. They run with fear. When we and the old couple placed the milk offered to Sri Sreepada, at the snake pit and prayed three cobras appeared. They drank the milk and went back into the snake pit. Excepting us no one came to pour milk into the snake pit.

By protecting His devotees Sri Sreepada taught a lesson to those who attempted to kill the cobras

A conjurer came to our village on Naaga-chaturdhi. He was welcomed by our kinsmen and the village headman. He was capable of bringing any poisonous serpent under his control by immobilizing it with the efficacy of his *mantras*. He was bringing back to life anyone who was bitten by a snake. He was having the *line of garuda* (the divine eagle – the carrier of Lord Vishnu) in his hand. Scriptures hold that serpents would come under the control of men who had the *line of garuda* in their hands. The headman and the conjurer were contemplating to kill the serpents.

Burning flames were arranged in the entire area in the vicinity of the snake pit. The conjurer sat on his seat and conducting weird *taantrick* rites. He was chanting *mantras* loudly. We were pained that it was sinful to kill noble serpents. We were helpless. We were praying that Sri Sreepada alone has to rescue the innocent serpents of a noble class. The serpents came out of the pit as if they were subjugated. This gave lot of joy to the magician and his followers. However, that joy was short-lived. The serpents which came out were becoming bigger and bigger every moment. The magician was reading the *mantras* loudly. The serpents were moving towards the raging fires as if they were subdued by the efficacy of *mantras*. What a wonder! The fire was getting extinguished only in their path as though the Fire God gave them the passage. Finally all the fire died down. The king cobras freely departed from there. The conjurer and his followers were aghast.

In the meanwhile the eldest son of the headman developed symptoms of a person bitten by a snake. The eye sight of the second son grew dim. It was strange that symptoms of snake bite appeared and the body became poisonous without the biting of a snake. It was also unusual to become blind suddenly. The conjurer chanted many *mantras* but to no avail. The *line of garuda* in his hand changed shape and completely disappeared. Great fear seized the head man of the village. There was no one to save except the saviour of the helpless, Sreepada. The strength of *mantras* in the conjurer diminished completely. He was dead within few minutes. Who knows how the play of Sri Sreepada would be in a particular time? The village headman came running to us and was wailing. What can we also do? We told him that his two sons would be alive if he remembers Sri Sreepada with single minded devotion.

The corpse of the magician was in the house of village headman. The two sons of the village headman became victims of the irony of fate. Our kinsmen shuddered with fear. The whole atmosphere was pathetic. The corpse of the magician was taken to the burial ground.

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The funeral pyre was arranged and fire was lit. There was sudden movement in the burning dead body. The corpse was crying to save it from the burning flames. The guards of the burial ground, however, refused to pour water on the burning pyre. They maintained that the magician became a ghost and re-entered the body and that he would indulge in all evil activities of the ghost with the same human body, if he were to be saved. They added that if his corpse was burnt to ashes it would remain merely as a ghost and trouble only a few who come under its control by entering into their bodies. They thought that a ghost who enters into his own body would have more powers than a ghost without a body. That ghost in its own human body would cause great destruction and misery. **The peculiar method of Sreepada Sreevallabha was to reveal the real nature of His incarnation by making people to experience the fruits of their past actions by generating suitable feelings in their minds in accordance with their *praarabdha* (accumulated consequences of previous acts).**

A kind one among the guards of burial ground who could not bear the suffering of the dead body poured some water. That water did not put out the fire. On the other hand it made the fire burn brightly as if ghee was poured into it. Even though his body was engulfed in flames it did not get burnt. His limbs were not disfigured. He was experiencing the suffering to be experienced in the hell with his body.

My Shankar Bhatt! Creatures suffering many kinds of troubles reside in rourava and other greater hells from crores of years. While taking bath, wringing *shikha* or towel, taking meals; water will be sprinkled with the *mantra* 'Rourave punya nilaye padmarbhuda nivasinam, ardhinam udakam dattam akshya mapatishtu'. The sacred water which is released will quench the thirst of those who dwell in unholy hells like rourava from countless crores of years. **Sri Sreepada is an easily accessible golden treasure to righteous people. He is like Yamadharmaraja to those fallen from virtue and those who commit heinous sins.**

The dead body of the magician rose from the funeral pyre. It started jumping and reached the house of village headman. Without being burnt and at the same time undergoing excruciating agony from the fire and crying aloud the conjurer reached the house of village headman. All of us are engaged at the house of village headman in narrating the stories of Lord Datta and in singing the divine name of Lord Sreepada Sreevallabha who is the divine, glorious and new incarnation of Lord Datta. The singing of the sacred name ***Datta Digambaraa! Datta Digambaraa! Sreepada Vallabha Datta Digambaraa!*** was charging the atmospheric air there with holiness. **The divine rays from the gross form of Sreepada Sreevallabha purify those who are in close proximity to the gross form. The divine rays emanating from His subtle form purify the entire earth. The sacred rays emanating from His causative body purify crores and crores of universes. His great causative body remains always in the form of wise, good and blissful non-dualistic state. It rests in eternal tranquility. The superb heavenly rays spreading from that form sanctify *avadhootas*, quasi incarnations, great siddhas and great yogis who dwell in states of *saalokya*, *saamipyra* and *saayujya* (living in the same heaven, living in closeness and getting absorbed in God). When we chant His divine name He stays there unseen by us. He proves His power and position through His divine miracles.**

The magician derided Sreepada saying, "Is Datta a 'digambara'! Is Sreepada a Datta? Is Sreepada also a digambara? Is He a naked lunatic?" The magician was brought from the burial ground while the flames were tormenting his body. He was brought in a stark naked state to the place where the name of Sreepada was being sung and made to stand before the devotees. Was it a simple thing? Was it possible to ordinary yogis? Have

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we heard such *leelas* at any time? Have we seen them? Everything was strange, extremely wonderful, unheard and defied logic. **Those who bow their head humbly before the auspicious feet of Sri Sreepada and seek His refuge will be happy. They will be happy like young infants under complete protection in the lap of their mother. They derive all auspicious things and comforts.**

While the singing of the name of Sri Sreepada was going on the magician was also dancing and getting relief. If he stopped dancing pain was increasing. It was quite troublesome for him to dance naked. He realised that it was all his own guilt and that he was experiencing the results of that guilt in that fashion. He recollected that he consigned many snakes to fire with the strength of his *mantras*. He thought that it was the fruit following his abuses of great people, digambara ascetics during the period of his ignorance. Repentance swelled in him and he surrendered to Sri Sreepada whole heartedly. After this development in his mind raging fire cooled down. I gave my apparel to him to wear. He participated with great enthusiasm in the divine singing. The eye sight of the second son of the village headman was completely restored by the time of sunrise. When the cow's milk offered to Sri Sreepada was poured into the mouth of the eldest son, his state of stupor decreased and he regained consciousness. The conjurer left somewhere declaring that he would lead a virtuous life remembering the name of Sri Sreepada always. The village headman issued a decree giving the disputed land to the old couple.

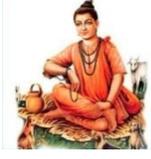
In the snake pit inhabited by three king cobras three *audumbara trees* came up. After some time one ascetic named Dattananda Avadhoota came to our house unasked for. He was sitting at the base of the *audumbara trees* in meditation. On one Saturday in the evening he offered *halwa* prepared by us to Sri Sreepada. He gave that also to us as *prasaad* and asked us to eat. He averred, **"Sri Sreepada was sitting near the base of an *audumbara tree* in His maternal grandfather's house in Pithapuram. His mother with a silver bowl filled with *halwa* used to feed it to Sri Sreepada who was sitting at the base of the tree with great affection. Sreepada Sreevallabha, Narasimha Saraswati and Swamy Samartha – those three names were symbolised by the three trees. These three trees were in the succession of the seeds of that *audumbara tree* in Pithikapuram. In future the seed in the continuation of the seeds of those *audumbara trees* grow as an *audumbara tree* in the birth place of Sreepada. There only His divine icon would be installed. Those who offer *halwa* to Sri Sreepada installed at the base of that *audumbara tree* during the time of *sani-pradosha* will have the grace of Sri Sreepada as a golden treasure within easy reach."** My devotion was strengthened after hearing these wonderful stories. Next day I left for Kurungadda.



Victory Victory unto Sri Sreepada Sreevallabha!

Chapter – 17

The meeting with Sri Naamaananda



When I was travelling towards Kurungadda I noticed on the way a woman with dishevelled hair laughing hoarsely and advancing in my direction. She appeared to be mentally unstable. As she was coming speedily towards me, my heart began to beat heavily. My hands and legs were trembling. Two men were chasing her with sticks in their hands. She came running and fell on my feet and requested me to save her from those two men. Everything was confusing to me. How can a weak brahmin who does not have even travelling fare can protect that woman in a strange place from strangers? I involuntarily said, "Mother! Don't have any fear. Sri Sreepada will definitely protect you from those hooligans. Get up without any fear."

Those strangers who arrived there looked at me with surprise. They wondered how this person who was no match for them in physical strength not only considered them as hooligans but also assured her with great confidence that he would protect her. They warned, "You brahmin weakling! We want to kill this woman of bad character. You cannot protect her. We have to kill you also if you obstruct our attempts. Keep out of our way decently."

I was experiencing as if some hidden force entered into me. Words were uttered from my mouth without any effort and from no thought in my mind. Those words releasing from my mouth were such as to push me into dangerous predicament. Then I said, "You were born as Brahmins but, you have unabashedly killed a cow last night. You ate its meat, drank cheap liquor and following all atrocious activities. For such people like you it is not difficult to kill me or this innocent lady. I am ready for anything. I am telling you this out of pity for you. You will contract leprosy after killing this lady. Those who suffer from leprosy will have abnormal desires of lust. Snakes will not bite a leper. Leprosy can be cured by medicine prepared from snakes' venom but the procedure for the preparation of that medicine is not known to all. If the lusty desire is controlled and the medicine is taken, the disease abates. If you want to suffer from the most despicable disease out of all diseases you can kill this woman. I am telling you this out of my concern for your well being."

Those two strangers collapsed on hearing my words. Wonder of wonders! As some of my statements exactly related to their past lives, they believed that my forecast would also take place accurately. They confessed their mistakes. I appeared as a great astrologer in their view in spite of my total ignorance of astrology. We sat under the shade of a nearby tree. I requested to give a detailed account about them. Then they said, "Sir! You know all the three times, you are omniscient. Nevertheless, as you are asking we are telling. We are both brothers. Even though we were born in brahmin caste, the duties of brahmins completely disappeared in us. We were degraded on all counts. We befriended beef eaters. We were accustomed to alcoholic drinks. We committed adultery. We became debased all round with all sorts of bad habits. We saw this lady sitting in a lotus posture on a hillock. We revealed our desire. She refused. As she declined to satisfy our lustful desire, we wanted to enjoy her through physical force but, it is queer, that she was coming to our grasp and immediately slipping from our hands. We were chasing her. We could see you due to our previous *punya*." Then I stated, "**God gave us discriminatory power to decide what is good and what is bad. We can derive good results if we tread good path. If we follow bad path we have invariably to experience bad results.** This mother appears as a righteous one. You mistook her as a bad character. More than that you approached her with utmost despicable desires. You are repenting. I do not know whether the lord would grant you pardon or not but, I am giving you a piece of good news. **In the**

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present times Lord Datta who is adored by all three worlds, and who is the embodiment of Trinity is moving in the world in human form as Sri Sreepada Sreevallabha. There is no other way excepting His splendid, prosperous lotus feet to uplift horrible sinners. I heard many of His divine plays. I am going to His present residence at Kurungedda. Mother! Please tell me about You."

Then she started her narration, "Sir! You have rescued me from these sinners. You are like my father. I was born in an illustrious brahmin family. My marriage took place when I was quite young. How can I describe my misfortune? My husband was impotent. He was harassing me every moment. I sacrificed all desires of youth and served my husband treating him as God. My husband was a sadist. He was alleging that I had extra marital relations with other men. If I decorated myself with flowers and garlands which are signs of a married woman he was accusing me of soliciting paramours. If I shed all decoration he was abusing me why I was looking like a widow. When I fondled other children in the house he was remarking that I was feeling sad inwardly that I was having no children. When I eat moderately I was accused of eating like a glutton and wasting money; and when I eat less I was told that I was acting like that to impress upon the neighbours that food was not given to me in my husband's house. If I undertook fasting my husband was castigating that I was chanting secretly some *mantra* to get rid of him and that I was fasting to please that presiding deity of that *mantra*. My mother-in-law or father-in-law or other elders in the house did not utter a single word against my husband even though he was extremely tormenting me mentally. I came to know by experience how hell could be on this earth in my in-law's house. Time was moving miserably for me in this manner."

She continued, "In the meantime an expert in *mantra-tantra saastras* came to our village. It was propagated that he was having great scholarship in astrological science. My father-in-law and mother-in-law invited him to our house. He made some calculations and conducted some strange rituals and declared that I was having misfortune and my horoscope was filled with many inauspicious features and under the influence of my adverse yogas my husband became impotent. He advised that all evil effects would disappear if I was thrown out of the house. He asserted that the *mantra-tantras* done by him, and the rituals will benefit them and that my husband would regain his manliness and that after performing another marriage he will be blessed with children."

The helpless lady continued her narration, "My husband, his parents and all the inmates of the house who were merciless, drove me out of the house. Having no other alternative, I started on foot to go at least to my parent's house. In the middle of the way, the bogus magician who visited our house accosted me. He wanted to make me a victim to his despicable sexual desire. I was furious like Bhadrakali and lifted a big rock nearby and hurled at him with all my strength. The rock hit his head strongly and he died then and there. Oh! God! Even though I am a woman I killed a Brahmin in compelling circumstances. I was out of my mind. Even in my parent's house I had to face problems. Even if my parents protect me with utmost affection there was no guarantee that my brothers and sisters-in-law would treat me with love. The common people saw me killing the pseudo sorcerer but, they do not know his crookedness. This kind of news spreads quickly in all the four directions. Let me go wherever my destiny leads me! With such thought I was going without any clear direction. Soon I saw a lake. I was very thirsty. I drank water from the lake and quenched my thirst. There was an *audumbara tree* near the lake. I heard that *audumbara tree* was very much liked by Lord Datta. I was overcome with stupor in my body. I gradually glided into deep slumber at the foot of that tree. I got up after sometime. I was very much hungry.

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When I opened my eyes I saw two cobras staying like sentinels on my either side. I saluted the two cobras and they departed somewhere as if they respected my prayer. I was singing **"Datta Digambaraa! Datta Digambaraa! Jaya Guru Dattaa! Datta Digambaraa!"** I heard from elders that on mere remembrance, Lord Datta will be pleased and protect devotees. Fortunately I was in the shade of *audumbara tree* also. I was getting a feeling that I was in the shade of the umbrella of compassion of Lord Sree Datta.

One traveller who was passing by was listening to my singing of the name of Datta with rapt attention. He stood in the shade of the *audumbara tree*. I was afraid and said, "You! Who are you? Get out from here immediately. If you will not leave I will pick up a big rock from here and kill you with it. I killed a bogus magician a short while ago."

Then that new person folded his hands and said, "Mother! My name is Ravi Dasu and I am born in a washerman's family. I am devotee of Datta. I am living in Kuruvapuram. **Sree Guru Datta is splendidly shining in the incarnation of Sreepada Sreevallabha to sanctify the earth. He was conveying the good news of His descent to His devotees spread at very great distances through some extraordinary miracles. This is only to be known by some experience!** Now I am going to Kuruvapuram. You can accompany me if you so desire. Kuruvapuram is at a short distance. I visited some of the houses of my relations here and presently returning to Kuruvapuram."

Then I retorted, "I cannot believe your words. It is immaterial who is that Sreepada Sreevallabha about whom you are referring. If Sri Sreepada is verily that Datta Swamy, He would attract this forlorn lady to His 'Sri Charana' and protect her. The responsibility of proving Himself truly as Datta rests with Sri Sreepada. I won't chant His name. I will only recite the name of Datta. I will see what will happen afterwards. If you don't leave this place at once, you will meet with danger from me."

That person without uttering any other word went away singing, "*Datta Digambaraa! Datta Digambaraa! Sreepadavallabha Datta Digambaraa!*" Afterwards when I was sitting cross legged in the posture of a lotus on a hillock and was meditating I felt as a prey to these hooligans. I was rescued by you from them.

Then I said, "Mother! **You were rescued only because of the grace of Sri Sreepada. In this creation there is no country where He does not reside as an in-dweller, and there is no time where He is not known.** In this creation in different countries, and in different times various incidents occur from the cause and effect connections. He is the grand cause of all causes. In different countries and different times various events take place to facilitate evolution of living beings in a variety of states of development. No effect can be found in creation without a cause. No one knows whether Sri Sreepada is attributeless, or with attributes, or formless or with form, or transcends all these states. He only knows about Himself. **If we chant the name of Sreepada Sreevallabha, we can definitely obtain His grace. We can get released from all difficulties and losses.**"

Thereafter we were travelling towards Kurungedda with those brahmin brothers and that brahmin lady named Susheela. All of us were chanting the names of Datta and Sri Sreepada Vallabha and continuing our journey. We appeared like a *bhajan party* to the onlookers. In the middle of our journey we reached the hermitage of a great personage named Naamaananda.

Sree Datta in the guise of an untouchable blessing Naamaananda

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We understood that Sri Naamaananda knows all the three times i.e., past, present and future. He cordially invited us. Sri Naamaananda was saying like this, "The name of my father is Maayanachaaryulu. My name is Saayanaachaaryulu. We belong to Bharadwaja lineage. We are Sri Vaishnavas. After entering into the ascetic order, I am called Naamaananda. With extreme detachment I visited all holy places and the *siddha kshetras* in the north. In my quest for a *sadguru* who can uplift me I came to Pithikapuram on my way. As we are Sri Vaishnavites worship of Shiva is not acceptable to us. We strictly observe purity and religious customs. After visiting Kunti Madhava Swamy I came across a pariah while coming out. The sight of a pariah was unbearable. Adding to that he came close to me and thundered, "Naamaananda! Give me *gurudakshina*. Then only move from here." I was flabbergasted. All the people in the centre of the town were seeing this queer thing. People thought that it was one of the abnormalities of kali yuga that an untouchable was demanding loudly *gurudakshina* from an orthodox Srivaishnava brahmin. Some others thought that the untouchable who consumed liquor was intimidating the noble Vaishnava. Then I said, "I do not know you. Even so I am a Vaishnavite brahmin and you are a *chandaala*. My name is also not Naamaananda. It is not proper that you should demand forcibly *gurudakshina* from me." I could not speak more than that. His eyes were red like burning corals. His facial expressions strike terror in anyone. He did not yield to my pacifying words and asserted sternly, "You are speaking lies saying that you do not know me. Roaming like a mad dog you are questioning all sorts of sundry people about the place where a *sadguru* who could uplift you would be available. Being egotistic that you had a Brahmin birth you fail to see truth. I am your *sadguru*. I am conferring the name Naamaananda to you in the ascetic order. You give all the money with you to me as *gurudakshina* and prostrate before me in the presence of all the people and accept me as your guru. If you do, it is all right. If not, I will cut your body with this knife into pieces and keep your flesh into heaps. I drink your blood and hammer your head repeatedly into a pulp. I will arrest your life from departing from your body. I will allow the life consciousness to stay in each severed part of the body so that you should experience excruciating hellish agony. Business with me will be very specific. Say yes or no. Only two words. Even if you pray, not even one among the three crore deities would dare to save you." After uttering these strong words the pariah drew out the sword from the scabbard and was about to kill me.

I prostrated to that untouchable in unavoidable circumstances. I offered all the money as *gurudakshina*. To me all descriptions about God appeared as fiction. However, upsetting all my thoughts a charming, bewitching auspicious figure appeared before me.

That divine auspicious figure averred, "**I am Sree Datta. Presently I incarnated as Sreepada Sreevallabha in Pithikapuram. You are Mine. I am yours. I am your property. You are My property. That which brought us together is Satchitaananda.** From today you carry on the *propagation of dharma* and attain eternal peace. You will reach Me after your exit from this world."

Sreepada fed Naamaananda with His own hands

"Sir! I became an ascetic named Naamaananda in this way. I wanted to have darshan of Sri Sreepada in Pithikapuram. I was very hungry. None was giving me food in any house. People were making queer remarks that I was mad and that a tipsy drunken untouchable collected *gurudakshina* from me. They also decided that it was contrary to *dharma saastra* to give alms to me as I turned into an untouchable because I accepted a pariah as my preceptor even though I was a brahmin. The Brahmins of Pithikapur having resolved like that did not offer me *bhiksha*. I moved to the house of Appalaraja Sarma without any intentional effort. I was so weak that I could not open my mouth even to cry

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Bhavathi! Bhiksham Dehi! In the meanwhile, Sri Sreepada opened the door and came out with a plate of food. He made me sit on the pial of their house and fed me the food with His ambrosial hands. He cleaned my mouth and hands with His own hands. He placed His bountiful hand of infinite strength on my head and assured, "Everything will be arranged for you. There is no need to worry about anything. **Can't the Lord who provides food to a frog in the rock nourish you? I will be behind you wherever you are. I will move with you, unseen. I protect you like an eye lid shielding the eye.**" He bid me farewell with those reassuring words. From that day I became an ascetic and wandered freely. His invisible divine hand is protecting me always.

Four types of Jeevanmuktas

I questioned, "Sir! I heard that liberation can be quickly achieved if we worship Sree Datta. Is there any special procedure of adoration for that? Have we to meditate upon any separate type of *mantras*? Kindly clear my doubts and help me".

For that Sri Naamaananda replied with a placid countenance, "My children! Destruction of *moha* (infatuation) is *moksha* (liberation). There is no rule that liberation comes only after death. Body can remain in a state of experiencing consequences of past actions. Notwithstanding that the *jeevaatma* can stay in a liberated state. Such people can be called *jeevanmuktas* (those who are liberated while alive). Saalokya-mukti is to live in the region of one's favourite deity. Those who earn more *punya* than that will have the fortune of living in close proximity to their favourite deity. This is called saamipya-mukti. Those who have much more *punya* than that will assume the form of the deity they are adoring. This called saaroopya-mukti. In a much more significant state the aspirant merges in the consciousness of his favourite deity. This called *saayujya*. Devotees of Datta who are in a particular spiritual state experience saalokya-mukti even living in this world. However, the body will undergo the results of *past karmas*. Their mind will be concentrated on the lotus feet of Sree Datta. They observe with their inner vision the principles of creation, the *niceties of dharma* and the strange and wonderful procedures conducted by creation and enjoy ineffable bliss.

All the divine powers of selfless yogeeswaras are utilized for the welfare of the universe without their involvement. There are some people who attain saameepya-mukti while living in this mundane world. They will know the *divine leelas* of Lord Datta through their inner vision more analytically than saalokya-mukti devotees. The happiness they derive would be much more. When a living being is encased in a body he would be in a state of enslavement with many qualities, propensities and desires. As evolution progresses the living being knows that it is becoming lighter. It is an overwhelming bliss when this state of weightlessness is experienced. From those devotees of Sree Datta who achieve *saayujya* the divine plays of Sree Datta manifest freely at pleasure. Sri Sree Datta has a will. Those great yogis who had *saayujya* in Sree Datta do not have any will. Nevertheless, those pious people who have the fortune of meeting them, touching them, and speaking to them receive protection always of Sri Sree Datta through those great yogis. Only Sri Sreepada can confer abundant affluence of this mundane world, or of the ethereal world. Human beings adore different forms of deities. All those deities are divine segments of Sri Sreepada! Sri Sreepada only showers His grace through those deities.

The significance of adoration of Datta

Then I requested him, "Sir! If such is the case have we to worship deities in different forms? Or are we to worship Sri Sreepada? You are saying that there is no difference

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between all deities and Sri Sreepada. Kindly explain this matter more clearly for my better understanding.”

For that Sri Naamaananda was pleased and said, “A girl was married. She reached her husband’s house. Once her brother went to see her. The mother-in-law of his sister said to him, “Your sister is doing so many thefts in our house. She is consuming large quantities of milk, curd, butter milk, and ghee stealthily. If it was one theft I would have overlooked it. Oh! So many thefts!” The mother-in-law made a wailing complaint. Then the brother called his sister and advised her, “Stop stealing so many things from today. All these things which you are taking are available as integral constituents of undiluted milk. Therefore, you take undiluted milk, in the required quantity. The strengths of milk, curd, butter milk and ghee are in the undiluted milk. By consuming that single item you can avoid the censure of your mother-in-law. In the same fashion if you worship Sree Datta everything will accrue. As people are of different tastes they worship various deities. If Shiva is worshipped Vishnu will not appear. If Vishnu is worshipped Shiva will not appear. Grace of the two may be identical. Protection of the devotees will also be similar. The results from activities of devotion associated with attributes and forms, must be in consonance with those activities. Is it not? **When the mass of sins committed in many births decrease and when the fruits of punya accumulate remarkably, devotion to Sree Datta dawns. Therefore, there is nothing impossible to devotees of Datta. None of the deities have the power to alter the writing of Vidhata on the forehead. However, Sree Datta responding to the suffering of a devotee may order Brahma to erase the writing on the forehead of His devotee and inscribe a new writing of destiny.** Vishnu is the cause for the physical, mental and spiritual states of the living beings. He is the *stithikarta*. If suddenly the terrible power of yoga manifests in a *jeeva* who is not ripe enough, his body or mind or intellect cannot withstand that force and experiences a feeling of being burnt alive in raging flames. Therefore, Vishnu helps a *jeeva* to carry on the life’s journey in a proper way and keeps him in suitable states according to his *karma*. There is no difference between Sree Krishna and Lord Datta. Sree Krishna lifted Govardhana mountain. This is known to all common people. Nevertheless, in their previous lives gopas and gopis were great hermits. The mountains are *yoga grandhis*. When the *grandhis* explode, a fierce yogic power starts dancing. Then *jeevatma* experiences utmost lightness and ease. From this subtle position great yogic happiness is derived. To obtain this subtle state one has to take many births. Sree Krishna carried the burden of His dependants and liberated them as *jeevanmuktas* by destroying their *grandhis*. This is a spiritual secret. Those who look at this with physical vision will only understand that He has lifted Govardhanagiri and saved His people. **Therefore if Sri Sree Datta desires to change the different states of His devotees He may instruct Vishnu to speed up the progress of evolution which would otherwise move normally. In this process He will make the devotee to experience all the troubles due to be experienced in a state of unawareness. As an alternative Sri Sree Datta shoulders those burdens and responsibilities Him-self.** What a great compassionate one! The main aim of the incarnation of Sreepada Sreevallabha is to prepare over one lakh twenty five thousand yogis who experience a *state of saayujya* with Him. If He wants to liquidate the vibrations of all *bonds of karma*, the aspect of Rudra in Sree Datta would flourish extraordinarily. It destroys all *bonds of karma*, whether they belong to crores and crores of past births or whether they relate to future times and grant redemption to the *jeevi*. The aspect of Brahma, Vishnu or Rudra would become explicit and protect His devotee appropriately. All this depends on His resolve. We must follow the path of devotion to generate such a will in Him. **Once in Pithikapuram when a dependant of Sri Sreepada got up a horse, it threw him down, crushed and injured him. When Sri Sreepada showed His hand of assurance towards him all those injuries disappeared in a moment. For another who has no faith whatsoever in Sri Sreepada a vessel with one hundred *varaahas* was available.** Sri Pynda

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Venkatappayya Sreshti asked Sri Sreepada to explain this inconsistency. Then Sri Sreepada explained, **"Today is a day of death of my devotee but I extended his life span by another 20 years. This decision I made as a reward for his single minded devotion. Today is a day for getting plenty of wealth for that person who got one hundred coins but because he does not have even an iota of devotion and he derides devotees I contracted his great yoga of wealth merely to one hundred coins. I am servant of servants of My devotees. He is the real emperor who can imprison Me in his heart. Even Parameswara who is the ruler of the three worlds serve him as a servant."** He expatiated these good things and messages.

When Sree Naamaananda said like this we all felt elated. The brahmin brothers requested Naamaananda to prescribe penitence for their sinful acts. Then Sri Naamaananda said, "You observe *mandala deeksha* by taking single meal a day. Earn money by undertaking arduous physical labour. You offer food to virtuous brahmins by spending that money. Then sin will abate. You will get the vision of Sri Sreepada either physically or in a dream as a sign of the abatement of sin. You must remain righteous even after the *mandala deeksha*. If you become slaves to your previous habits by accident, you are sure to get enhanced punishment from Sri Sreepada."

Worship of Anaghaa Sahita Dattatreya (Dattatreya with Anaghaadevi) is very sacred

The brahmin lady named Suseela requested Sri Naamaananda to tell her about a way to ward off difficulties. Then Sri Naamaananda who was pleased averred, "Soul is eternal. Mind dies many crores of times in a second and takes rebirth. During sexual intercourse between a couple if either of them or both of them experience that their mental consciousness was entrapped between life and non-life, the child that is to be born will become an eunuch. A person who destroys happy married lives becomes impotent owing to that great sin. The life as an eunuch will be like a hell. Some of the causes for impotency or for becoming a wife to an eunuch are as follows, separating loving couple; harassing daughter-in-law in many ways by exhibiting insolence of a shrew; murdering mercilessly infants and women; treating helpless destitutes with cruelty are some of the causes. A man has right to beget ten children from a woman. It is contrary to *dharma* to beget more children than ten from that woman. After the birth of ten children that woman has to be treated like a mother. Mother! To remove the impotency and to regain masculinity of your husband and to enjoy all comforts from a favourable married life perform *Anaghaa vrata* and make Sree Dattatreya with Anaghaadevi delighted. Sri Sree Datta definitely blesses you. **For those who adore Sri Sreepada happiness of this terrestrial world and ethereal would shower abundantly.** Sri Baapanaarya had a vision of his grandson verily as Sree Dattatreya and recited '**Siddha Mangala Stotra**'. The words uttered from an exalted state of experience from the vision of Sree Datta are very powerful. In every word live consciousness prevails for many many more aeons. Mistakes of grammar are not to be searched. There are no restrictions and regulations to read this '**Siddha Mangala Stotra**'. I was fortunate enough to hear this sacred hosanna from the mouth of Sri Baapanaarya. That hosanna is moving in my mind. Listen to it!

Siddha Mangala Stotram

- 1. Srimadananta Sree Vibhushita Appala Lakshmi Narasimharaajaa!
Jaya Vijayeebhava, Digvijayeebhava, Sreemadakhanda Sree Vijayeebhava!!***
- 2. Sri Vidyadhari Radha Surekha Sreeraakhidhara Sreepadaa!
Jaya Vijayeebhava, Digvijayeebhava, Sreemadakhanda Sree Vijayeebhava!!***

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3. **Maataa Sumati Vaatschalyaamruta pariposhita Jaya Sreepadaa!
Jaya Vijayeebhava, Digvijayeebhava, Sreemadakhanda Sree Vijayeebhava!!**
4. **Satya Rusheeswara Duhitaanandana Baapanaaryanuta Sree Charanaa!
Jaya Vijayeebhava, Digvijayeebhava, Sreemadakhanda Sree Vijayeebhava!!**
5. **Savitrakaathaka Chayana Punyaphala Bharadwaja Rushigotra Sambhavaa!
Jaya Vijayeebhava, Digvijayeebhava, Sreemadakhanda Sree Vijayeebhava!!**
6. **Do Chowpaatee Dev Lakshmi Ghanasamkhyaa Bodhita Sree Charanaa!
Jaya Vijayeebhava, Digvijayeebhava, Sreemadakhanda Sree Vijayeebhava!!**
7. **Punyaroopinee Raajamaambasuta Garbhapunyaphala Samjaataa!
Jaya Vijayeebhava, Digvijayeebhava, Sreemadakhanda Sree Vijayeebhava!!**
8. **Sumateenandana, Naraharinandana Dattadevaprabhu Sreepadaa!
Jaya Vijayeebhava, Digvijayeebhava, Sreemadakhanda Sree Vijayeebhava!!**
9. **Peethikaapura Nityavihaara, Madhumati Dattaa, Mangalaroopaa!
Jaya Vijayeebhava, Digvijayeebhava, Sreemadakhanda Sree Vijayeebhava!!
(Translation)**

[Brief meaning of the above panegyric is given in the following lines:-]

1. **Victory, Victory, universal Victory, Supreme abounding Victory to
Eternally auspicious, richly decorated Appala Lakshmi Narasimharaja;**
2. **Victory, greater Victory, universal Victory, superb imperishable Victory to
Sreepada wearing the 'Sree Raakhi' (A sacred bracelet tied by sisters to
their brothers) from Sri Vidyadhari, Radha and Surekha;**
3. **Victory, grand Victory, total Victory on all directions, splendid indivisible
Victory to Sreepada nourished with the nectar of affection by mother
Sumati;**
4. **Victory, magnificent Victory, Victory around all directions, uninterrupted
Victory to Sree Charana, the son of the daughter of great sage Satya Rushi
Baapanaarya extolled by him;**
5. **Victory, glorious Victory, universal conquest, unfragmented Victory to The
sacred fruit of Savitrakaathaka sacrifice hailing in the lineage of Sage
Bharadwaja;**
6. **Victory, Victory, universal Victory, Supreme abounding Victory to Sree
Charana explaining the great number 'Do Chowpatee Dev Lakshmi';**
7. **Victory, greater Victory, universal Victory, superb imperishable Victory to
The One born out of great fruit of 'punya' to the daughter of pious
personage Rajamamba;**
8. **Victory, grand Victory, total Victory on all directions, splendid indivisible
Victory to Son of Sumati and Narahari, Lord Datta Deva Sreepada;**

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9. Victory, magnificent Victory, all round Victory, unbroken Victory to The one rambling always in Pithikapura, Madhumati Datta, Mangala Roopa.

--- May Victory shower on Sri Sreepada ---

He explained these ambrosial words to the brahmin lady named Susheela **"My dear ones! If this very sacred 'Siddha Mangala Stotra' is recited a consequent result on a par with performing *Anaghaasthami vrata* and offering food afterwards to one thousand pious brahmins is derived. A result equivalent to the one derived by observing *mandala deeksha*, taking food once a day, and arranging feast with the money earned through hard physical labour to one thousand pious brahmins, will be obtained. This stotra will be read by worthy people. By reading this siddha purushas are seen and their touch also can be experienced. All desires of the mind are fulfilled. Devotees who worship Datta with pure mind, speech and action; will be blessed by the grace of Sreepada as soon as they recite this stotra. Siddhas in the ethereal region would move about incognito wherever this stotra is recited."**

Removal of impotency by the grace of Sri Sreepada

As soon as I heard the nectarous words from the mouth of Sri Naamaananda, a thought cropped up in me. Then I said, "Mahapurushaa! We want to spend this night in this holy premises of the hermitage in reciting this divine panegyric, and in talks about the stories of divine sports and pastimes of Sri Sreepada. I submit to your noble kindness to permit us." Suseela and the brahmin brothers who were with me agreed to my suggestion. The kind hearted Sri Naamaananda put his seal of approval. All the night was spent singing the name of Sri Sreepada, with discourses about His stories of sportive plays; and recitation of 'Siddha Mangala Stotra'. At dawn the divine 'Sree glorious Mangala Haarati' was offered to Sri Sreepada.

After the 'Maha Mangala Haarati' a cart-man came to our hermitage with a double bullock cart loaded with food materials. That cart man told Suseela that her father and mother-in-laws, her husband will reach the hermitage shortly in another cart. He unloaded the food materials and left. Sri Naamaananda was in meditation when the cart-man came and left.

Sri Naamaananda after he returned to normalcy from meditation questioned agitatedly, "Where is the cart-man?" When he was told that the cart man already left he remarked, "Oh! What great fortunate people you are! I am the only unfortunate one." All of us were amazed at this lamentation. Sri Naamaananda said, "Sri Sreepada is a very compassionate one! He alone came in the guise of a cart man and gave you *darshan*. Mother! Suseelaa! You are extremely fortunate. The impotency of your husband is removed. Not only that, your husband, father and mother-in-law are arriving here very soon in a bullock cart."

Things happened exactly as the All knowing about past, present and future – Sri Naamaananda predicted. Suseela left with her husband, father and mother-in-law to their house. I sought the permission of Sri Naamaananda to travel towards Kurungedda with those two brahmin brothers. With his blessings, I proceeded towards Kurungedda.

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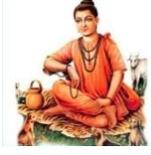
Victory Victory unto Sri Sreepada Sreevallabha!

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Chapter – 18

Description about Ravi Das

Divine auspicious darshan of Sri Sreepada



I reached Kuruvapuram (Kurungadda) with the brahmin pair. **Sri Sreepada Sreevallabha Swamy – Hero of the countless crores of universes, the ancient one, the one without beginning or end, the emperor of the fourteen worlds, the one who assumed sportive incarnation** – finished His bath in river Krishna and was walking towards the river bank. Divine rays of lustre beamed from His divine auspicious form. Infinite love and compassion were emanating from His two eyes. He came near me and asked me to pay obeisance to His feet. While I was touching His prosperous feet He sprinkled on my head the holy water from His *kamandala* (small pot made of wood or earth used by yogis or ascetics). Even without my speaking anything that divine Sree Charana said with exceedingly sweet voice, “My Child! Shankar Bhatt! I attracted you here on account of extreme love for you.” Language is not capable of adequately describing the sweetness of those words, and His boundless ambrosial compassionate looks. He placed His divine hand which has the strength to offer assurance of security to all the worlds, and is endowed with unlimited prowess, on my head. *Kundalini power* in me at once rose rapidly and rendered me helpless. It was felt as if the entire universe before my eyes disappeared. An electrical fire of infinite strength was burning every nerve and infusing stupor as if thousands of oceans rose terribly trying to submerge me in them. My eyes closed. My heart beat and pulse halted. My mind was rid of all queerness and it became still and stood in a great void. The consciousness in my heart merged with the infinite universal consciousness. At times I was getting an awareness that I was in a state of bliss in an extremely subtle form. At another time even that notion of ‘I’ subsided and I was in an ineffable state of divine bliss. In that state when I got the knowledge that crores and crores of universes are created, sustained and liquidated from me, it was felt that ‘I’ was not separate from this universal consciousness. When this ‘I’ was at rest I was in heavenly happiness. All this was very strange to me.

Then Sri Sreepada with great love sprinkled water on me from His *kamandala*. I returned to normal state. Sreevallabha Swamy who is the *aadiguru* (first guru) of this universe looked at me with a compassionate ambrosial look which relegated the love of thousand mothers into oblivion. He smiled at me very charmingly.

Foreigners visiting Sreepada

The two brahmins who came with me were not having the courage to speak to Sri Sreepada or touch His divine auspicious Feet. Sri Sreepada glancing at me asked about those two people. I said, “Lord! These two people who came here to have the *darshan* of divine Sree Charan are also brahmins!” For that, the tranquil handsome one said, “My Child! Those people do not look like brahmins! They appear to be foreigners eating the flesh of cows. The truth can be ascertained by questioning them.” Then those two brahmins confessed that they were not brahmins and that they were mlechhas. They recited ‘Kalmaan’ which is normally read by Muslims. Sri Sreepada revels in sportive plays every moment. I was astonished. Then that great preceptor said, “**Only on account of the fortune accruing from the fruits of virtuous deeds performed in many births it becomes possible to recognize the universal Lord Sree Dattatreya moving in disguise under the name of Sreepada Sreevallabha. It is a greater fortune to have that feeling in a steadfast fashion and to have feeling of devotion completely in Him.** All deities reside in a cow. A house which is without such a cow is equal to a burial

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ground. Those who serve cows with care are very much dearer to Me. Cows' milk gives strength and satisfaction. Brahmins who eat the flesh of a cow deserve punishment. A goat is sacrificed in *yagna* and *yaagai* rituals. Not only that sacrificial goat, but many other goats having blood relationship with it will be released from their low births and obtain noble births. They get Brahmin birth very soon. Those who conduct that *yagna* sacrifice must have sufficient *yogic strength* and *tapobala* to impart noble births in this manner to the sacrificial goat. If without having in this manner yoga and *tapobala*, a *yagna* is conducted and a goat is sacrificed, the sin of killing a goat would visit upon them. Acts of *dharma* vary according to places and times. If a great ascetic eats the flesh of a cow, even if he happens to be a mlechha, it turns out to be done with an intent of offering to Parameswara. Thereby it becomes possible for the cow and its blood related ones to get noble births. If it is not like that, great sin will catch them around firmly. That was why as a general regulation, killing of cows was treated as a heinous crime. Krishna searched for a *dharma-kshetra* suitable for the battle between Kauravas and Paandavas before the commencement of Kurukshetra battle. Arjuna was with Krishna. At one place one farmer was letting in water into his field. That farmer was searching for a rock to place it to arrest the flow of water from going out. In the meantime his son brought food from the house. After finishing his meals the farmer severed the head of his son with a knife and placed it as a barrier to the water flow. The father who was striking with the sword and the son who was struck down with the knife did not undergo any emotions and remained unperturbed when the death blow was dealt. Food is required for the welfare of the society. The only one concern of the cultivator is to grow crop. That cultivator discharged his *dharma* without any desire for reward. Sree Krishna decided that area as the suitable war theatre or *dharma-kshetra*. You! Namesake brahmins! For you to eat the flesh of cows is not at all justified. However, on account of previous *punya*, the strength of prayers of your ancestors, and moreover due to My free compassion, you received the fortune of My *darshan*. Consider this as a great fortune and a precious fruit of luck. I will not accept your salutations. Don't touch My feet. It is not possible to sprinkle on you the sacred water from My *kamandalu*. Immediately leave this place and go wherever you want. I will see that there is no dearth of food and clothes for you. You marry Muslim women and follow mlechha religion. Let the cows killed by you become your children in this life and other ensuing lives. Let them harass you in various ways and live happily by freely enjoying your hard earned money! Let both of you who had the fortune of seeing Me become famous with names as Bade Baba, Abdul Baba and be uplifted by the complete sadguru incarnation. There is a village called Seeladhi in Maharastra. It becomes a Siddha Kshetra in course of time. You get Sai Baba there. My command is inviolable. It cannot be altered like letters on a rock. Go out of this place at once." Sreepada ordered them like that.

Only myself and Sri Sreepada were there. Then a washerman named Ravi Das arrived. He was repeatedly saluting Sri Sreepada. Sreepada did not care about him for sometime. Thereafter Sri Sreepada turned towards him and smiled. I was thinking what might be the reason for that. With charming smile He looked at me with compassion and touched the centre of my eye-brows strongly. Wonder! Wonderful scenes were seen before my mental eye.

The acts of grace of Sri Sreepada towards devotees

Ravi Das was playing a boat towards Kurungadda. In that boat an erudite vedic scholar was travelling. That pandit said that he should be taken alone in the boat because he was a brahmin and if others get into the boat he will suffer from the sin of contact and touch by untouchables. Ravi Das demanded a higher fare. The pandit said that he was a great scholar and that he was going to Sri Sreepada. He added that the Swamy would give liberal monetary gift on recognizing his scholarship, provided Swamy was Himself a learned one. He promised to pay the boat fare out of that amount. Ravi Das agreed. The boat

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journey was going on. The pandit noticed during the course of conversation that Ravi Das was not having any knowledge about *puraanas* and other ancient legends. He remarked "You see! My life is fulfilled. As you have no knowledge of *puraanas* and legends three-fourth of your life is a waste. Ravi Das kept quiet. The river current was fierce and the water was overflowing. Added to that, a hole appeared in the boat and water was entering into it. Ravi Das asked, "Sir! Do you know swimming?" The pandit replied in the negative. Then Ravi Das said, "I know swimming whereas you cannot swim. Therefore, your life is cent percent waste." Uttering the name of Sreepada Sreevallabha, Ravi Das was trying to jump into the river. A brilliant divine illumination dazzling the eyes appeared in the middle of the river. Ravi Das thought it was all the magnificence of Sri Sreepada. Water was entering the boat but some unseen hand was throwing out all that water. Both of them approached Sri Sreepada for *darshan*. Previously when Ravi Das was saluting, Sri Sreepada was rejecting it with utter disdain but, on that day He received the salutation of Ravi Das with a loving smile shining on a placid countenance. He, however, saw the scholar accompanying Ravi Das with complete indifference. The scholar who wanted a scholarly debate stood dumb founded. Sri Sreepada said, "You pandit! You lost discrimination between right and wrong under the influence of pedantic arrogance. You are a great scholar hailing from a noble family but, you amassed sin instead of earning *punya*. You subjected your dutiful wife to great anguish. You separated forcibly the wife of a washerman from him when they were leading a happy married life. You took her as your concubine. That wife of the washerman who became your concubine under unavoidable circumstances is always cursing you mentally even though she is submitting her body to you. Your wife who is a good brahmin lady is undergoing untold mental agony as her married life is on the rocks. I am observing all these things and so I attracted you here this day. According to your horoscope death is written for you today. I am granting you a life span of three more years at present. You go to your home and change your previous evil conduct. If not, I will leave you to your fate. You are a scholar! There is no doubt. Do you want Me to reward you with money for your scholarship? Or do you want extension of life by three more years? Reply immediately." The pandit who heard the words of omniscient Sri Sreepada remained speechless like a dumb one. He had a desire in his heart for extension of the life span but, words were not coming out of his mouth. Sri Sreepada Himself declared, "I am extending the duration of your life as per your heart's desire. The washerwoman who is your concubine shall have to become your wife in the next birth but, you took her as your own in this birth. *Dharmas* relating to particular birth are restricted to that birth only. You have transgressed that stipulation. In the ensuing birth those washermen couple enjoy regal comforts. You will be born as an impotent one and work as a servant to that washerwoman and suffer the consequences of your past deeds. If you perform some good acts during these three years you will serve that washerwoman without any want for food and clothing. If you indulge in evil acts you serve that washerman and his wife and undergo all sorts of troubles without being able to get compensation commensurate with your labours. Ravi Das who brought you to Me will be credited with all your *punya* because he brought you when you are due to die. As a result of that *punya* he can serve Me – an actual incarnation of Datta. You must get out of this holy land at once." Sri Sreepada commanded the pandit.

The pandit left. Ravi Das was washing the clothes of Sri Sreepada, cleaning the ashram premises, and rendering other services.

Whenever Sri Sreepada was coming to the river for bath Ravi Das used to prostrate before Him. Sri Sreepada used to accept his salutations with a gracious countenance. Ravi Das remembered the words of his father. His father said that as Sri Sreepada was omnipresent every salutation made to Him in return confers a grand fortune of receiving salutations from hundreds of people. His father also said that this great luck could be

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obtained only when Sri Sreepada accepts those salutations. Ravi Das was overjoyed because Sri Sreepada accepted his salutations.

One day Ravi Das who saw a king indulging in revelry with young damsels in water sports, thought that it would be better if he also takes birth as a king. When Sri Sreepada was going for river bath this matter came up for discussion during the conversation with Him. Sreepada gave a boon to Ravi Das to be born in a Muslim ruler's family in Vaidhuryanagar. He assured that He would give His *darshan* again during the incarnation as Nrusimha Saraswati. He looked at Ravi Das with a peculiar smile. Ravi Das died then and there. I underwent amazement and wonder on seeing these wonderful scenes before my mental eyes.

When I regained normalcy Sri Sreepada glanced at me and smiled sweetly. How much can we praise Sreegurudev who plays sportive pastimes every moment?

In the meantime some ladies came there with their sick husbands. Some parents came there seeking worthy husbands for their daughters. Sreegurudev was distributing bits of turmeric. All people were leaving that place with great happiness.

Granting a cup for receiving alms to Vallabhesa by Sri Sreepada

In the meanwhile a young brahmin came there. His body was filled with dust. He belonged to Kasyapasa lineage and Aapasthamba Sutra. His name was Vallabheswara Sarma. He came from Pithikapura agrahaaram. Sri Sreepada inquired about the welfare of all His kith and kin in Pithikapuram in a very detailed manner. This was only a pleasing pastime for the omniscient one. Many people brought food preparations for the midday *bhiksha*. In the meanwhile He extended His divine hands upwards as if He was receiving something. A large silver vessel filled with a sweet preparation called 'kheer' was received. Sri Sreepada directed me to distribute it to the disciples who assembled there. The vessel never became empty even though 'kheer' was distributed to many people. He ordered that the food preparations brought by His disciples should be thrown into the river Krishna. That work was entrusted to Ravi Das. The *prasaad* of Swamy was donated even to the creatures in the waters of the river. Sri Sreepada asked Vallabhesa to sit near Him. I sat by the side of Vallabhesa. A Kannada brahmin by name Subbanna Sastry sat beside me. One poor brahmin prayed to Swamy to arrange a good match to his daughter to be married. Then Sri Sreepada said, "Why fear when I am here? Fear exists where sin is there. This Vallabhesa is your son-in-law. Subbanna Sastry will officiate as purohit during the marriage. The forefathers of Vallabhesa are very angry. The curse of ancestors is not good for life. Obsequies, offerings of oblations made with devotion only will reach forefathers. In no other way they will reach them. Therefore, incantations from Garuda Purana should be read prior to reading of marriage *mantras*. Receive bit of turmeric for an auspicious married life. The *prasaad* which you received today is a very rare one. Malladi family, Vatsavaayi family and Sri Pynda Venkatappayya Sreshti in Pithikapuram prepared sweet pudding as an offering to Me. I distributed it to you. Those who are troubled by evil spirits such as ghouls and devils will get immediate relief from this *prasaad*. Those who grope in the misery of penury will have their wealth enhanced after taking this *prasaad*." When Sri Sreepada was making this divine conversation tears rolled from His cheeks. Sri Sreepada with a hoarse voice said, "**My bond of indebtedness with Malladi, Pynda Venkatappayya Sreshti and Vatsavaayi families transcends time. I melt at their loving devotion. I freely go into their kitchens in a subtle form seeking some thing to eat. Not only those people! I move as a young boy in the houses of those who adore Me with affectionate devotion. The sound of My foot steps always echo in their hearts. No one should stay during nights in Kurungadda without My permission. Ogres and fierce ghosts cry with**

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extreme anguish for liberation. I devour them and grant them new and liberated bodies. Deities, celestials, yakshas, hidden forces, and many elevated souls belonging to the 'maha padaardha' (great matter) come here for the chance of My darshan. Maha siddhas, maha yogis and maha purushas engaged in penance from many centuries come here excited with joy for My darshan, sparsan (touch) and conversation. You cross the river happily. My order is to be compulsorily complied with." That was the command of Sri Sreepada.

We crossed the river and reached the village on the river bank. Subbanna Sastry made the bride and bridegroom sit in the house of bride's father. He was reading *mantras*. Sastry knows only marriage *mantras* but he has no knowledge about the *mantras* of funeral rites and procedures. Moreover, he never heard such *funeral mantras* ever read after making the bride and bridegroom seated. He never heard or found such *mantras*. Subbanna sat in the position of the presiding priest after meditating upon Sri Sreepada. Incantations were coming out of his mouth effortlessly. This created wonder in Subbanna! After this activity was completed their marriage was performed with marriage *mantras*. A turmeric root was tied instead of *mangalasutra* (the cord as token of marriage, fastened on the neck of the bride). The bride's father as well as the bridegroom were penniless. Brahmins who came for the marriage abused and left from the marriage venue as the marriage was not conducted strictly according to tradition. Vallabhesa had no parents. Parents of the bride, the bridegroom, priest and myself totalling five only were present besides the bride! Then we went for the *darshan* of Sri Sreepada along with the newly married couple. Sri Swamy blessed us and made us happy. He instructed us to remain in meditation in His presence for some time. I visualized the future of Vallabhesa as soon as I went in meditation. Vallabhesa was trading in turmeric. He decided to arrange the worship of one thousand brahmins in Kuruvapuram after gaining profit in his business. He earned plenty of money by the grace of Sri Sreepada but, he was postponing the fulfillment of the vow. In the meantime Sri Sreepada disappeared in Kurungadda and remained incognito. The Paadukas of Sri Sreepada only were in Kurungadda. When Vallabhesa was carrying money to Kurungadda four thieves joined him in the guise of travellers and killed him. While he was being beheaded, he remembered Sri Sreepada. Sri Sreepada came in the form of an ascetic with a trident in hand and slayed three thieves. The fourth one submitted that he never committed any theft; that the three thieves met him in the mid-way; and that he colluded with them under the influence of their alluring words. He prayed for protection. The compassionate Sreegurudev granted him assurance and gave some holy ash, commanding him to sprinkle it on the body of Vallabhesa and join his head and torso. From the ambrosial glances of Sreepada, Vallabhesa regained life. Vallabhesa learnt all that happened from the thief. There was no limit for his astonishment and happiness. He was sorry that he could not get the fortune of seeing Sreepada. That thief was happy that he could have the *darshan* of Sreepada on account of Vallabhesa. Vallabhesa realized his mistake. He had the capacity long back to offer feast to thousand brahmins. In that particular phase of time he had the capacity to easily offer a grand feast of food for even four thousand people. To make amends for his unnecessary delay which resulted in many difficulties, Vallabhesa arranged a grand food festival in Kurungadda for four thousand brahmins.

The Corporeal Cosmic Form of Sreepada

Sreepada ordered after sometime to open my eyes. Afterwards Sri Sreepada observed, "**In My presence no action takes place without a cause.** The way of creation is indeed very strange. **It is strange that I who is formless should come before you in human form. It is a wonder that an attributeless one like Me should be considered by you as having attributes. I am without limitations and bounds but, it is a matter of surprise that your experience shows Me within limitations and boundaries. All**

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forces are in My hand. I am the one who resides in each and every atom of this vast universe. I am the resolve that binds together one atom with the other! I am the Rudra of the final destruction blasting each and every atom preparing the ground for the process of new creation. I am the ancient phenomenon which teaches you what is *jnaana* (knowledge) and what is *ajnaana* (ignorance)! I enjoy by throwing all living creatures in a variety of illusions. I am the one who rushes with a thousand hands to the succour of those who call Me in distress. I am the ancient one who protects them! I am the real 'I' who ticks in all creatures as 'I' and 'I! You have to be surprised if omnipresence, omnipotence, and omniscience are not in such a person like Me. What is there for you to be surprised when those aspects are evident and experienced by you?"

When Sreegurudev who was a personification of *Parabrahma* was speaking like that sound of a bell was heard from somewhere. That bell descended near the auspicious feet of Sreepada to the amazement of all the people. After a few seconds it disappeared while all the people were looking at it.

Sri Sreepada's respect for all women as mothers

Sri Sreepada averred like this, "**This incarnation of Sreepada Sreevallabha is a great incarnation that grants instantaneous results. No *avadhoota* can obtain complete perfection without remembering My name. He cannot overcome the obstacles to *yoga*.** You! Vallabhesaa! Listen. When your father died in your childhood I know how your four paternal uncles subjected you to many difficulties and turned you a beggar by snatching your property! I also understand that their children also harbour enmity towards you! After death your paternal uncles will be reborn and become thieves. They will plan to plunder your money on your way to Kurungedda. If you remember My name I will immediately appear and kill those three robbers with My trident. I will leave the fourth one because he is not very much guilty.

On hearing the words of Sri Sreepada, the wife of Vallabhesa began to shed tears. Then Sreepada said like this, "Mother! **I, Sreepada Sreevallabha see in every woman *akhanda sowbhaagyavati* Sumati Maharani, who gave Me birth.** I am always an infant child in the lap of that great mother! Don't grieve. Preserve the turmeric root which I give you. That will confer all auspiciousness to you. You will live like a *sumangali* (a pious lady having a husband). My law is unchangeable like a rock edict. It is not possible for any force in this creation to alter it.

I want to make eternal the name of My father who is my First Guru who initiated Me into the *Gayatri mantra*. Therefore, My next incarnation will take the word 'Narasimha' from the name of My father with the added appellation 'Saraswati' and becomes as 'Narasimha Saraswati'. I desire to render the form of My grandfather Baapanaarya long lasting. For that purpose, the figure of Narasimha Saraswati resembles exactly My grandfather in all respects. My grandfather is My second Guru. I studied vedic education from him. The bell which you have seen now was once in the house of My grandfather. That will be moving to many countries to bless spiritual aspirants according to My will. That travels beneath the layers of the earth as well on the outer layers of the earth. Shankar Bhatt! The bell will return to Pithikapuram when eighteenth chapter – representing the number of victory – in the Sreepada Sreevallabha Charitaamrutam which is being written by you reaches Pithikapuram. This bell undergoes many changes of shape and measurement and moves according to My Will. A 'great Samsthan' will be established in the house of My grandfather. I will send to Pithikapuram the bell ringing victory as a mark of My love."

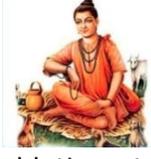


Victory Victory unto Sri Sreepada Sreevallabha!

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Chapter – 19

Meeting with Gurucharan



Vallabheswara couple, myself and Subbanna Sastry were recollecting the sportive pastimes of Sri Sreepada. In the meanwhile a distant relation of them named Linganna Sastry came there. He was a great scholar in vedas and vedaangas. Linganna Sastry was saying, "I came to Pithikapuram for offering oblations to my forefathers at Paadagaya Kshetra. My grandfather even though he was a religious and rich Brahmin was a great miser. He used to adopt to his advantage with perverse logic all emergent relaxations and subtle exceptions to the scriptural injunctions. He was interpreting the principle of *yadhaa-shakti* (according to ones own might) in a perverse way. He was offering the ten types of traditional gifts meant for the satisfaction of the departed ancestors with a very meagre money. He was managing to finish the ritual somehow. He was inwardly feeling uncomfortable that during the *annual sraaddha ceremonies* (ceremony in memory of ancestors) money was unnecessarily spent and the guests were eating like gluttons as if it was a good opportunity. He was unhappy that his house was becoming a hollow shell robbed of all wealth. My grandfather died after sometime. My father also followed the foot-steps of my grandfather. Time which devours the world devoured my father also. However, I am conducting all the ritualistic ceremonies to the souls of manes strictly according to scriptures in a scale which was neither high nor low for my capacity. In the meanwhile quarrels for no reason flared up in our house and there was no peace of mind. For no reason what so ever, quarrels were taking place instantaneously. After stepping into our house even very calm going relations became very fierce and started fighting. Our house became a centre for quarrels. My wife was angry with me and left for the house of her parents. While I was asleep my son sat on my chest and tried to stifle my neck with his two hands. My daughter-in-law was abusing me saying, "Many people of your age reached the burial ground. When will your turn come?" My daughter was saying harshly that she must have committed lot of sin in some birth to be born as a daughter to a destitute like me. My son-in-law was taunting me with sarcastic remarks like, "There are no servants in our house. You are robust like a rock. You can come to our house and do work like sweeping the house, tending the cattle in the cow-shed, and when required going to the meals offered to brahmins in religious rites and accepting donation of gingely seeds! We will keep ready gluttonous food for you even by fasting ourselves. You can cook the food and can give us also a morsel of food if any thing remains after your eating."

Life became thorny for me. For every living creature, interest in living develops. They feel that there is sweetness in living but, in my case it was clear that there was no sweetness in living. However, there was fear that I may take a devilish birth if I commit suicide and die. It was clear to me that after my death, funeral rites will not be conducted according to procedures laid down by scriptures. One day I finished all the work entrusted to me in our cattle shed and was about to take meals but, my daughter-in-law gave me stale food. It was stinking. I found some vermin in that food. As I was completely tired after manual labour, the extreme pangs of hunger caused much more harassment. I was too weak even to shed tears. I could not eat stinking food. I could not withstand the pangs of hunger.

To me who was in a most miserable state a doubt cropped up in the mind whether this world, these people, and all these relationships were true? Or whether all this was jugglery or a trick of great magic. My mind became dull devoid of the power to think.

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In such critical circumstances an *avadhoota* gave me *darshan* in that cattle shed. Compassion was flowing from his eyes like a big stream. On seeing that divine compassionate one I sobbed immediately like a young boy. I had the awareness that I knew him from lakhs of years. I prostrated on the heavenly auspicious feet of that *avadhoota* and hugged his holy feet to my heart. That *avadhoota* touched the food with his divine hands. The food in the plate disappeared. A sweet preparation called *halwa* was in the plate. That *avadhoota* took small portion of that *halwa* and instructed me to eat the rest of it. I ate it with full satisfaction. I regained vigour and strength. The *avadhoota* asked me to dig the North-eastern side of the house with an iron crow bar. After digging deep, skeletons of two dogs were unearthed. I threw them out. *Avadhoota* wanted me to pour the porridge into the pit. I poured the porridge into the pit and covered it with mud. Then the *avadhoota* said that he purged the evil effects of the ghosts and that my house was purified. He added that conditions will improve gradually and that I received a call from the Paadagaya Kshetra, Pithikapuram and that I should immediately start. He assured that suitable arrangements will be made for me and that we will meet again in Pithikapuram."

I started for Pithikapuram with the one dress I was wearing at that time. I did not inform any one in the house and started immediately. After I travelled for some distance evening dusk was fast approaching. I was travelling through a mango grove. The owner of that garden Narasimhappa treated me well. He offered me sweet fruits to eat. My hunger was assuaged. He requested me to accept hospitality for that night in his house. I agreed. In the morning after I finished ablutions and morning prayers he donated me clothes and offered some money as *dakshina*. I was surprised to note that arrangements were properly made as told by *avadhoota*. Then that cultivator said, "Sir! Yesterday in the afternoon one *avadhoota* appeared in my dream and informed that a pious brahmin would be going on foot through the garden. He instructed me to give hospitality to him, and donate clothes and money the next day and offer him mangoes to eat. I had the fortune of seeing you. I am lucky to serve you. I am fortunate." The farmer was exuberant.

From this episode it was clear that the *avadhoota* was having supernatural powers and that he was not an ordinary *avadhoota*. I was travelling reciting the vedic hymns. I observed that electric current was flowing in all my nerves while I was travelling dressed in new clothes and chanting vedic verses. On account of the flow of electric power I was experiencing ineffable joy in my body. I noticed that a vedic pandit was coming quickly behind me. He was reciting 'Saavitripanna' in the vedas. I also joined my voice with him. Then that vedic scholar said, "Saavitripanna is very important. In treta yuga Bharadwaja maharshi performed Savitrakaathaka sacrifice. That was also performed in Pithikapuram.

According to the promise of Lord Datta sometime back He has incarnated in Pithikapuram as Sreepada Sreevallabha. Vedas are approved by the Lord. **Even though the authority for the recitation of vedas was given to brahmins only, authority for study is given to all castes.** Brahmins were worshipping Sree Krishna. Then what about Sree Krishna? He was washing the feet of brahmins and sprinkling that water on His head. You are very fortunate because you received the call from Pithikapuram.

Then I asked him about who was Sreepada Sreevallabha and that I wanted to hear about His greatness. Then that vedic scholar said, "My child! *Darshan* of Sreepada Sreevallabha destroys all sins. He is verily Sree Dattatreya. Pithikapuram is His sportive birth ground. In ancient yugas great people used to incarnate along with main incarnation when the need arose. In previous ages there was a pious couple named Suseela and Vishnu Datta. That great devoted lady Suseela was experiencing identity with Mother Anasuya during her spiritual exercise. She was experiencing labour pains on the day of Datta Jayanti. Vishnu Datta, during his spiritual endeavours was experiencing identical oneness with Sage

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Atri. That state of merger of different individual identities into one entity is non-physical, uncommon, beyond perception of mind and intellect, a divine mystery, one which cannot be accessed through speech, and one which is inexplicable. They are born now as Sumati Maharani, and Appalaraja Sarma. Sri Sreepada was born as their child as a fruit of their intense penance. They belong to Krishna yajurveda sect, Aapasthamba sutra, and the lineage of Bharadwaja. Laabhada Maharshi, a sage from vysya caste of an ancient yuga was born as Bhaskaracharya during the time of incarnation of Vasavi Kanyaka and as Baapanaarya, father of Sumati Maharani during the time of incarnation of Sreepada Sreevallabha. You will see those great pious people in Pithikapuram. The farmer who donated you clothes and money was working as a labourer in a previous birth under Subbaraamayya Sreshti, father of Pynda Venkatappayya Sreshti in Pithikapuram. As he had meals in the house of the extremely pious Subbaraamayya Sreshti he became a land lord from that great *punya* and is enjoying all comforts. Pynda Venkatappayya Sreshti and Narasimha Varma of Pithikapuram are very dear to Sri Sreepada. Those people have devotion of parental love towards Sreepada in abundance.

Then I questioned, "Sir! I observed that the bonds of action are very complicated shackles. It is said that during the *yagna* if the *pavamaana ghatas* (vessels used in sacrifices) are broken the head of the presiding priest also breaks and he dies. Now-a-days *yagnas* are performed. If by accident any one out of the three *pavamaana ghatas* is broken the head of the presiding priest is not broken. What is the reason? As the matter, whether auspicious or inauspicious – told in vedas and scriptures are not happening atheists are deriding *veda saastras*."

That great person replied by saying, "My child! In the *yagnas* conducted in the present times there are no life destroying materials like electric current etc., in the *pavamaana ghatas*. The officiating priest who conducts the *yagna* must be a great spiritual achiever. The *fire of yoga* must clearly reside in him. That *yogic fire* only will generate electricity in the *pavamaana ghatas*. If a great yogi presides and conducts *yagna* immediate results will follow leading to the welfare of the world. Instead of that if namesake exercises are done we cannot derive the results enunciated by *veda saastras*. There is also a mysterious meaning in the monetary gifts of 16, 116 and 1116 numbers. Lineage relates to father. This *dharma* will not change as long as creation continues. 'Saapindya' relates to mother. This *dharma* will be abolished after seven generations. Son and money are the two fruits of marriage. To obtain these two a woman called fire is essential. **How Sri Sreepada will have caste differences when He will not differentiate between attributes. He preaches non-dualistic perception but not non-dualistic action. Just like Aadi Shankara, Sri Sreepada has no partiality. Aadi Shankara taught, 'hema vidya' to people of gowda caste who make a living by tapping toddy and who help others and who are of passionate nature. Aadi Shankara did not teach this 'hema vidya' to brahmins who are *sattwic* in nature. In the same way Sri Sreepada extends His grace to all, depending on their eligibility irrespective of their race, religion, colour and age.** If Aadi Shankara taught 'hema vidya' to brahmins they would turn as misers and forget about their rightful duties, getting entangled in money and other enticements. Mind, intellect, *ahamkaara* (ego), five rudiments of elements including earth – these eight are called inert natures. When combined with nature of animate world they become nine. One represents nature of animate world. Numbers two to nine are symbols of eight inert natures. Zero is the symbol of *brahma tattwa*. Mathematics originated from numbers 0 to 9 representing the activities of rudimentary natures or creation. Sri Sreepada used to jokingly ask for alms of two chapaties 'do chowpati dev lakshmi'. This represents the numbers 2498. In His every movement and every word many meanings will be found. 'Two' represents all pairs of opposites in the creation; 'four' stands for 'sthoola, sookshma, kaarana, maha

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kaarana' bodies; 'nine' is the symbol of changeless *brahma tattwa*; and 'eight' represents *maha maaya*. Sreepada is Ardhanaareswara."

The Cosmic Form of Sreepada

I belong to Penugonda village which is called Bruhatshilanagar. I am called Ganapati Sastry. I came to Vaayasapura agraharam (Kakinada) for pursuing vedic studies. I was learning veda by serving a guru. My guru had some fields near his house. He had large number of livestock. I went to the field for grazing the cattle. One day, a ten year old boy of brilliant lustre in the guise of a shepherd came into our land. He was wearing a sacred thread in his neck. So I presumed that he was a brahmin lad and asked him for confirmation.

Then that boy said, "I am the I! All natures are in Me. A support for all, I am only I! It is not wrong if you presume Me to be a 'brahmin' on seeing 'My brahmanic features' but that is not only the truth. It is not untrue if you think Me as a 'kshatriya' on seeing 'My traits of a kshatriya' but that is not the only truth. Having noticed 'features of a vysya' in Me it would not be untrue if I am considered as 'vysya' but, that is not only truth. It is not a mistake to think of Me as a 'sudra' on seeing the 'traits of a sudra' in Me but, that it is not the only truth. Even if you think I am a *chandaala*, it will not be a mistake but, it is also not true. I am beyond all limitations. I am above everything which appear as many truths and untruths and I am the support for all those matters. I am the superior truth. That nature of truth is beyond all boundaries. My *dharma* is supreme *dharma*. That is beyond all *dharmas* and is also their support. My nature is supreme love. It is at a great distance from all traits of love in all creatures in the creation. Not only that. It is the base for all those things. If you consider Me as a male I behave like a female. If you feel that I am a female I will behave like a male. If you assume that I am God Shiva half male and half female, I will prove that I am that divine bliss which cannot be perceived by mind or speech and which prevailed prior to the manifestation of those two forms. How can you know about Me who is having such peculiar characteristics?"

I felt all the above dialogue as a raving of one who is having an attack of severe fever. I thought that when there is excess of bile one would indulge in incoherent and mad prattle. That boy who observed my mental condition said, "I am now speaking to Saneeswara. That Saneeswara is telling Me - Oh! Lord! Witness this entertainment, how I will harass this Ganapati Sastry by throwing him with adroitness in very strange entanglements and bonds. However, I told Saneeswara that I am going to receive the consequences of fate of Ganapati Sastry and that he (Saneeswara) cannot throw him into entangling shackles."

On hearing those words anxiety stirred up in me. In fact a very bad period was passing according to my horoscope. When I was in a state of daze that cowherd went to a cow and asked, "Gayatri! I am hungry. Can you give milk. That mother cow turned its head and expressed assent. Streams of milk started falling on the ground from its udders. That cowherd drank that milk to his full satisfaction. In reality it was a barren cow but, it gave milk to the cowherd. All this was very confusing to me. That cowherd sat contented under a mango tree. When I again saw him casually I noticed with him a ten year old girl in the dress of a village belle. They were giving joy to the eyes of onlookers. They appeared like a couple happy to look at. Their merry conversation and funny jokes made them look like a happy couple. In the meanwhile Sri Pynda Venkatappayya Sreshti got down from the horse carriage. A brilliant sparkling lad of ten years was with him. I learnt afterwards that He was Sreepada Sreevallabha Swamy. Sri Pynda Venkatappayya Sreshti donated this land to my Gurudev, in memory of his father. Vast lands abutting this field were owned by Sri Sreshti.

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Sri Sreshti sometimes visits Vaayasapura agraharam (Kakinada) from Pithikapuram to supervise his lands. Sri Sreshti was amazed on seeing the cowherd and the girl with him because he resembled with slight changes and additions very closely to Sri Sreepada. In addition he was very lustrous.

Then Sri Sreepada said, "Grandfather! Why are you so much astonished?" For that, Sri Sreshti asked Sreepada to look at those two people and remarked that the scene was a feast of joy for the eyes. Then Sri Sreepada asked whether the one who sees and the scene that was seen were one and the same. Sri Sreshti replied with felicity that he did not know such philosophical matters. Sri Sreepada said, "Grandfather! What philosophy is there in this? It is said that SreeHari also became astonished on seeing the movement of His *maaya* which has no limits. This creation is filled with all the nine sorts of humours. One of the conditions of creation is to produce wonderful scenes. There it is two. Here it is one. Is duality true? Or non-duality true? Am I one? Or two? Or many? Please think and tell."

With these words of Sreepada a doubt arose in Sri Sreshti whether the cowherd, the peasant girl were also the creation of Sri Sreepada. Caressing the chin of Sri Sreshti Sri Sreepada said, "My dear grand dad! Why doubt? As long as your family does not forget, Myself, and My *Shakti* move in your fields in an invisible form! It is a matter of definite experience that the spiritual pursuers will hear the sound of My footsteps in your house! Sree Anaghaa Dattatreya along with His consort Anaghaadevi concealing His Ardhanaareeswara form is in your presence in the form of an *Avadhoota* Sreepada Sreevallabha. Don't have any doubt. When I appeared before Mother Sumati at first when I was born as her son, I told her resolutely that no attempt to marry Me should be made and if such an attempt is made, I would certainly leave the house. As you are a Rajarshi who imprisoned Me with your bond of pure devotion I showed you the Form of Anagha along with Anaghaadevi. **No action takes place without a cause in the presence of Sri Sreepada. The process of creation is very very strange. I will decide the actions, their consequences and the time and place of their occurrence. To impart knowledge to the ignorant through My actions, sportive plays and miracles is part of My avataaric programme.**" Saying so Sri Sreepada assumed the shape of shining illumination and went towards the mango tree in the presence of all of us. While we were all witnessing that peasant girl and the cowherd took the shape of brilliant light and merged in Sri Sreepada. It is an impossible thing that mangoes should grow out of the season but, one unripe mango grew to that mango tree. Sri Sreepada plucked it. The touch of His hand was so effective that it turned into fruit while all of us were seeing it. Just as a mother would feed her infant child with food or sweetmeats Sri Sreepada fed Sri Sreshti with that mango fruit. Sri Sreshti was weeping like a young boy while he was eating that mango fruit. **The motherly love of Sri Sreepada was greater than the love of thousand mothers. When compassion and love shower from His divine eyes, He looks very much like Mother Anagha – an embodiment of three Shaktis.** The stone of the mango fruit stood erect in the presence of Sri Sreepada and was like a servant awaiting for the orders of the master. With the hand gesture of Sri Sreepada it flew upwards. Even though it was in the form of a stone of the mango fruit, it changed into a lustrous entity. Sreepada averred, **"Some people argue dogmatically whether seed is first or tree is first? There is one who is in existence before both of these. He is God. He can generate tree from seed or vice versa according to His Will. Even the *Sapta-rishis* (Seven Sages famous in the universe) cannot imagine His inexorable resolve." *Paramaatma when tainted is called jeeva. Taintless jeeva is becoming Paramaatma.* When *jeevaatma* merges in *Paramaatma* all his influences or tendencies exist as fried seeds. Nevertheless, if *Paramaatma* desires to bring *jeevaatma* again into the cycle of creation no force can stop Him. However, when the *jeevas* who merged in Him are brought back into creation they become persons taking birth for a purpose and they perform the mission of**

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God. At the end of their life they again merge in *Paramaatma*. Some *jeevas* who do not like to merge in *Paramaatma* but wish to remain in close proximity to Him, and continue in that state of bliss. *Paramaatma* will make such people also to be born as people born for a cause for the purpose of conducting God's mission. At the termination of their life, without merging in *Paramaatma* they remain at a very close position to Him and experience divine bliss. Those who want to remain in a state of difference between *jeevaatma* and *Paramaatma*, take a purposeful birth and after completing the divine work revert back to their previous position in the next birth. State of duality, or superior duality or non-duality will be accorded according to the wishes of *jeevas*. Therefore, it is not proper for the people to debate whether non-duality is superior or super duality is great or duality is great. Creation, sustenance and liquidation go on every moment. At the end of *kalpa* Brahma, Vishnu and Rudra will rest in the state of unmanifest joy of *Paramaatma*. Again they return to a manifest state according to the *maha samkalpa* and carry on creation, sustenance and liquidation in the newly created universes earmarked for Them. In the ensuing *kalpa* Hanuman who is a scholar in nine different grammars will become Brahma (creator). Duties for the *jeevas* in the programme of universal administration are granted depending upon their powers of faculties and qualifications. Therefore, universes in the creation are many crores and the divine forces employed for their administration are also infinite. Devilish forces which act as impediments to those divine forces are also infinite. Mohammedans call the formless one with attributes as 'Allah'. Christians call the formless one with attributes as 'Yehova'. They name the indwelling consciousness reflected in creation as Jesus – Son of God. They also call the heavenly consciousness that foster peace, courtesy, love and compassion as holy soul. **I am the one who shines with self-effulgence in all dharmas, religions, and theories! I am the one who is perceived by different philosophies according to their preferences, tastes and the paths they follow! As I am independent in all respects and as I am not subject to possibilities or impossibilities I do not have any specified policy. As I shine with dazzling brilliance in all forms of Gods and Goddesses intrinsically I am the one who receives all worships, and panegyrics through those respective forms! I am the one who grants grace to all!** When the delusion of kali purusha ceases the knowledge that I am the embodiment of *sanatana dharma* which is the quintessence of all religions, dawns. An aspirant can reach Me either through external practice or internal practice. I will always take care of the spiritual aspirant whether he is an external or an internal pursuer. I am the One who calls with love! In vedas also it was declared that truth, knowledge and eternity is Brahman. I am the One who is the form of '*Satya, Jnana and Ananta Brahman*'. I am the One who preaches to the atheist that there is no God! I am the One who extols about the existence of God to a theist! I am the embodiment of all gurus. I am the One who shines with self effulgence in all states of spiritual pursuit such as Satya loka, Satya nama, Go-loka and Maha soonya! **I will constantly take care of the welfare of those who adore Me with pure devotion; who cast all their burdens on Me and seek total surrender from Me. I am Sreepada. I am Sreevallabha. Grandfather! Today's Sreepada Sreevallabha is none else than the son of Anasuya and Atri of that distant date belonging to the remotest ancient yuga. I have to incarnate in Pithapuram in compliance of the promise made to Sage Bharadwaja.** Tears of joy were flowing down like torrent from the eyes of Sri Pynda Venkatappayya Sreshti. He embraced Sri Sreepada very closely. The ecstasy he experienced is indescribable. It cannot be expressed through words. After sometime Sri Sreshti said, "My Dear One! My Golden Jewel! Kindly show your grace on our family, kindly keep your grace on our lineage! Kindly show your grace on our aarya vasya caste!" On that request Sri Sreepada said, "Grandfather! Let it be so! A brahmin has the authority to ask for one boon. Kshatriyas, vasyas and sudras have authority to ask for two, three and four boons respectively. I am granting the three boons asked by you. **I am making a solemn promise keeping all the 33 crore deities as witnesses. Sreepada Sreevallabha Maha Samsthan will be**

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established in My name, in the house of My maternal grandfather Sri Baapanaarya exactly at the place of my birth. During the time of 33rd generation reckoned from you, during the 33rd generation of Sri Baapanaarya, and during the 33rd generation of Sri Narasimha Varma I will Myself establish 'My Samsthan' making a person belonging to your 33rd generation as an instrument for the purpose. I am instructing Sage Markandeya who is the founding father of your family to receive some portion of the offerings made to Me in the afternoon of every Thursday in some form or the other! By this let the persons born in Markandeya lineage get benefit! **My grace is on aarya vysyas as desired by you. I am blessing aarya vysyas to have ruling powers. For that purpose an aarya vysya will become the ruler of Bharata-desa. He will visit Pithikapuram. According to a prediction of a special naadi astrology; He will receive My abundant grace. After that many devotees from Nepal come to Pithikapuram to have My darshan. My order is like an edict on a rock. No creature in the creation can violate My law.**

Grandfather! My victory bell undergoes variety of changes and it will be interned in earth in the place where My icon will be established. As a mark of the arrival of victory bell some earthen pots will be found in the excavations there. **Very much punya is required to extend financial assistance to the Maha Samsthan to be constructed in Pithikapuram. Financial assistance will come only from an individual who was born in aarya vysya caste in some birth and had some connection with Pithikapuram.** Non-believers, fools, pedantic arrogant persons demand authority, or proof for everything. **Desires are fulfilled by paarayana of My hagiography. All obstacles are removed, if one participates in any noble activity connected with 'My Samsthan' in Pithikapuram. If I am worshipped with devotion on the occasion of 'My birth star Chittha' troubles from debts will be settled. Marriages of young girls with suitable bride grooms will take place. Afflictions from devils, ogres, ghosts, and other unseen spirits are removed. Sraavana Suddha Poornima is the sacred day on which Sri Vasavi Kanyaka tied raakhee to Me. Chitragupta writes great punya to those who stay in My presence in Pithikapuram on that day.** I am an authority unto My-self. My biography is a standard for itself. My sportive plays are their own standard proofs. Why any other proof is required to say that Sun is the Sun?"

The sportive pastimes of Sri Sreepada are impossible for others. Next day Myself, Vallabheswara Sarma couple, Subbanna Sastry and Linganna Sastry left for Kurungadda for the darshan of Sri Sreepada. Sri Sreepada blessed us profusely. He said smilingly, "Oh! What sort of discussions! What discussions! Much time had to elapse before the formation of Sreepada Sreevallabha Maha Samsthan! When will the debt to Pynda Venkatappayya Sreshti and Vatsavaayi family be fully redeemed." After saying so, He became silent.

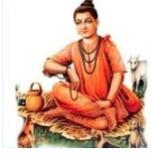
Victory Victory unto Sri Sreepada Sreevallabha!



Chapter – 20

The account of Vissavadhaani

Description of the divine auspicious form of Sri Sreepada



In the early morning I reached Kurungedda to have *darshan* of Sri Sreepada. Divine rays of illumination were emanating. Peace, compassion, love and knowledge were issuing forth as brilliant light from the divine eyes of Sreepada. Those who were in His presence were getting unasked peace, compassion, love and wisdom. When that form of the only Lord for all universes, when that formless phenomenon assumed form and appeared in human form before the very eyes, ineffable joy and astonishment were flooding my entire nature.

Sri Sreepada kindly beckoned to me to approach Him and offer obeisance. When He beckoned to me inexplicable waves of peace and love rose from His divine Hands and I experienced as though they transported my mind, heart and body to some other unknown worlds. I touched the auspicious feet with devotion. My body felt lightened. I noticed that a dark aura was emanating from my eyes. After sometime black lustre from all organs in my body came out. All that lustre assumed an ugly human form. That form exactly resembled me. Sri Sreepada smilingly asked me, "Have you noticed who was that black form which very much looked like you?" I replied, "Swamee! I noticed that the form resembled me but I do not know why it came out of my body. I also do not know the identity of that form."

Then Sreepada said, "My child! That shape is your sinful body. He is your sinful personality. Now whatever remained in your body is pious personality. **In every human body sinful personality and pious personality exist. Release from both *paapa* and *punya* is liberation only!** One who takes birth as a brahmin must be righteous and burn down his sinful body. Not only that. With the strength of his *punya* he must uplift others. A brahmin should mainly possess attributes of *sattwa*. He should make others perform rituals as enjoined by vedas and scriptures and collect from them only that much money which is necessary for his living. In receiving that money he is also taking their sins automatically. He should burn those sins in the fire of his intense penance. Only such a brahmin who lives like that is worthy of the word brahmin. If that is not the case he is a brahmin only on account of his caste. He cannot become a brahmin endowed with *brahmajnaana*. People like My maternal grandfather, Sri Baapanaarya and My father Appalaraja Sarma can be called noble brahmins. **My maternal grandmother Rajamaamba and My mother Sumati Maharani are very pious. By merely remembering such people, thousands of sins in the bodies of living creatures beat a hasty retreat.**"

Speaking these words Sri Sreepada became silent for a while. He touched the centre of His eyebrows, and stretched His right hand. A brilliant illumination, rose from the palm of His hand. Sacred materials required for *homam* materialized atonce. Next gold and silver, some sweet fruits and flowers originated. Then the holy fire arose. The sinful person who came out of my body was crying with great fright. Sri Sreepada with a movement of His eyes commanded the sinful person to fall into the divine fire and get reduced into ashes. That person fell into the fire rather unwillingly. Flames spread all over my body. I was crying "Swamee! I am being burnt! Save me! Save me!" A wave of light from the divine eyes of Sri Sreepada touched me. My body became cool. The fire of *homam* burnt the sinner. Variety of electric currents arose in my body. I was aware of the awakening of my *kundalini*. My pulse stopped. My heart beat halted. I slipped into a state of trance.

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It was afternoon. It was Thursday. Sri Sreepada took bath and He was surrounded by devotees. Sri Sreepada touched with His hand the food offered by devotees as *bhiksha*. He sprinkled the water from the *kamandala* on the devotees. Some food was placed on eight directions as sacrificial offering. With a musical voice of crores of cuckoos He called me by name. He ordered all people to take meals. He instructed me to come nearer to Him. Closing His eyes for a second He opened eyes again and cast His looks of dalliance on me. A silver casket appeared in His hand. It was full with *halwa*. *Halwa* was the one liked by Sri Sreepada. Sri Sreepada said, "Shankar Bhatt! My devotees tie Me with their bonds of devotion. I am only bound by pure care and devotion. In the house of Sri Sreshti, his wife Venkata Subbamaamba prepared this sweet for Me and took a vow that she would take meals only after I eat this sweet. Their grand daughter Lakshmi Vasavi tied Raakhi to my hand. She said that the astrologers predicted that death was indicated in the horoscope of her husband. She observed a *deeksha* (spiritual discipline) that her husband should live long. She persisted that if it was true that she tied Rakshaa-bandha to Me, I should take the *prasaad* and bless her as a *sumangali*. Where was any other way for Me? I blessed Chiranjeevi Lakshmi Vasavi as Lakshmi Sowbhagyavathi and granted her Flowers, Bangles and Kumkum. I brought the *halwa* prepared with love by Venkata Subbamaamba whom I regarded as my maternal grandmother. This *prasaad* destroys great sins earned from many births. I will personally receive the *prasaad* offered in the houses of my devotees through subtle rays. However, as the one cooked in the house of Sri Sreshti was *maha prasaad* I was physically receiving it in person. You also take this *prasaad*." Who can describe the sweetness of that *prasaad*? He threw upwards some portion of the *prasaad*. It went somewhere in the sky. He let some *prasaad* to slip from his palm. Then the earth there broke and gave way to the *prasaad*. After the *prasaad* went into the earth, the broken earth came to normal state.

The remaining devotees desired for the *prasaad* available there. Sreepada's incarnation is one that never disappoints anyone. *Prasaad* was inexhaustible even when distributed to many. In the meantime a devotee by name Gurucharan born in padmasali caste came there. Sri Sreepada gave *prasaad* to him also. Then He threw that silver vessel into the Krishna river.

Then Sri Sreepada observed, "Padmasalis belong to the lineage of Markandeya! For some reason they became non-vegetarians. No action takes place without a reason in My presence. Gurucharanaa! From many days you are offering Me *naivedya*. You are leading a pious life saying always that the Lotus Feet of Sreeguru are your refuge. Today you could receive *maha prasaad* from the hands of Sreeguru. Explain to Shankar Bhatt about *guru tattwa* (philosophy relating to guru) as far as you know. In the afternoon I will be in *yogic sleep* and undertake internal travel of the mind. No one should visit Me. My rest should not be disturbed."

It was indeed the Will of Sreeguru that I should meet a great devotee named Sri Gurucharan! Sri Gurucharan progressed well in the *path of yoga*. I prayed to him to explain the nature of Sri Sreepada and make me gratified. Then Gurucharan began to expatiate, **"That formless, attributeless phenomenon whose great resolve resulted in the creation, sustenance and liquidation of countless crores of universes incarnated in ancient yugas as Sree Dattatreya taking a form and attributes. That phenomenon has incarnated in this yuga at present in the form of Sreepada Sreevallabha. This incarnation is formless but appearing as a human form, attributeless but appearing as one with attributes; a comprehensive form of all deities but looks like a single deity. It is the ultimate destination for all *paths of yoga*. All forms of deities appeared in vision to sages through their individual practices of penance**

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from the beginning of creation, are really the divine manifestations of Sri Sreepada.

In ancient times sages had many divine powers. Vasistha used to perform sacrifices with *havya* (an offering made into a sacrificial fire). Viswamitra and Jamadagni used to follow the procedure of performing sacrifice without *havya*. **Only the one who knows the secret of *mantra* and the secret of that ritual is capable of doing that ritual, or not doing it or doing it in a different way. Sri Sreepada is omnipotent. However, as He knows the *secret of karma*, differences will be seen in His treatment of different individuals. The power of love is superior to all other powers.** Its strength is infinite. Baapanaarya or Narasimha Varma or Pynda Venkatappayya Sreshti are endowed with peculiar *yogic wealth*. All the three had abundant affectionate devotion towards Sri Sreepada. With the power of their love they can compel Sreepada to fructify any particular work. Sri Sreepada also has to yield. **Sri Sreepada has a natural trait of seeing His mother in every woman. If anyone with a natural affection treats Sreepada as a divine child and worships Him, Sri Sreepada also behaves like a small child in their houses.** This is the *maha maaya*. It is a matter that defies logic that the attributeless, formless *Parabrahma*, Who is repeatedly extolled as such by yogis and wise men should display His divine sports as a divine child in Pithikapuram. For those who practise with the idea that God is obtained through study of vedas and scriptures, *paths of yoga*, and *jnaana*, God is obtained only through those paths. Godly experience can be systematized through Scriptures. Some times Godly experiences can be had through a route beyond the pale of scriptures. God is fully independent in all respects. The sportive plays of Sri Sreepada are not amenable for logic. They are unheard of before.”

Then I requested Sri Gurucharan, “Sir! How did you get the *darshan* of Sri Sreepada at first. Kindly give an account of it and save me.”

On that Gurucharan said, “Oh pious brahmin! You are very fortunate. On account of the *punya* earned in my previous births I had the fortune of narrating to you the divine pastimes of Sri Sreepada in His very presence. You have the free grace and compassion of Sreeguru.” Having said that he briefly explained the way in which he had the *darshan* of Sri Sreepada.

“I was born in a family of devotees. I was worshipping from my childhood Lord Datta who is our family deity. There were lot of financial worries in the family. However much I prayed Lord Datta, my troubles did not diminish. On the other hand, they enhanced. Some elders advised me that I did not have the grace of Lord Datta and that I should select another deity as family deity and worship, upon which my difficulties might be resolved. I also was contemplating as to which god should be elected as a family deity so that my troubles would cease. With that thought I slipped into sleep. In a dream I saw a dreadful butcher. He was tending a herd of sheep with great love. He was slaughtering some sheep every day with his butcher’s knife. The knife in his hand evoked great fear in me. With a profound sound of rumbling clouds He thundered, **“I am Datta! Whatever Gods, or Goddesses you worship, all those belong to Me only! Simply when you change the names and shapes of the deity you worship, I will not change. More than that I will not leave you. You are My shadow. How can My shadow leave Me and exist? I am the great resolve that administers the will of all deities and humans! I am the ‘brahman’ from which all the incarnations of God emanate! Probably an animal caught in the mouth of a tiger may escape but, you who was caught in My hand cannot escape. Devotees of Datta should be like young lions and not like cowards. I am like a lion. Young ones of the lion cannot have any fear of the lion. They will**

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amuse their mother with their sports and capers. It is certain that I will kill you with this knife. There is no one in all the three worlds who can save you.”

I was crying madly with terrible fright. By this time my dream shattered. Inmates of my house asked me about the matter. I told them about my dream. I wailed that I was undergoing penury as a result of some past deeds in some birth. Our financial difficulties increased. I felt that it would be better if I die. Next morning a *haridaas* (a minstrel singing the glory of god) appeared before my house. There were wooden cymbals in his hands. He was singing the name of Hari. He kept on his head a vessel for storing rice. He was a strange *haridaas*. He kept a small piece of *audumbara tree* in that vessel. It is considered as a bad omen when rice is not offered to a *haridaas* standing in front of the house. Therefore, I searched in the house for rice, and offered the *haridaas* a fistful of broken rice found after search. The *haridaas* received the fistful of broken rice and said, “Sir! Yesterday night a butcher murdered one Gurucharan, a devotee of Datta. However, the wonder is that the life force of that man left his body and settled in this *audumbara plant*. It is a standard saying that Sree Dattatreya resides at the foot of the *audumbara tree*. This plant is not an ordinary one. There is a *great kshetra* named Sree Pithikapuram in Godavari region. It is said that the Self-existent Datta moves in that town in the guise of Sreepada Sreevallabha. This plant belongs to the off spring of the *audumbara tree* in the house of the maternal grandfather of Sreepada Sreevallabha. Plant this in your house and derive all auspicious things.” On hearing this, my head reeled. Then I told the *haridaas*, “Sir! I am that Gurucharan! I was not murdered. I am a Datta devotee! I saw a butcher in my dream. He warned me that he would kill me with his knife. I heard that when a person dies and his body is not available sticks of a *audumbara tree* are arranged like a corpse and funeral rites are performed considering the sticks as the corpse of that dead person but, it is unheard of and unseen at any place that the life forces of a person are attracted into a *audumbara tree* and at the same time the life forces are retained in the person.”

The greatness of Audumbara Tree

Then the *haridaas* loudly laughed and said, “It is true what you say! I don’t deny it! The entire mystery of the creation is known only to the Aadiguru Lord Dattatreya! Even the *Sapta-rishis* cannot understand what He proposes to do in the next moment! Such being the case what are you? What am I? You are thinking that bodily death of a man is only death. **When the period of death approaches a ‘Sadguru’ may subject His disciple to terrible mental agony, horrible dishonours, unbearable troubles and losses and erase accumulated karma and grant him rebirth. An incarnation may subject His dependant to slight trouble and grant him rebirth. However, Sree Dattatreya attracts the life force of His dependants to the audumbara tree where He always lives and rescue the body of the dependant from the life force released from the audumbara tree. The ignorant dependant thinks that he is alive from the life force in his body but, the fact is that the life force emanating from the audumbara tree is conducting the bodily functions of the devotee uninterruptedly. The moment the period of death elapses the life force issuing forth from the audumbara tree firmly establishes in the devotee and the devotee lives for some more time. The audumbara tree will remain perfect however much the life force may be released from it. The reason for that is Sree Dattatreya remains well established at the base of every audumbara tree in a subtle form.**”

All that the *haridaas* told was strange to me. That *haridaas* whose name was Krishna Das went his own way. I started to take care of the growth of that *audumbara plant* with great love and devotion in the backyard of our house. A distant relative of mine was trading in silk clothes. He became old and he had no children. He took motiveless love for me. He

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began to stay in our house. He gave some money to me and advised me to carry on business in silken clothes. He was also circumambulating the *audumbara tree* in our house and worshipping Lord Datta with great devotion. **Whenever any difficulties arose in our house we used to solemnly go round the *audumbara tree* and represent our troubles to that great tree. Our suffering was reaching Lord Datta. Our troubles were solved in an unanticipated way. *Audumbara tree* was acting like a bridge of friendship between us and Sree Dattatreya. Sir! Worship of *audumbara tree* is a very important duty of Datta devotees. If *audumbara tree* is in the house, it is as though Sri Dattatreya is verily in our house! However, much the efficacy of *audumbara tree* is described it amounts to an understatement only.**

Birth as a thorny tree as a result of sinful acts

While going to Orissa on business purpose fortunately I reached Pithikapuram and found the house of Sri Baapanaarya. Then Sri Sreepada was with Baapanaarya in the backyard. There was a thorny tree in their backyard. Sri Sreepada was carefully watering that tree. Baapanaarya said to Sri Sreepada, "Golden Krishnaa! Is it proper to take so much care about that thorny tree which is dear to you as if it is 'Somalata or Sanjeevini plant'. It will grow whether you care for it or not."

Then Sri Sreepada remarked, "Grandfather! This thorny tree is Vissavadhaani who in his previous birth was in our street and ridiculed 'Oh! Self-manifested Datta is born as the grandson of Baapannavadhani! What a freak it is! What a great offence against God? When Myself, mother, brothers and sisters dined in the houses of Pynda Venkatappayya Sreshti, and Narasimha Varma this Vissavadhaani kicked up a controversy in the council of Brahmins that Malladi and Ghandikota families were depraved and debased of *dharma* and that the two families should be ostracized from Brahmin community. This thorny tree is that Vissavadhaani. Is Sreepada Dattatreya? What is the proof for it? Is it in scriptures? Is it in vedas? Vissavadhaani who advanced such mean arguments is this thorny tree. Pynda Venkatappayya Sreshti and Narasimha Varma regarded My divine mother *Sarvamangala Swaroopini* Sumati Maharani as the daughter of their household and offered her meals and respected her with new clothes. By such reverential treatment to My mother they used to feel that their lives were blessed. Vissavadhaani was abusing those two people every day. This thorny tree is that Vissavadhaani." Due to omission of obsequies after death and on account of heavy load of sins Vissavadhaani is born as a thorny tree quite appropriate to his nature. On seeing old Vissavadhaani as a thorny tree, I took pity on him and poured some water."

After a shortwhile they came into the street from the backyard. On seeing the bewitching, charming person of Sri Sreepada, I broke into hiccoughs with overwhelming delight. Tears of joy flowed like flood from the eyes. I fell on the divine Lotus Feet of Sri Sreepada. Sri Sreepada touched me on the back with love and said, "My child! Get up! Get up! What are these mad acts? Have you come to Me taking rebirth after death?" Sri Baapanaarya who understood that I was a dealer in silk clothes asked me, "Are there any silk dresses suitable for our golden lad?" I gave silk dress suitable for Sri Sreepada. Sreepada took me inside telling me, "Gurucharanaa! I will show a wonder." Sri Baapanaarya also followed Sreepada. Sri Sreepada took us to the thorny tree and questioned, "Grand old Vissanna! You got this sort of despicable birth because your children performed obsequies without care and because you have abused for no reason great people like Baapanaarya! This Gurucharan was your son in your previous birth. I will make him perform your obsequial ceremony. Do you agree?" We were nonplussed. That Vissavadhaani who entered that thorny tree as a ghostly spirit in the form of air replied clearly that there was no greater fortune than that. Sri Sreepada made me to uproot that thorny tree completely. He

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instructed me to generate fire with two *audumbara twigs* in His hand. I took them from Him and fire generated by friction of those two small sticks. I burnt that thorny tree. Sri Sreepada directed me to take bath. After I finished bath Sri Sreepada gave me *vibhooti* and asked me to apply it on my body and said, "People think that Shiva rubs on His body the ash in the burial ground. Shiva applied on His body the ash obtained from the funeral of great persons, siddhas, maha yogis and great devotees after they die. They remain united in the circle of aura surrounding His body. When animals like monkey, snake and cow die due to our inadvertence we must perform obsequial rites. It is enough if we conduct their funeral and give food to the hungry. There is no need to conduct any ritual with *mantras*. Those creatures who had some bond of indebtedness to us in some birth die like that in our hands inadvertently. By burning them with care our residual *karma* is destroyed. They attain noble position. In an ancient age at one time the world was facing difficulties with famine and scarcity. Unless there is increase in the stock of cows sacred materials like cows' ghee cannot be produced. In the absence of *yagna* and other sacrifices mutual cooperation arranged by the master of the universe between humans and celestials goes waste. *Dharma* is weakened. Humans cannot live unless there is sufficiency of food. Therefore, Sage Gautama was growing crops in his hermitage by the strength of his penance. He brought Godavari to redeem his sin which accrued on account of killing a phantom cow. Therefore, the world is very much indebted to Sage Gautama. Ahalya, the wife of Sage Gautama was a great devoted wife.

This Vissavadhaani was born in the lineage of Gautama. The only connection between Sage Gautama and Vissavadhaani is the later's birth in that lineage! Even though this is a very small bond of indebtedness this event happened for the following reasons – In treta yuga, in this Pithikapuram Sage Gautama also participated in the Saavitrikaathaka sacrifice; Vissavadhaani was born luckily in Pithikapuram and not only that, He had My *darshan* which is very much difficult to get; a time has come when it should be known to the world that this Datta can grant nobler states with causeless compassion, even to an unworthy person. **"Unless there is a bond of indebtedness even a dog will not approach you. So if any one approaches you for help, help him if you can. If it is not possible explain to him about your inability in polite words but, don't display unkind temperament. If you show merciless treatment, I, who is an indweller of all beings, will also be merciless towards you. It is a fact that I alone is the root cause for all this. That fact is as much true as you, this world and the entire creation are true. I am the supreme truth, truth of all truths. In veda also it is said that truth, knowledge and infinity are the supreme Brahman."** Sri Sreepada expatiated all matters in greater detail in the above manner.

I was looking with astonishment. Tears of joy were trickling down on the cheeks of Baapanaarya. Sri Sreepada was wiping the tears flowing on the cheeks of His grandfather with His tiny hands and said, "Grandfather! In recent times you are always contemplating about Me. Your birth is fulfilled! I will take the incarnation of Narasimha Saraswati exactly in your form. This is true." Saying so, He placed His hand in the hand of Baapanaarya. Then Baapanaarya expressed a doubt, "Sreepadaa I had a doubt in my mind from many days. Shall I ask?" Immediately Sreepada with smiles said, "Grandfather! Can there be a doubt to a person of your stature? A lad of ten years to clear it. What a wonder? Even then I will try. Ask." Then the following conversation took place.

Sri Baapanaarya asked, "Are creation, administration and liquidation done by Brahma, Vishnu and Maheswara respectively."

Sri Sreepada responded, "Yes!"

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Sri Baapanaarya asked, "Saraswati, Lakshmi and Parvati are the respective forms of strength of them! Is it not?"

Sri Sreepada responded, "Yes!"

Sri Baapanaarya asked, "*Aadi Paraashakti* (the Supreme Goddess at the beginning of creation) has created the Trinity and their Shakti forms. Is it not?"

Sri Sreepada responded, "Yes!"

Then Sri Baapanaarya questioned Sreepada, "Then who are you?"

Sreepada is a personification of all deities. He is origin of everything.

When a volley of these questions came out of the mouth of His grandfather Sri Sreepada smiled charmingly and said, "Grandfather! I granted a noble position to a thorny tree before your eyes just now. It is needless to discuss whether there is any scriptural sanction or standard for My actions. I exist in all *yogic states*. A person who is a yogi in those respective states will definitely meet Me. Creation is not *maaya*. To think that all this as creation is indeed *maaya*. The whole creation is pervaded with a simple divine consciousness. However, it is subjected to evolution in a variety of positions and states. This is the basis for this evolutionary process. As knowledge about time is received, process of evolution rests in experience. This concept of time is conceived on account of sun, moon and earth. Sage Atri had the experience of three times (past, present and future) and three states (jaagrit, nidra and swapna) at the same time. Mother Anasuya was the great devoted wife who had the experience of *anasuya tattwa* (nature of non-jealousy) in the creation. I have the experience of all aspects of creation. Sustenance and destruction; gross, subtle and mortal bodies, past, future and present at the same time. Therefore, Mine is an eternal present. Everything that happened, that is happening and that will happen is experienced at the same time. In such a state there is no wonder that the Trinity and the Three-shaktis are in Me. It is a fact that the Trinity and the three Goddesses of power were in *Aadi Paraashakti* prior to creation! There is no difference between Me and the *Aadi Paraashakti* but, there is a finer point here. As there was a great resolve that the entire creation should come out of the womb of mother, the form of *Aadi Paraashakti* emerged. That was the form of *brahma-yoni* (the genital organ or source for all life creation). Only from that, the Triad Brahma, Vishnu and Shiva, Saraswati, Lakshmi and Parvati came out. However, how did the will to create, or how did the will to plan the process of creation in a particular fashion take place? I am that propelling force or the embodiment of that grand resolve! The advent of *Aadi Paraashakti*, *Trinity*, *Triad Shaktis* happened only according to that grand resolve. The form of that *maha samkalpa* is the personification of *Paramaguru*. This is a very secret matter. Whenever the *maha samkalpa* wills, it immediately occurs. To will and to fulfill takes place at the same time. I am the very primordial power that can inhibit all powers! Relationships between mother and child, father and son, husband and wife, brother and sister are unavoidable. The forms of Gods and Goddesses emerged to demonstrate the above sacred relationships as ideal ones. *Jeeva* is *shakti* existing in *maaya*. I am the *supreme shakti* transcending *maaya*. Only by *yogic shakti*, *maaya shakti* and *maha shakti* can meet. The *Trinity* and the *Three shaktis* remain included in the worship of *Aadi Paraashakti* or original Datta. Only those who are rich in spiritual endeavours can understand these divine relationships, their natures and the experiences of the relevant states of spiritual progress.

All the sins of those who adore Sreepada are removed

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It is useless to teach Sanskrit grammar to a beast. If an animal wants to learn Sanskrit grammar it should be liberated from that lower birth. It should be born as a human being and learn it from a competent person. **As I am having an internal connection with every creature I receive the tendencies, propensities and impurities from them. Daily through holy bath and *japa* I burn those impurities etc and help towards the development of living beings. In fact there is no necessity for Me to worship. I attract into Me many evil influences of those who adore Me and conduct a brief worship of our family deity 'Kaalaagni Shamana'. I dedicate the great result derived from that worship, to My devotees. It is not possible to give any result without doing *karma*. Therefore, I perform penance and other great pious rites with this body. As I am infinite consciousness I get instantaneous results for the rites performed. So I transmit those results to My devotees according to their eligibility. That is why Mine is the form of *Aadiguru!* Just as a child is entitled to the properties of his parents, the disciples of a preceptor become heirs to the powers of penance of their *Guru*. In Bhagavad Gita also it was mentioned that performance of action is inescapable."**

There is no end to My incarnation

"I, Sree Datta is easily accessible. Other deities grant boons after being satisfied with the penance performed by the devotees. **However, Datta – an embodiment of *Guru-form* phenomenon is a compassionate one who by His strength of penance removes all evil forces, and forces of misfortune that stand in the way of His devotees obtaining boons. *Taataa* (grandfather)! That is the reason for calling me '*smruti maatra prasanna*' (one who is pleased by mere remembrance). I am the One who is in the form of all *Gurus!* As this incarnation took place out of great compassion as *Paramaguru* (a supreme preceptor) there is no end to this incarnation. **As soon as I receive the call of the devotee I will respond at once. I am waiting for the call from My devotee. If a devotee moves one step towards Me, I will take hundred steps towards him. My natural trait is to protect My devotees like an eye lid protecting the eyes and to guard them against all accidents and troubles."** Sri Sreepada imparted these divine preachings to Sri Baapanaarya.**

Then I requested that great preceptor, "Great Lord! I heard something about 'Somalata and Soma Yaaga'. Kindly tell me details about them." Then Sri Sreepada said that Somalata is also called Sanjeevini herb and asked me whether I wanted to see it. When I said, "Yes", the Sanjeevini herb appeared in His hand. He presented it to me. That is in my *pooja mandir* securely even today as His divine *prasaad*.

Sri Sreepada continued, "These Sanjeevini herbs are available in Himalayan mountain ranges, Maanasa Sarovar in Kashmir, birth place of Sindh river, Sreeshaila mountain – the eternal abode of Lord Mallikhaarjun, Sahyadri, Mahendradevagiri, Vindhya mountain range, and Badari forest areas. Lakshmana recovered from coma only from the efficacy of this herb. By rubbing it on his body one can achieve the faculty of air travel. This greatly helps in toning up muscles, enhancing the lustre of the eyes and the hearing faculty. Freedom comes from many diseases by using it. From its efficiency any sort of fear or suffering from fire, water, or poison, cannot afflict. Eight faculties like '*Arima*' etc. are endowed by this. This Sanjeevini plant will start sprouting one leaf per day beginning from the first day of sukla paksha. On the full moon day it will have 15 leaves. Again from the commencement of the next fort night Krishna Paksha everyday one leaf falls off and on new-moon day the plant dries up with all leaves fallen off. When this small dried stick is wetted with water and kept in a room during night, it emits light. Cruel animals stand guard to this Sanjeevini herb in Sahyadri mountain range, and Bhima Shankara Mountains. It can

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be recognized on the midnight of the new moon day, when it shines in heavenly illumination. My child! Gurucharanaa! Like this there are about 24 varieties of divine herbal plants. All of them are very sacred. Divine forces reside in these plants. Therefore, these herbs are to be collected with utmost humility while chanting *vedic mantras*. The names of these herbal plants are: (1) Soma; (2) Maha Soma; (3) Chandrama; (4) Ansuman; (5) Manjuvan; (6) Rajata Prabhu; (7) Doorvaa; (8) Kaniyan; (9) Swetan; (10) Kanaka Prabha; (11) Pratanavan; (12) Lal Vrutta; (13) Karadeera; (14) Ansavan; (15) Swayam Prabha; (16) Rudraksha; (17) Gayatri; (18) Yestham; (19) Paavata; (20) Jagat; (21) Saakar; (22) Anistham; (23) Reyktha; (24) Tripada Gayatri."

I took leave from Sri Sreepada and left Pithikapuram. After I finished narrating the above account to Shankar Bhatt, permission for the *darshan* of 'Sree Maha Guru' was given and we were informed that the *yogic* mental travel of 'Sree Maha Guru' was completed. We had His *darshan*. We received fruits and *prasaad* from the divine hands of Sri Sreepada. Then Sri Sreepada said, "Both of you cross Krishna River and go to the other side. Go to Maanchala village. The Village Goddess of Maanchala will bless you. After obtaining the blessing of that mother return to Kurungadda. Note that I will be always observing you wherever you are and at whatever distance you are.

In future Maanchala village will become famous world-wide. That becomes famous on account of the *live samaadhi* of a great person. The sportive plays of that great person will be wonderful. There is a Pithikapuram in subtle view just as there is a Pithikapuram in gross view. That is Golden Pithikapuram. That is well established in the circle of aura enveloping My physical body. Anyone who obtains My grace, irrespective of the epoch, country or time to which they belong – will have their consciousness well established in that Golden Pithikapuram. This can be understood by all those who have a yogic look. Those who earn a place for their live consciousness in Golden Pithikapuram are really fortunate. I will follow them in each and every birth and save them.

My child! Shankar Bhatt! A great Samsthan in My name will be formed after many hundreds of years. My *Paadukas* will be established under the shade of *audumbara tree* in My birth place in the house of My maternal grandfather. The images of Mine, the preceding incarnation and the next incarnation will also be established. I am imparting you with super natural sight. Look"! Saying so, He touched Gurucharan and me at the centre of our eyebrows. We saw that beautiful scene and felt gratified. His Will is superb; sportive pastimes are strange. When we started He said, "A person of the essential traits of Vasistha will come as a priest for My Samsthan."

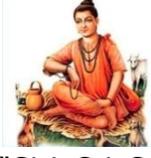


Victory Victory unto Sri Sreepada Sreevallabha!

Chapter – 21

Visit of Dhandiswaami to the Kukkuteswara Temple

Necessity of purity of place and feeling for spiritual aspirants



In compliance with the orders of Sree Maha Guru I along with Gurucharan started on a visit to Maanchala village. On the way we were talking about the sportive plays of Sri Sreepada. I learnt many matters relating to spiritual education from Sri Gurucharan. I asked Sri Gurucharan, "Sir! Sri Sreepada said that a person having trait of Sage Vasistha would come to His Samsthan as a priest! Who is that very fortunate one? During which time he comes?" Then Gurucharan said, "Shankar Bhatt! He declared that after many centuries a great Samsthan would be established in His name at His native place. It is the Will of Sreepada that some great hermit would come to His 'Maha Samsthan' as a priest. Without the divine Will great sages will not arrive. Meditation for long periods, worship, chanting of Holy sacred *mantras*, procedure of adoration with devotion and diligence, purify the airy region there. **Waves of ideas are broadcast from all the ten directions in the internal universe. People with sacred feelings accept sacred vibrations. People with impure feelings receive impure vibrations. A particular place attracts effortlessly through many wonderful ways great persons by touching their mental consciousness when the waves of ideas in that spot become extremely powerful.** On the other hand, if in a place bad waves of ideas are prevalent, it will attract bad people to it by touching their mental consciousness in many strange ways. **Therefore, a spiritual seeker should reside in areas having purity of place. He should have purity of mind. He should have friendship only with such people. He should accept money or food only from those who have purity of money. Those who arrogated as great scholars in vedas and vedanta could not obtain the grace of Sri Sreepada. Scholars with moderate accomplishments having unblemished minds gained extraordinary benefits from Him.** I went to the great holy place Jagannadhapoori in Orissa for business. I found there Sri Sreepada in place of Jagannadh. There were three or four devotees of Sreepada. he gave them *darshan* in the forms of their chosen deities and at once appeared to them as Sreepada. He taught them through silence that He is the embodiment of all forms of deities.

Destroying the pride of a Dhandiswaami

On the day we went, a Dhandiswaami accompanied by his 108 disciples came there. It was our habit to salute to the feet of great persons when we meet them. As soon as we saluted, Dhandiswaami lost his speech. We prayed to Sreepada Sreevallabha to grant speech again to the Dhandiswaami. Dhandiswaami regained his speech immediately. When they knew that we were the disciples of Sri Sreepada, those people started to argue with ill conceived logic, "The person known as Sreepada is a low class magician. These persons who are His disciples are also low grade magicians! With their debased magic they deprived speech to our Dhandiswaami but, because our Swamijee is very powerful he regained health. Our Swamijee will expose the real nature of your Sreepada. Our great Swamijee will visit Pithikapuram and receive victory testimonials after making Sreepada suck dust. The people of Pithikapura village will arrange us a grand victory ride on a chariot." We could not reply. **As a part of divine sport of Sri Sreepada the dependant will be thrown into very critical conditions and when he cries for rescue, he will be rescued in a very strange way. That was His habit of saving devotees. He is the one who creates the problem! He is the one who shows a solution and renders help! This sort of divine play is experienced by all Datta devotees.** After some days the Dhandiswaami came to

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Pithikapuram. Fortunately I also came to Pithikapuram which was on the way of my journey. There was no dearth of people whose nature was to emit hatred and poison towards Sri Baapanaarya, Sri Appalaraja Sarma and Sri Sreepada. Dhandiswaami visited the deities in the Kukkuteswara temple. They saw Self-existent Datta also. Dhandiswaami said, "The greatness of the Self-existent Datta who is here is unbounded. The Self-manifested Datta made me an instrument to snub the arrogance of Sreepada who is puffed up with pride declaring that He is an incarnation of that Datta. Good days started in Pithikapuram from today. You remain carefree." Saying so, he created *vibhooti*, *kumkum* and other materials by his will power and gave them to his followers. The brahmins of Pithikapuram went to Kukkuteswara temple to bring Dhandiswaami amid chanting of vedas.

A public announcement was made in the town by the beat of tom-tom, "Sreepada who is styling Himself as an incarnation of Datta should realize His mistake and prostrate before Dhandiswaami. Sri Baapanaarya should personally present himself before Dhandiswaami and beg for pardon. Sri Appalaraja Sarma should attend before Dhandiswaami and hand over the statue of Kaalaagni Shamana Datta which he was worshipping in the family through successive generations. He should submit himself to the punishment to be imposed by Swamijee."

The Aarya vysya parishad met under the presidentship of Sri Pynda Venkatappayya Sreshti. They resolved that either Sri Sreepada, or Sri Appalaraja Sarma or Baapanaarya should not bow down to Dhandiswaami and such misdeeds should not be supported. The assembly of kshatriyas which was held under the Presidentship of Sri Narasimha Varma passed a similar resolution.

Sri Sreepada rested under the shade of *audumbara tree* in the house of His maternal grandfather. Sri Sreshti who looked at His face radiating divine brilliance, was shedding tears from heavy grief. Sri Narasimha Varma, Sri Sreshti and Baapanaarya sat silently near Sri Sreepada. Appalaraja Sarma sat motionless like a lunatic. Sri Sreepada who is an equal to Sree Krishna woke up from sleep and said that He was hungry and that He would eat curd-rice. His maternal grandmother brought in a silver bowl rice mixed with curd. Sreepada ate it with great haste. Sri Sreepada asked His grandfather to recite vedas. Appalaraja Sarma also participated in that vedic recital. Sri Sreepada also joined them and was chanting vedic hymns. Narasimha Varma and Sri Sreshti were listening to that melodious sacred vedic hymns with profound delight. In Kukkuteswara temple lumps of curd rice appeared on the face of Self-manifested Datta. When the priest was cleaning them away they were again appearing. It was strange that the statue of Self-manifested Datta exhibited such miracle. Dhandiswaami with his disciples and the new disciples in Pithikapuram started from there amid loud chanting of vedas. They were going step by step but the earth appeared to them as expanding. For the onlookers they looked like moving their legs, but remained static unable to move forward. With this sort of peculiar feats much time elapsed. Seeing this wonder all people were amazed. In the meanwhile, the Brahma-danda (the staff carried by ascetics) broke into two pieces. Dhandiswaami felt as if his spine was broken into two. He fell flat on the floor. This incident struck awe in the brahmins of Pithikapuram. They realized that Sri Sreepada was more powerful than Dhandiswaami and harbouring enmity towards Sri Sreepada would land them in troubles. Albeit, they were not knowing how to leave that place and reach their homes.

Moksha comes from destruction of moha

There was one Abbanna in Pithikapuram. He was making a living by catching snakes and displaying them to the public. He came to the house of Baapanaarya playing the magic of snakes. Sri Sreepada asked the vedic recital to be stopped. Abbanna was fed to his full

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contentment. Sri Sreepada called Abbanna and instructed him, "You take your pot completely filled with water from here and go to Kukkuteswara temple. When the incarnation of Lord Datta with hands, feet and other limbs is moving in Pithikapuram, some great sinners who for no reason abused Him, are in the Kukkuteswara temple. Chitrugupta decided that they should take the birth of ghosts after death. I spoke to Chitrugupta and worked out a method to nullify that sin. Mother earth is also enraged. You go there and request Her as My word to become calm. If those who want to have *darshan* of Sreepada express their consent, sprinkle this water on them. Go to the house of *maadiga* (cobbler caste) Subbayya and take him with you. Take out the curd rice from his pot and distribute it to all as *maha prasaad*." Abbanna and Subbayya went there and brought all of them to the house of Baapanaarya. Sri Sreepada in a furious form thundered, "You! How much proud you are that you are a Dhandiswaami? You are an incorrigible idiot who cannot recognize Datta whom you adore, and who is in the form of Sreepada Sreevallabha. You are having a group of disciples with you, who suit you like '*ganthaku tagga bonta*' (a miscellany patch suited to a quilt of motley patch work). They match you in foolishness. There is a new set of disciples gathered in Pithikapuram. What can you do to Me? What is your existence before the sole power that rules all the creation? What is your capacity? A great sin caught you and all those who depend on you because of the abuse of divinity. Chitrugupta decided that all of you should live like ghosts for many hundreds of years. Because of My unstinted compassion I cancelled it. It was resolved that you should face difficulties in very low births even after taking human birth. I withdrew it also with a very small amount of punishment. The form of Sreepada Sreevallabha is like a blazing fire. Playing with fire will lead to accidents. Think what is salvation, when Myself and My *maaya* are indivisible. *Moksha* is destruction of *moha*. If any living person desires to experience the form of pure bliss, I Myself will grant it if he deserves it. It will also be granted, if he wants to remain as an embodiment of happiness in an exalted state of heavenly bliss transcending *maaya*. In My view there is no difference between the attributeless one without a form and the one with a form having attributes; between liberation and bondage. Every moment countless new worlds are created, maintained and destroyed. There are no limits or bounds to the supreme states or superb happy states of existence to be attained by living persons. Those who want to come to Me, after death will definitely come. My Will decides as to how many hundreds of divine years they have to remain in those states, and when they should be sent back. I – a director of a cunning drama – am at present in the shape of a man before you. You are seeing Me. I came down from that highly elevated position as a human being to tell you that even in formless state also I will be always looking after you. The *yogic powers of great yogis* must be employed for the welfare of the world. World does not mean only this earth. **It is your duty to help the helpless people who are in a lower position to you.**

I am incarnated to preach the paths of *dharma, karma, yoga, bhakthi and jnaana*. I am the sole truth. The origin of all truths. I am the sole *dharma*. I am the origin of all *dharmas*. I am the single cause creating all causes. Nothing is to be formed in this Creation which is not in My Will. Without Me there is no creation. Because I am here you are here; so also the creation. How can truth be told more than this? Go to Himalayas and undertake penance, without any attachment. Don't collect disciples. Even if you won't get liberation, or upliftment no loss is there to Me or to the creation. The activities in the creation will be carried out as required. This is the real matter. The procession of the brahmins in Pithikapuram following you is like the opera of donkeys in the marriage of camels. While the asses are praising the beauty of camels, camels are praising the melodious music of the asses. Even though they are indulging in mutual admiration, reality remained as some thing different." Sreepada made this beneficial preaching.

Relationship between Arundathi and Vasistha

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I asked Gurucharan, "I heard Mother Arundathi was born in the caste of pariahs. How did she marry Sage Vasistha?" Then Gurucharan narrated the episode, "In ancient days Vasistha did penance for thousand years. At that time one pariah girl named Akshamala served Vasistha in ways permissible for her. That sage who was pleased asked her to request for any boon. She requested Vasistha to be her husband. Vasistha questioned, "I am a brahmin and you are a pariah woman. How can the marital connection between us be proper?" Then she replied, "you asked me to request for a boon. I requested. If you want, give the boon. If not permit me to leave." Then the sage who was afraid of breaking a promise asked her if she agreed to meddle with her body as he pleased. She agreed. That sage reduced her to ashes and again brought her to life. He did like this for seven times. As all the impurities of the low caste birth were purged in the seventh birth, she became extremely pure. Then Vasistha married her. As she did not obstruct even slightly the rituals conducted by her husband she became famous under the name of Arundathi. Sreepada told this matter during conversation to Narasimha Varma who hailed in the lineage of Vasistha. A person born to a *sudra lady* through a brahmin can be converted as a brahmin in his seventh birth by the investiture of holy thread. It is better that all the four castes follow their respective duties according to the divisions ordained. **On account of bad actions a brahmin may gradually fall down and turn into a sudra. A sudra by performing good deeds may gradually rise up and become a brahmin. However, those who repose unshakable faith in Lord Datta achieve exalted positions quickly according to their eligibility. Lord Datta can grant longevity, health and wealth required for a comfortable life to His devotee irrespective of the caste in which he was born or the conditions under which he lives. It is a natural play for Sri Sreepada to cut as under bonds of karma of many births and accord an elevated position to His devotee."**

The assurance of Sri Sreepada to Datta devotees

We reached Maanchaala village speaking among ourselves about the glory of Sri Sreepada. The Village Goddess of Maanchaala granted us divine *darshan* and made us fortunate. She fed *prasaad* to us with Her holy hands and remarked, "Sree Dattatreya who preached as preceptor to Prahlaada in ancient times, is today living on the earth in the form of Sreepada Sreevallabha. The Will of Sri Sreepada cannot be comprehended. Sri Sreepada personally told Me that in the coming centuries Prahlaada will incarnate as 'Guru Saarbavhowma' and that this place will become famous as Mantraalaya. He daily takes the water of Tungabhadra river. May you have auspicious developments." Saying so, she changed into Her former form. When we were about to move *maala-daasari* (a pariah mendicant who is a worshipper of Vishnu) named Krishna Das came there. The Village Goddess of Maanchaala gave *prasaad* to Krishna Das and gave him a flower garland as a token of Her grace and instructed him to go to Kurungadda.

All three of us travelled to Kurungadda. All Datta devotees belong to one caste. The *prasaad* of Lord Datta is acceptable to them without regard to the caste to which the person offering the *prasaad* belongs. The association of Krishna Das with us infused new enthusiasm. During our conversation Krishna Das said, "If it is known about the significance of different numbers 16, 116 and 1116 offered as *dakshinas*, the meaning of 2498 number of Sri Sreepada will be understood. Just as world is emerging from *aatma* children are born from the father. At the time of marriage the bridegroom prayed to fire God, 'Oh! Agnihotraa! Grant me birth of ten children in this bride.' He is becoming the 11th child. So to beget ten children is approved according to *dharma*. Afterwards his wife has to be regarded as a mother. A son is 1/10th part of the father. When ten people having a decimal value each are put together a full numbered father is formed. As Shiva is personification of *aatma*, He is *paripoornudu* (a perfect person). When the sixteen decimals are divided by 10 the full

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number, 1 will arrive. It represents Shiva. Six remains as the remainder. Vishnu is the personification of original nature with the form of *maaya*. Nature is half of Purusha. So half of ten is 5 and when the above remainder 6 is divided by 5 the full number 1 is arrived as representing Vishnu but one decimal (dasamsa) is left as the remainder. Brahma is 1/10th of the fraction of Shiva and Vishnu (purusha and prakruti) as their off spring. So when the above remainder 1 is divided by 1 the full number 1 representing Brahma came as a result. No remainder was left.

Poornam means zero. It is attributeless and so it is the form of Rudra. When everything is liquidated only the great vacuum is seen. Only in the great vacuum it is possible to liquidate everything but the form of Vishnu has the characteristic of infinity. In the nature of the existence of creation infinity is unavoidable.

Sri Sreepada is resplendent with sixteen degrees of brilliant potency

My boy! Shankar Bhatt! When an article is divided into countless fragments, each fragment becomes a void. Only when such voids are assembled endlessly a limited shape is formed. Therefore, know that both Shiva and Kesava are not different. In the above decimal division, in the remaining six decimal positions after division by 10, the sum total of five decimal figures was taken as representing Vishnu. All the Creation made up of five elements is taken as the form of Vishnu. Vishnu told Veerabhadra – who destroyed the 'Daksha Yagna'; "The fundamental nature assumed the form of Parvati for the enjoyment of Eeswara, the form of Durga at the time of battle with demons, as Kaalika Devi in Her angry mood, in the guise of a male as My form of Veerabhadra. The underlying idea is only this in telling that Sri Sreepada is *Shodasa Kala Paripoorna* (a perfect complete embodiment of sixteen degrees of brilliant potencies)." In that age of sixteen years only He left Pithikapuram. As He is an embodiment of Brahma, Vishnu and Rudra it should be known that He is a *Shodasa Kala Paripoorna*.

Different forms of deities

As the Vishnu is the embodiment of nature, five decimal points represent Vishnu. As Brahma is the son from the *yogic union* of Parvati and Parameswara. His is 1/10th form of Shiva. The reason is very clear! Shiva who is the form of consciousness is important. As the form of Vishnu represents the illusory universe it is unimportant. Therefore, Brahma is 1/10th part of Shiva. Number one stands for this 10 'dasamsa roopa' Brahma. This single digit is spread in numbers 2 to 9, in the 'Ashta Moorthis'. So Brahma got the shape of 'Nava Prajapathi' (9th Prajapathi). In the three numbers 16, 100, 1000 the last two numbers were specially calculated and 16 when linked with them, they became 116, 1116. When they were divided by 10, they represent different groups of articles. The complete number 1 represents Rudra, the two full numbers 11 stands for Vishnu, the three full numbers 111 represent Brahma. 16, 116, 1116 are called *shodasaadi tridakshina* (three types of monetary gifts having 16 as an integral number). It was said that those who donate tridakshina got *brahmajnaana*. It amounts to donating body, money and mind when the three types of dakshinas are made. When money equivalent to those above figures is donated, the donor would derive the result of gifting the entire world. *Pindaanda daana* (donating the body) represents world. The shape of one body is constituted of three sacrifices. Sacrifice in the early morning, mid-day sacrifice, and the third sacrifice of Gayatri, Tristhup, and Jagati Chandas (prosody) are having specific number of letters as required by the representative Chandas. It means that Gayatri having 24 letters, Tristhup 44 letters and Jagati 48 letters, the sum total of these comes to 116 letters. Therefore, by the *pindaanda daana* (gift of body) the above result from the monetary donation is also derived.

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The incarnation of Sreepada is the result of Savitri Kathaka sacrifice

It is the brilliant light residing in the middle of the region of sun (*savitru mandala madhyavarthi*) which prompts all intellectual traits. That is Mother Gayatri. She represents number 24. Number 9 is the form of Brahma and number 8 is the form of *maaya*. Sage Bharadwaja conducted Saavitrakaathaka chayanam in treta yuga in Pithikapuram. In accordance with the promise made on that day it is born today in the shape of Sreepada Sreevallabha. He was seeking alms calling 'do chowpathi dev lakshmi' indicating that He is the *form of shakti and the form of shaaktha* having Ardhanaareeswara personality and that He is the great incarnation provoking the intellect and natures of the living beings to put them on a righteous path. No one knows His sportive pastimes and the grammar of His teaching methods. As He is the author of this new grammar, it is known only to Him."

I heard so many things from Krishna Das. I know many more new things. Those who have arrogance arising from scholarship can never receive the grace of Sri Sreepada.

Krishna Das was telling like this, "Sri Sreepada spreads from an ant to a brahma. Once Sri Varma was taking rest in his fields along with Sri Sreepada. Many cobras came there. Sri Sreepada strangely removed the hood of each cobra from its body. He threw all of them into many heaps on one side. Sri Varma was sleeping. Many ants, which were not seen or heard before gathered there. Sri Sreepada killed all those ants so that the sleep of Sri Varma was not disturbed. Sri Varma woke up after some time. He pitied the ants which lay dead. Sri Sreepada said with a smile, "A king should save his servant. This is a regulation of nature. There is a strange king to these strange ants. He is coming soon. Look!" In the meantime a big white ant came with strange colour. It went around all the dead ants. All the dead ants came to life. Sri Sreepada with a smile said, "This ant king has the power of 'Sanjeevini'. With that power it rescued all its ants. Many such wonders are in the creation. Grand old father! If you wish I can show such miracles every moment."

Narasimha Varma was astonished on seeing the dead snakes. He noticed that it was also work of Sri Sreepada. Then Sri Sreepada joined the hood of one cobra to the body of another cobra and stroked it with His divine hand. Like that He granted life to all cobras. They came back to life and left after circumambulating Sri Sreepada.

Who knows why those cobras came and why Sri Sreepada treated them like that? When I inquired from Sri Sreepada about this matter He observed, "When the strength of Raahu planet is not adequate, people will face obstacles in all their work. They experience as if they are in the firm grip of a python. This is called by some as 'kaala sarpa yoga'. Raahu is the presiding deity of serpents. These serpents causing such obstructions are some where unseen by our eyes. I remedy this malefic effect like this and bring comfort and happiness to My devotees."

We reached Kurungadda safely. Sri Sreepada blessed us with a charming smile.



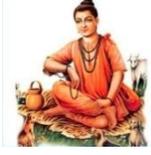
Victory Victory unto Sri Sreepada Sreevallabha!

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Chapter – 22

The story of Gurudatta Bhattu

Sri Sreepada alone can confer the results of the horoscope in the astrological science to His devotees



Gurucharan, Krishna Das and myself remained in an inexplicable elated exhilaration in the presence of Sri Sreepada. One astrological pandit named Gurudatta Bhattu came for the *darshan* of Sreegurudev. Sri Sreepada treated him with utmost cordiality. We were asked to conduct a *satsang* in a peaceful place. Our conversation turned towards astrological science. I questioned Sri Bhattu, "Sir! Are the results indicated in astrological science definitely to happen! Or is it possible to have changes and additions in the results? Is human life conditioned by *past karma*? Or is it controlled by human effort?" Then Sri Bhattu explained, "'Bha' wheel means the path of stars. The starting point for it is Ashwini star. There are two methods to specify the place of this star. They are 'chaitra paksha and revathi paksha'. Revathi star is situated at a lower position of 8 points of potency than what is required. So it is not acceptable. It is difficult to recognize the sphere of Ashwini star. The Chitta star which is at 180 degrees from it is a single sphere, bright and clear. When 6 'rasis' are added to it, it becomes Ashwini. Therefore, 'chaitra paksha' is accepted. Ashwini star is proved as consisting of three spheres as 'turaga-mukha ashwini sreni' (row of Ashwini stars with the faces of horses). There is a special reason for the birth of Sri Sreepada in Chitta star. Three spheres combined as a single star Ashwini. It is His Form. It is the beginning of 'Bha' chakra constellation. That is His Form of Dattatreya. His very first incarnation was that of Sri Sreepada Vallabha. His birth star Chitta is exactly at a distance of 180 degrees in straight line from this Ashwini star. The strength of any planet or star would be concentrated at a point of 180 degrees distance. Human beings are born in consonance with their *past karma* in a mathematically appropriate arrangement of planets. Planets do not have love or hatred towards human beings. Different rays, different vibrations emanating from them are having the power to create relevant incidents in those times and in those places. To escape from undesirable results we must possess vibrations and rays capable of arresting and defeating those negative vibrations and rays. This can be achieved by *mantras*, *tantras*, meditation, prayer and such similar methods or by our personal *yogic power*. However, if the *karma of previous births* is extraordinarily strong the above mentioned procedures will not work. Under such circumstances only Sri Sreepada can rewrite the writings on our forehead. For Him to revise our writing there must be some situation wherein some good advantage will be gained by the world through us. This will not happen in ordinary circumstances. Sri Sreepada will never interfere unnecessarily in the programmes of creation and in the activities of deities of destiny. Nevertheless, **the suffering of a devotee will move Sreepada. Due to the force of the great influences of love and compassion that swell from the heart of the Lord, the strength of the deities of fate becomes weak. Fate is inert. Sri Sreepada is consciousness personified. When He feels it necessary, He turns dust into sky and sky into dust and displays His capacity for reconciling the irreconcilable. This is a very natural thing for Him.**"

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I was under illusion in my ignorant state that I am a great scholar in astrology. I belong to Karnataka. I cannot speak fluently in Telugu. I can communicate freely in Sanskrit. Luckily I went to Pithikapuram. I heard from some people about Sri Sreepada Sreevallabha. Our family deity is Sri Dattatreya. I visited Self-existent Datta in the Kukkuteswara temple which is Paadagaya Kshetra. I worshipped Datta with devotion and diligence. When I was in meditation I heard an inner voice clearly "You! Fool! How long ago you died? You are bragging that you are My devotee! You are giving camphor Harathi to My face and driving nails in My feet. Have you come here to drive nails into My feet at Paadagaya and see My blood?" These words were repeatedly heard by me. As I was an astrological pandit I made calculations of my horoscope. I was in the presence of Self-manifested Datta in Paadagaya Kshetra at the exact date and time at which I should leave the body. I felt my pulse. Pulse stopped. I felt the beat of heart. It also was not working. I saw my face in the mirror. Instead of life symptoms, symptoms of death were prominent in the face. While laughing I looked at my face in the mirror. What was there to be proud of? It looked like a corpse of a dead man with an ugly aura turning as a ghost and laughing. The priest in the Swayam-bhoo Datta temple was a very greedy one. I could see his subtle body. His subtle body was having more ugly features than mine. The discriminating power hidden in some corner of my personality awakened. I understood that my sorrowful condition would not be removed unless I have the *darshan* of Sri Sreepada. Deities are persons of perfect bliss. Even without the heart beat, and pulse movement they have the exalted position of happiness. My position was much worse. There was no happiness to my soul. On the other hand, there was heavy sorrow. When soul departs from the body, the troubles of the body end but, my soul did not leave my body. However, in a compelling condition to live, functioning of my heart was stopped. Sreegurudev created a peculiar situation wherein, by hearing the words of most despicable people and sinners I was deceived and as a result I lost the most precious diamond – Sri Sreepada. The misleading mischievous statements such as, "Oh! 'Swayam-bhoo Datta' who is a stone, incarnated in the house of Ghandikota family; but then a stone will not have the pulsation of nerves and the pulsation of heart? Then Sreepada has the pulsation of nerves and heart? It is said that on mahaalaya amavasya – a very sacred day for ancestor manes some *avadhoota* came and took *bhiksha*. It is said that He was Dattatreya and that supreme Lord was born as the maternal grandchild in the Malladi family. What a wonder! What a deceit! What a fraud!" – resulted in my forfeiting the precious diamond Sri Sreepada.

I went running quickly to the house of Sri Sreepada. Sri Sreepada aged ten years came into the street and reprimanded, "Come, Come! Bloody fool! Come! To give nobler states to useless fellows like you who fell dead and to devils in human form; for the sake of your ancestors who are undergoing terrible troubles in 'Rourava' and other hells on account of your misdeeds; one in the guise of an *avadhoota* came on a Mahaalaya Amavasya day seeking *bhiksha* from this holy house. Do you know who it was? It was Dattatreya. Do you know who is Dattatreya? It is Me. At the mention of whose name hordes of *raakshasas* and devils shiver with fear, I am that Datta. I turned you into a rock but retained hunger and thirst. I took away your life making you look alive to the world. Let us decide afterwards whether I am Datta or not. First tell me this. You are really dead. So can you deceive as if you are alive." When He questioned in that thundering voice I trembled violently. In the meanwhile Sumati Maharani came out. She was struck with fear on seeing me and called,

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"Krishna Kanniahaa! Who is this *aghor* (an extremist sect of devotees of Lord Shiva, who conduct poojas etc. at burial grounds) completely covered with the symptoms of a corpse? You come inside! I will remove the evil eye." Then Sri Sreepada said, "Mother! This person has not become *aghor* as yet. He is going to take a birth as an *aghor* when he will eat corpses by burning them. He came to Me prior to that ensuing birth. Mother! Give him some *chaddi-anna* (cooked rice stored in buttermilk) that is left behind." Sreepada requested His mother.

Akhanda Lakshmi Sowbhaagyavati Sumati Maharani kept some *chaddi-anna* or *taravaani-anna* (rice soaked in sour or fermented rice water) for Sri Sreepada. Sri Sreepada gave me that *taravaani-anna* and asked me to leave that place. I ate that *taravaani-anna* in the open place opposite to Kukkuteswara Temple. As soon as I ate it all my miserable state vanished. I went again for the *darshan* of Sri Sreepada, but, Sri Sreshti took Him to their house. Sri Sreepada was in the grocery shop of Sri Sreshti. He was personally receiving *varahaas* and putting them in cash box. Sri Sreshti was personally measuring corn and rice and giving them to customers. Sri Sreepada asked, "*Taataa!* Today is day of budget and account! How much *dakshina* is for father? How much *dakshina* for Me?" Then Sri Sreshti replied, "*Kanniahaa!* That which is given to father is a monetary gift to a scholar and that which is given to you is a money promised by vow to Lord Venkateswara. There are no bargains between us. You can take whatever you want. You have to give me what I want." What an enchanting spectacle was that! Sri Sreepada took a small piece of jaggery and put it into His mouth. He gave me another piece of jaggery as *prasaad*. Sreepada said, "*Taataa!* The *Ganesh pooja* conducted by Me is finished. Ganesha has put the piece of jaggery in His mouth as *naivedya*. If you want proof see My mouth." Saying so, He showed His throat. We do not know what great spectacles Sri Sreshti saw in that. After sometime Sri Sreshti said, "*My Golden Kannaa!* Ganesha can take as much jaggery as He desires as *naivedya* without asking me, when He feels hungry. Tell this to Him." In the meanwhile *Akhanda Lakshmi Sowbhaagyavati* Venkata Subbamamba came and took Sri Sreepada for anointing bath. Gurudatta Bhattu said, "My child! Shankar Bhatt! Sri Sreepada saved me in this way the misfortune of being born as an *aghor* as I was spoiled on hearing the words of crooked people. If I am merely left to my fate I would have completely fallen down." On account of their pure love for mankind Sadgurus free us skillfully from the consequences of fate from previous births. For this they spend their valuable power and time.

The horoscope of Sri Sreepada has to be calculated according to saandra sindhu veda. That cannot be approached through ordinary mathematics. *Tithi*, day and stars will be in accordance with saandra sindhu veda. Sri Sreepada, Sri Appalaraja Sarma, and Sri Baapanaarya used to speak in Sanskrit along with Telugu in their house. They were speaking in Sandhya language which was in use in Himalayas in the sacred land of *Sapta-rishis*. This language spoken in Sambala is different from Sanskrit. It is not possible to describe the sweetness or smoothness of that language. Only Sri Sreepada, Sri Baapanaarya and Sri Appalaraja Sarma could speak this language in Pithikapuram.

Sri Sreepada said to Sri Baapanaarya who was famous as 'Satya Rusheeswara', "Grandfather! Sree Krishna was not speaking either truth or untruth. He was only a preacher of duty." Then Sri Baapanaarya said, "*Kannaa!* We should always speak truth. Even casually, untruth should not be uttered." Sri Sreepada smiled. That day in the

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afternoon Sri Pynda Venkatappayya Sreshti came to the house of Baapanaarya. Sri Sreshti had an intense desire. That was, Sri Baapanaarya should take meals in their house, and that he should compulsorily accept *dakshina* after meals, and that too during the period of 'Mahaalaya Pakshas'. His ideas was that by that his ancestors would be greatly pleased. Sri Sreshti had a doubt in his mind whether Sri Baapanaarya would honour his request or not. Even then he thought about Sri Sreepada in mind and expressed his opinion in front of Sri Baapanaarya. Sri Baapanaarya said that he would definitely take meals in the house of Sri Sreshti and that he would also receive *dakshina*. The words came from the mouth of Sri Baapanaarya effortlessly. The happiness of Sri Sreshti knew no bounds.

Sri Sreepada was highly adroit. During the 'mahaalaya pakshas' Sri Sreshti and Sri Baapanaarya forgot about the promise. In the afternoon of mahaalaya amavasya Sri Sreshti came to the house of Sri Baapanaarya. Sri Sreepada smilingly said, "A promise should not be made. After making a promise it should be performed. If the promise that was made is forgotten, at least those who received the promise must remind about it. I demand an explanation from both of you." Then both of them realized their mistake. It was known from this incident that **Sri Sreepada is as much capable of making people aware as He is equally capable of making them forget.** They were sorry for their mistake. He consoled them saying, "My role is there in bringing forgetfulness to both of you. The ego 'I' and 'I' is in the form of consciousness in every human being. A living being derives not only the body but also consciousness from parents. For this consciousness of ego there is a responsible function to perform in the universal plan. This is the *bond of karma* that comes in succession in the order of birth from father to son, and from son to grandson and so on. Only when the order of asceticism is taken after leaving the order of a householder, a release from this *bond of karma* takes place. This promise made today or the promise received in this birth of limited name and forms need not be redeemed only in this birth between both of you only. This is transferred to the consciousness called 'nenu' (the greater form of ego). Therefore, at some place and during some time a person in the lineage of Baapanaarya can eat and receive *dakshina* in the house of any person belonging to the lineage of Sri Sreshti during 'Mahaalaya Paksha'. You should not ask Me when, how and in what manner it happens. The *karma* (structure of fate) is very complicated. It is very subtle. For certain actions physical time and fruition time vary. According to physical time this ritual has to be done in these 'Mahaalaya Pakshas' only. (Ritual of 'Mahaalaya Paksha' = Offerings are made to the manes of departed ancestors from full moon to new moon in the month of Bhaadrapada.). Nevertheless, since the time of fruition did not arrive, it was pushed into the distant future." Sri Sreepada spoke to both of them beneficially.

Then I asked Sri Bhattu to explain to me in detail about physical time and *yoga time* preached by Sri Sreepada for the benefit of the people. Then Sri Bhattu said, "Along with *bhowthika kaala* (physical time) and *bhowthika desa* (physical place) there are also *maanasika kaala* (mental time) and *maanasika desa* (mental space). Together with them there are *yoga kaala* and *yoga desa*. Suppose a person is aged 60 years but, he is constantly in the pursuit of education like a person of 20 years. Then his physical time indicates 60 years. That relates to his body. However, his mental age is regarded as 20 years.

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Assume in the same way, a youth aged 20 years is shouldering load of responsibilities of an old man of 60 years. His physical time is indicating 20 years. That relates to his body, but his mental time is deemed as 60 years. In this way there is no rule that physical time and mental time should agree as the same time. They may be different.

Whoever constantly feels eager mentally to live in Kashi or Pithapuram, derive the fruits of residing in Kashi or Pithapuram. Even if the body is in a Kshetra and the mind does not dwell there, the fruits of residing in that Kshetra are not obtained.

"I am going on a pilgrimage to Kashi. I always reside in Kashi." Whoever is mentally feeling anxious in the above manner will get the benefit of residing in Kashi. The reason is, he is mentally residing in Kashi only. Therefore, physically in whatever country he is living, his mental country shall be Kashi only. Similarly, a person who kills a cow living in Kashi cannot get the advantage of residence in Kashi. Also cranes standing in the waters of Ganges waiting for fish cannot have the *punya* of taking bath in Ganga.

Likewise, even though one lives in Pithikapuram and visits Sri Sreepada physically, he cannot be reckoned as a resident of Pithikapuram or as the dependant of Sri Sreepada; unless his mental time and mental place are appropriately tuned. *Yoga kaala* and *yoga desa* are matters to be comprehended only by persons of rich spiritual strength. It is a divine unknown esoteric mystery when anyone can get *yoga kaala* and in which place *yoga desa* is formed from the divine grace of Sri Sreepada.

Comfort from good action, misery from bad action, invariably follow as results. Even though *bonds of karma* of past lives, chase and harass us; *yoga kaala* comes about from the compassion of Sadguru. When that time comes, that *karma* will be quashed in such a *yoga desa*, where that *karma* has to be redeemed. This is a strange matter. In Pithikapuram there was a servant called Sivayya with Sri Narasimha Varma. Sri Sreepada suddenly saw him one day with intent looks. Immediately, there was a lot of change in his mental makeup. He abandoned food and sleep. He was speaking incoherently, "I am the cause for creation, administration and destruction. I am the ancient one of first origin. All this creation is originating in me; developing by me; and again merging in me." Narasimha Varma took lot of pity on Sivayya. He prayed to Sri Sreepada to save Sivayya. Then Sri Sreepada took Sivayya to the burial ground. Sri Narasimha Varma also followed. The dried sticks of *audumbara tree* were got arranged in the burial ground and Sivayya was made to burn them. Then Sivayya was freed from the curious mental disposition.

All this was strange to Narasimha Varma. Then Sri Sreepada said, "*Taataa!* There is nothing to wonder. One pandit in Vaayasapura Agraharam is always criticizing Me, "What a great offence! Where is *Paramaatma* – personification of vedas! Where is this young urchin Sreepada! It is said that this boy is the cause for creation, sustenance and destruction and that He is the origin of the Yore. All this is a fraud, a blatant lie." He was having this sort of constant thought. Recently that pandit died. He became an ogre. In one of his lives Sivayya

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was slightly indebted to that pandit. I created *yoga kaala* and decided the burial ground as *yoga desa*. I arranged funeral with *audumbara sticks* as *yoga karma* and released the pandit from the life of a ghou. I rescued our Sivayya from that ghou.”

My son! Shankar Bhatt! This great effulgence, *dharma jyoti* incarnated in Pithikapuram is today sanctifying Kurungedda. **Planets give results following the Will of Sri Sreepada. Any kind of astrological results are not bound to occur in a specified physical time and physical place. That will be decided according to *yoga kaala* and *yoga desa*.**

Sri Sreepada can show grace and avert accumulated fate and even death

If Sri Sreepada wills it, He can make incidents to happen now which are to happen after thousand years according to astrological science. Event that has to occur at a great distance will take place here only. That means He can determine the *yoga desa*. All events take place only in *desa* (place) and *kaala* (time). Sri Sreepada can alter those *desa, kaalas* at His pleasure. Once when a coconut was to be broken before God in the house of Sri Sreshti, Sri Sreepada personally broke it. That coconut was broken into pieces. It was full of blood. Then **Sri Sreepada said to Sri Sreshti, “Grandfather! Today you are to die. Your head has to be broken into pieces and blood has to flow. I transferred those *desa* and *kaala* to this coconut and saved you.”** Sri Sreshti was astonished at the words of Sri Sreepada. In the meantime dusk had set in. All the three of us took leave of Sri Sreepada and leaving Kurungedda we reached the opposite bank of river Krishna.



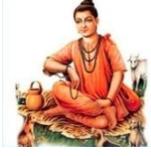
Victory Victory unto Sri Sreepada Sreevallabha!



Chapter – 23

Explanation of the esoteric significance of Shiva worship

The greatness of a Shiva Yogi's devotion - The preachings of Sri Sreepada to him



When I was about to move from the opposite bank of Krishna River to Kurungadda, I came across a noble vysya named Dharma Gupta. He was also coming to Kurungadda for the *darshan* of Sri Sreepada. During the conversation it was learnt that he was related to Sri Pynda Venkatappayya Sreshti of Pithikapuram. There was no end to my astonishment. There was a special peculiarity and importance in the glorious history, sportive plays, miracles, and amazing incidents of Sri Sreepada as narrated by the devotees of Sri Sreepada Sreevallabha, who were meeting me. Only some incidents that happened in a year in the divine life of Sri Sreepada used to be told. They were wonder of wonders and each was not related to the other. They were very strange matters unheard of by me till then. Till now I was taught by His devotees about His divine plays in an orderly way covering a period of ten years in the life of Sri Sreepada. I was thinking in this manner in my mind. I thought that Sri Dharma Gupta may narrate some events that took place in the 11th year of Sreepada. Sri Sreepada rambles in His sportive pastimes every moment. In the meanwhile Dharma Gupta began to narrate, "Sir! Shankar Bhatt! I am a devotee of Shiva. When Sri Sreepada was 11 years old a Shiva Yogi came to Pithikapuram. He was a worthy man. He used to collect alms in the cup of his hands. He did not have any bag, plate or any vessel with him. He appeared like a lunatic to the onlookers. First he came to the temple of Sri Kukkuteswara. On seeing his mad appearance, and dust coated figure the temple priests did not allow him to enter into the temple. He was an *avadhoota* having no body – consciousness. He was repeatedly chanting *Shiva panchaakshari mantra*. I was going to the house of Sri Pynda Venkatappayya Sreshti on a horse. Sri Pynda Venkatappayya Sreshti was related to me as a brother-in-law. I was in the habit of visiting Sri Kukkuteswara temple on my way. As I was a prominent vysya, the priests performed a *grand pooja* in my name. My habit was to give them liberal *sambhaavanas*. I wanted to give five *varahaas* to the priests. They would distribute them among themselves. They submitted their financial difficulties, troubles and problems to me. They affirmed that the support of noble vasyas like me was very much essential for the protection of *sanaatana dharma*. Suddenly Shiva Yogi came in rushing like a blowing wind. Along with him two cobras also entered inside. The priests were sweating profusely.

That Shiva Yogi said, "You priests! Don't be afraid. These are ornaments for Kukkuteswara whom we adore. These cobras are eager to embrace our father Kukkuteswara just as children desire to embrace their father. They are like our brothers. It is a great sin to fear, to run or to kill our brothers on seeing them. They are attracted here by the *special pooja* performed by the priests. Let us worship Kukkuteswara who wears serpent ornaments, with more care and diligence! Sing *namaka* and *chamaka* (*mantras* used specially in the worship of Shiva) with good voice couple with melody."

The priests were at a loss what to do. The priests had some sycophants among them. They used to say so many words of flattery to please rich persons among devotees

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provided they were giving generous *sambhaavanas*. One Surya Chandra Sastry, among those priests in Pithikapuram was not only a good scholar but also a sincere and strict observer of religious ceremonies. He had great devotion towards Sri Sreepada. He remembered Sri Sreepada and began to recite with good voice mingled with melody *namaka* and *chamaka*. The visiting cobras also waved their hoods in tune with the melodious rhythm and displayed their happiness.

Surya Chandra Sastry brought Shiva Yogi to the house of Baapanaarya. A sumptuous meal was given to the satisfaction of Shiva Yogi. Afterwards Shiva Yogi had the *darshan* of Sri Sreepada. Sri Sreepada granted him a vision as *Shiva-Shakti Swaropa* (a form of Shiva and Parvati or Shakti). That Shiva Yogi was in a *state of samaadhi* for three days. After three days Sri Sreepada fed him food with His divine hand. Then He explained very succinctly, "My child! Perform the religious rituals mentioned in *sanaatana dharma* and be liberated. Contents in *puraanas* are not at all pieces of fiction or lies. Their general meaning is different. Their esoteric meaning is something different. Only for those spiritual aspirants who observe rigorous spiritual discipline, the inner meanings, and profound esoteric secrets of the *puraanas* flash in their mental horizon. Among sun and moon who cause seasons, sun represents supreme self and moon represents mind. Only when the effulgence of sun representing super self and moon representing mind combine, the activity of creation occurs. *Amaavasya* stands for illusion. Only this *maaya* at first creates potencies called *Vasuvus*. Introducing degrees of light in moon and again merging them in itself (*maaya*) is taking place. Just as *maaya* is transmitting the effulgence of *Paramaatma* into the form of mental moon, the rays of sun are transmitted into moon. Even though *maaya* and *Amaavasya* are inert forms, the world which originated on account of them, has become combined both intellectual and inert traits, due to its presence near intellectual influence.

Just as the urge for creation of seasons like spring is responsible for creation in nature, the *rajassu* which produces sensual desire in women, is causing the birth of children. The desire *brahmajnaana* will only be for the offspring from females semen. The *rajassu* in the females is said to be against Brahma the creator. So it is said by pandits that it was generated by the *brahma-hatya* (killing of a brahmin).

As the secrets of veda are shrouded in *chandassu* (prosody) they are called *chaandasa*. As *rajassu* has crooked quality a menstrual lady is kept out at a distance for three days. Heaven is a lustrous sphere having a natural brilliance. Earth of the mortals is a place of deaths and births. All the nether lands are illuminated by the sun-light. Therefore, they are called 'Prusnulu'. All the seven nether lands (Paataalaas) have divine potentates like Jaataveda and others. The earth where we live is before the seven Paataalaas! Fire is its presiding deity. All these eight divine potentates (rulers) have names called 'Ashta Vasuvus'. As these deities strive on account of the sun-light they are named 'Vasuvus'. The airy spaces between these eight spheres are called seven seas. Sage Yaachya remarked that air is also symbolized as sea. Ordinary people consider seven seas as forms of water but, it is not correct."

***The greatness of Shiva.
The images of Shiva in Ekadasa Shiva Kshetras of Andhra Pradesh***

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Shiva is personification of eleven Rudras. There are eleven Shiva Kshetras in Andhra Pradesh. Visiting them will confer great benefit. They are (1) Nagareswara in Bhruhathshila Nagara (Penugonda); (2) Mallikarjuna in Sreeshaila; (3) Bheemeswara in Draaksharaama; (4) Rama Lingeswara in Ksheeraarama; (5) Amaralingeswara in Amaravati; (6) Kotiphaleeswara in Kotiphali Kshetra; (7) Kukkuteswara in Pithikapura; (8) Mahanandeeswara in Mahaanandi; (9) Kaaleswar in Kaaleswaram; (10) Kaalahastiswar in Sri Kaalahasthi; (11) Tripuranthakeswar in Tripuranthakam.

In reality there is no image for Shiva. Shiva Linga is nothing but the form of jyothi glowing in all souls. Spatika Linga (Crystal Linga) is the purity enshrined in the form of pure mind achieved after *siddhi* (perfection). Rudra who helps us to bestow knowledge in the brain encased in our head, is called 'Kapaali'. Arteries, veins which spread as nerves from brain downwards upto neck are called 'rudra jadas'. Shiva is called Lakuleesa in the form of a 'Hatha Yogi'. **Shiva goes begging bhiksha and takes away the sins of jeevas.** Shiva dances in ecstasy in tune with the great vibrations of musical, rhythmic creation, sustenance and liquidation processes. Therefore, Shiva is called Nata Raja. Shiva can also grant salvation which brings the greatest bliss. 'Chit' means mind, 'Ambara' means sky or cloth. Chidambara is one who dwells in the form of sky. The sky which you behold in this vast universe is the form of Rudra. The twelve 'Jyotirlingas' represent the twelve houses in the zodiac. So Shiva is time personified. Eight directions are the form of 'Chidaakasa' of that 'Ashta Moorthi'. The five elements are His five faces. Five sensory organs, five functional organs and mind put together become eleven Rudra potencies. They are called 'Ekadasa Rudras' (11 Rudras). The image of Uma Maheswara is a perennial, benevolent and beautiful form. The form of Tripurantaka is the one that destroyed the three attributes. Wisdom eye is the third eye. When in a *state of samaadhi* during profound peaceful meditation, holiness constantly flows. That sacred flow is the very holy Mother Ganges in the coils of hair on the head of Lord Shiva.

The form of ancient couple Shiva – Parvati is the zodiac house 'Mithuna'. When the star 'Aarudra' shines in the sky Shiva grants *darshan*. One has to cross the 'Vrushabha' Zodiac house before reaching 'Mithuna' house. That Vrushabha is Nandeeswara. That is the personification of *dharma*. That light that shines between the eye brows is crescent moon that adorns the forehead. On account of yogic state lust is conquered. The difference between male and female genders is destroyed and unified position is reached. That position is the Form of Ardhanaareeswara.

During the time of *Lingodbhava* (emergence of Shiva Linga) a camphor flame sparkles as a divine light in the thousand petalled *Sahasraara chakra* (a centre in the topmost portion of the head, and is considered to be the seat of maha sakthi). Linga means the subtle body hidden in the gross body. Veda affirms that this shines like a light.

The secrets of Shiva's worship can only be known by regular disciplined practice, and the grace of a guru. **Just as there is physical Pithikapuram, there is another Golden Pithikapuram which is formed out of heavenly illumination. That is constructed by My consciousness. Those devotees and wise men who constantly remember Me can know about it from experience. Irrespective of the great distances where they**

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reside, they become residents of the Golden Pithikapuram. I am always easily accessible to them.

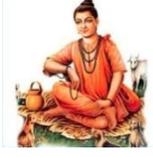
The priests you saw in the Kukkuteswara temple in physical Pithikapuram are born from the origin of *pramada ganaas* (servitors of Lord Shiva). There are many hordes of devils, ghosts and spirits. **As one practices yoga, worships Sreepada Sreevallabha, those devils and ghosts create disturbance. Those who get over those obstacles are indeed fortunate. I told many a time that a 'Maha Samsthan' would be established in the house of My maternal grandfather. My Will is very efficacious. Like rows of ants, lakhs and lakhs of devotees and groups of yogis visit My Samsthan. I only will decide about who, when, how many and in what mode they come. It is utterly false to think that simply because they are residents of Pithikapuram, they will come to Sreepada Sreevallabha Samsthan and have *darshan*. My grace showers ambrosia on worthy ones. It will be like a mirage to unworthy ones."**



Victory Victory unto Sri Sreepada Sreevallabha!

Chapter – 24

Explanation of Ardhanaareeswara tattwa



Afterwards I prayed to Sri Dharma Gupta to explain the inner meanings, if any, of the various ornaments, weapons of Shiva. For that Sri Dharma Gupta narrated, "Shankar Bhatt! For Ganapati 'paasam and amkusam' (a cord for curbing and a hook) are the main weapons. In the same way 'Sudarsan chakra' (disc) is the principal weapon of Vishnu. Likewise **'trident (trishul)' is the important weapon of Sri Shankara**. Trident has three sharp points. They are in the form of flames of fire. All the three joined together at the bottom and shaped as a single trident. Those three points indicate 'sattwa, rajas and tamo' *gunas* (qualities). In fact their unity is beyond the three attributes. Trident indicates this inner meaning. Not only that. Breath is flowing through 'Ida and Pingala nerves' and reaching the point between the eyebrows in the head. The centre point of *brahmajnaana* of these three 'Ida, Pingala and Sushumna nerves' is called as *Triveni Sangamam* (confluence of three rivers). This is the inner meaning of trishul!

The second one of Sri Shankara is 'Naagaabharana'. When *kundalini Shakti* becomes powerful, *ashta siddhis* (eight types of faculties) are obtained. *Kundalini* is of the shape of a serpent. To indicate it that way Sri Shankar Bhagavan is named as 'Naagaabharana'. Shiva is also named as Iswara. All these 'great siddhis' are dangerous like serpents. As He keeps them under His control and utilizes them for the welfare of the world Shiva also got the name of Iswara.

'Damaru (small drum)' is tied to the trident of Shiva. The attribute of sound is said to be sky. The vibrations of sound travel in the sky. Vibrations emerge when we chant or hear the *mantra japa*. Those vibrations cause sounds – resembling the sounds from the 'damaru' of Lord Shiva – in our ears. Repeated recitation of *mantra* gives happiness to yogi. In that ineffable joy he dances. As a symbol of this only, Parameswara holds damaru.

'Aagyaa chakra' located in the middle of the eyebrows is the centre of all knowledge. This chakra has to expand for a wise man to acquire supernatural vision. A yogi will be able to understand past, future and present only through this chakra. Verily this **'Aagyaa chakra' is the third eye of Parameswara**. If this knowledge eye unfolds it becomes possible to burn cupid – the deity of sensual desire.

It is said that Shiva resides in burial ground. When all desires are burnt to ashes by the fire of yoga, a yogi experiences a state of *nirvana* (liberation) bringing forth profound peace. Knowledge or wisdom is compared with white colour. That is *vibhooti*. A person gets pure wisdom when his thoughts and desires are extinguished. From that happiness results. The purification of wisdom takes place in four stages of natural, super natural, spiritual and mental planes. To denote this devotees of Shiva wear four lines of holy ash on their forehead.

There is a supreme medicine called 'Shilajit' which looks like a jelly. Those who eat it remain eternally young. In ancient times a Sage called Shilada was living by eating stones. He incarnated as Nandeeswara. Sree Krishna was born in Rohini star in

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Vrushabha raasi. Star Aarudra is the place of Rudra. Mithuna raasi signifies the phenomenon of Ardhanaareeswara. Vrushabha raasi appears prior to it in the sky. That Vrushabha is Nandeeswara. Nandi shows the form of *dharma*. Shiva burnt Manmadha who belonged to lower nature and who is a personification of lust. Then Manmadha became formless and was connected to the *sacred marital dharma* of the higher nature. Therefore, Krishna became a disciple of Sage Upamanyu. He worshipped Shiva very sincerely and from the grace of Shiva he got a son named Pradyumna through Rukminidevi. This Pradyumna was called in his previous birth as Manmadha of the lower nature. This Vrushabha is the house of both Manmadha and Kaama (Cupid and lust). All righteous desires belong to the higher nature. To make it known that it is *dharma* to satisfy them, a ritual known as 'Vrushotsarjana' is performed.

Frightful *tantric siddhis and powers* are as dangerous as tigers. Shiva kept them under His control. Tiger is the vehicle for Shakti. **As a sign that He kept Shakti under control as His consort, Parameswara wore the skin of a tiger.**

Purifier of the world – the sacred Ganga River dwelling in the coils of locks of Shiva's Crest signify pure *brahmajnaana*, perennial flow of intelligence and the attainment of immortality. The crescent moon demonstrates the great blissful joyous profound tranquility caused by that eternal graciousness. Therefore, that nature of the Chandrakalaadhara (one who wears the crown of moon) is the source for attainment of immortality and a state of ineffable happiness.

The inner meaning of ardhanaareeswara tattwa is that the life force which enables people to live is divided into two and that it remains as ovum in the uterus of a female and as sperm in a male and by the combination of those two a living creature is produced. However, in creation an earthworm contains both mother-father constituents. In both men and women the natures of females and males coexist. It must be noted that in the right side of the body masculine power and on the left feminine power dwells. It should be recognized that the power in the form of breath that circulates on the right side is 'pingala-naadi', and that circulates on the left side is 'ida-naadi'. During the breath control exercise when breath is inhaled on the right side heat is generated. So it is called Surya-naadi. When breath is inhaled on the left side body cools down. So it is called Chandra-naadi.

In the body of kaala purusha the six months extending from Mesha Raasi to Tula Raasi in the zodiac giving heat are to be regarded as Surya-naadi. The other six months from Aswayuja to Phalguna are to be considered as Chandra-naadi. It must be understood that from the motion of sun and moon, full moon and new moon (Pournami and Amavasya) phases are formed.

A yogi by the exercise of breath control achieves in his body all the phases in the circle of time. He gets the knowledge of time which enables him to be aware of everything of past, future and present. This wheel of time is to be recognized as ardhanaareeswara tattwa, and as an inseparable couple. Night and Day, Pournami and Amavasya and all such things appear in succession one after another. One is the basis for the other. There can be no day without night and vice versa. Parents who are called Ardha-naareeswaras are the

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cause for the emergence of this infinite creation. The inner meaning of terming Shiva as destroyer is that old creation exits and new creation is ushered. Changes in creation come about naturally. Advent of new creation, it's continuance for sometime and again its annihilation are inescapable. If all the *astras*, *sastras* (fiery missiles and weapons used in ancient warfare) and *mantras* are to be achieved the grace of Eesaana Rudra who is the Lord of all the faculties of *astras and sastras* has to be necessarily obtained."

Then I prayed to Sri Dharma Gupta to explain in detail about the close connection between star Aarudra and Shiva Parvati. Then he again started narrating, "Rudra appears as a hunter holding a bow and chasing a running deer on a hunting spree. This figure is visible in the Aarudra star in the sky. He works like a hunter.

The effect of planetary movement

The image of this hunter Rudra is seen in the Constellation across Gemini and Cancer Zodiac houses at a corner. When malefic planets like Saturn, Mars and Raahu move near this Constellation, Universal wars and destruction take place. Battles between Devas and Demons, and the Mahabharata war took place during such planetary movements.

'Kaala Samhaara Moorti', the dreadful Rudra who holds a bow was described by vedas as form of Manyu devata. The weapon of that Rudra Moorti is not trident. Bow only is His weapon.

Chaturdasi which comes before Amaavasya in the month of Maagha is called 'Maha Shivaratri'. Chaturdasi which comes before Amaavasya in every month is named 'Maasa Shivaratri'.

Worship of Shiva during Sani Pradosha time results in removal of malefic influence of Saturn

It is highly important if Mahashivaratri falls on a Tuesday. If Trayodasi falls on Saturday, it is called Sani-trayodasi. To remove different types of troubles caused by Saturn who causes consequences of fate, Shiva should be worshipped and gingely seeds should be donated on Sani-trayodasi. Shiva is the Lord of Saturn. So if Parameswara is worshipped with gingily oil, the afflictions from Saturn are removed. If during dusk on Saturday if Shiva is worshipped, all evils from *karma* get annulled and peace and comfort are obtained because Shiva is the Lord of Saturn. Saturn causes experiencing of *karmic* results. Shiva causes destruction. Every person should worship Shiva during sani-pradosha time. This worship reduces into ashes all heinous sins arising from inauspicious actions and purifies body, mind, intellect, ego, heart and soul through fresh divine effulgent, auspicious vibrations and bestows a happy new life. For obtaining all these supreme achievements one should perform worship of Shiva during Sani-pradosha period.

By the above procedure the fury of Saturn will abate. During the night of Saturday the negative forces ruling over all sorts of sins of that living being, which are forces of misfortune remaining invisible in a thick black colour, great destructive powers, reside in

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Maha-kaali – the *form of shakti of maha kaala*. The next day on Sunday at the time of sun rise, on account of the grace of that maha shakti dwelling in the centre of the region of sun, a new life will commence for the spiritual aspirant. Heaps of inauspicious sins are burnt in the fire of yoga of Sree Parameswara.

The form of Shiva of five elements

Shiva is made up of five elements. In our body in 'Moolaadhaara' **earthly nature** is there. As a symbol of this, spiritual aspirants worship **Paardhiva Linga**. In the circle of 'Swaadhistaana' **nature of water** is there. **Jala Linga** represents this. Circle of 'Manipooraka' relates to the **nature of fire**. **Jwala Linga** represents it. This is also called 'Hiranya-stambha (pillar of Gold)'. 'Anaahata chakra' in the heart is the seat of **airy nature**. **Vaayu Linga** is the symbol of this *vaayu tattwa*. the 'Visuddhi chakra' in the throat which is the seat of sky is called **Chidambara Linga**. This Chidambara Linga which is called 'Akaasa Linga' has no shape at all. **The adoration, worship and darshan of these Shiva Lingas of five elemental forces is highly fruitful.**

In Chidambara kshetra that which lies hidden behind a curtain is called *Chidambara rahasya* (secret of Chidambara). Nothing is to be seen when the curtain is lifted. Pure sky is 'Aatma Linga' of Shiva. Heart is the seat of spirit and, therefore, it is the area of sky where in the soul dwells. In fact sky has no form at all! Yogis who concentrate their mind and meditate with single pointed look upon their real self, the firmament of heart will open up. Entire creation, whole universe, stars, planets and others appear in his heart. 'Runa' means sin. 'Aruna' means sinless. Parameswara resides in the sky of the heart. **Parameswara exists in Arunachala in the forms of Arunachaleswara, Arunachala mountain and in the person of a Maha Siddha. His darshan diminishes all sins. The same Arunachaleswara has incarnated in human form in Pithikapuram as Sreepada Sreevallabha. Now He is brilliantly shining in divine glory in Kurungadda with a view to liberate us.**

Kurungadda equals Arunachala Mountain. Arunachaleswara in the form of Ardhanaareeswara is Sreepada Sreevallabha. The great Siddha in Arunachala in also in the guise of this sage. Just as the mountain in Arunachala is indeed the image of Shiva, this Kurungadda also is indeed the form of Sreevallabha. Just as the forces of Shiva are in Arunachala Shiva Linga, the forces of Shiva are in the person of Sreepada Sreevallabha. Seeing Parameswara in the 'form of Maha Siddha' in Arunachala is very difficult but, this 'Maha Siddha form' in the person of Sreepada Sreevallabha is easily accessible."

Then I requested Sri Dharma Gupta, "Sir! I heard that Sri Sreepada is the combined form of Sri Venkateswara Swamy along with Sri Padmavathi Devi but you affirmed that He is Shiva – Shakti Swaroopaa. You are saying that it is highly meritorious to worship Shiva during Sani-pradosha time. All this is very much confusing to me. Kindly explain." For that Sri Dharma Gupta replied smilingly, "Sir! The divine nature of Sri Sreepada Vallabha cannot be comprehended even by the *Sapta-rishis*. Even then I would explain to you to the extent of my ability. Lord Sri Venkateswara is there from kruta yuga. He gave boons to Dasaratha. As He said that He would be born as Sree Rama Chandra, He can also be worshipped as Sri

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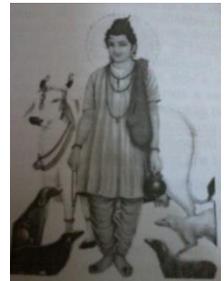
Rama – the son of Kausalya. Sree Venkateswara Swamy was worshipped for sometime as Baala Tripura Sundari, a form of Shakti. After sometime, He was worshipped in the form of Shiva for some days. Some people worshipped Him as Subramanya Swamy. After that on the initiative of His holiness Sri Ramanuja He is being worshipped by Sri Vaishnavites as Lord Maha Vishnu. Buddhists regard Him as the *great soonya* (vacuum). He is really Lord Datta! This Swamy is a highly cunning director of the drama of delusion. He demonstrates His sportive plays to those spiritual pursuers who call Him in whatever manner by responding to their calls and saving them and thereby proving that He is the only God. He is the same one who is passing as Sreepada Sreevallabha in the world.

On the left side of Sreepada's body Shakti travels and on the right side Shiva moves. Therefore, He is the personification of Shiva-Shakti. Mother Padmavathi adorns His heart. Heart is the symbol of mercy. It is the place for 'Anaahata chakra'. *Shakti* extends from there to 'upper chakras' and 'lower chakras'. (A region or division of the body – A power plexus in the human body is often termed in spiritual language as chakra). Therefore, in another body of divine consciousness He is Sri Padmavathi and Sri Venkateswara. He is the form of Vaani (Saraswati) and Hiranya Garbha (Brahma) also. Vaani Devi i.e., Saraswati who express Herself as Paraa, Pasyanti, Madhyama and Vaikhari forms of speech dwells on His tongue. The divine consciousness of Mother Vaani and Hiranya Garbha remain in a non-dualistic state.

The real 'Chidambara' secret is, He assumes three different forms of consciousness at the same time. There is not even a small touch of similarity in any measurement between His body and any other body. He is assuming at the same time the bodies of consciousness of Vaani-Hiranya Garbha, Shiva-Parvati and Padmavathi-Sri Venkateswara. Simultaneously, He took a body of consciousness called Sri Sreepada Sreevallabha that transcended the above forms of consciousness. This is His *yoga maaya*; his *vaishnava maaya* (illusion created through yogic powers; powers of illusion of Lord Vishnu). This is His Chidambara mystery. He can be regarded as One belonging to Dwaita, or an Adwaita or a Visisthaadwaita sects. He can also be considered as One Who is above all those. The reason is, there are no limits to His *yoga maaya* and *vaishnava maaya*. For the cunning One who donned the charming figure of Jagan Mohini and distributed nectar only to deities; for the One who enticed Parama Shiva in His Mohini form and who made Parama Shiva enamoured of Him without the need for Manmadha (Cupid); and for One who gave birth to DharmaSaastha, what is impossible! For Lord Datta who imparts the knowledge stating, "I am this Mohini form! I am also DharmaSaastha!", What is impossible? *Aatma* said that it will create itself through *maaya*. Is it not? He who was in the form of Mohini created Himself as DharmaSaastha. Oh! What a cunning way!" Saying this he struck me with wonder.



Victory Victory unto Sri Sreepada Sreevallabha!

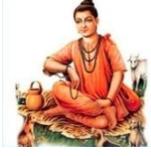


Chapter – 25

The efficacy of Rudraaksha

(Rudraaksha is the seed of a tree termed as 'Eloeocarpuse Ganitrus')

The methods to worship of Shiva and their results



I requested Sri Dharma Gupta to tell me, how to worship Lord Shiva. Then Sri Dharma Gupta explained, "Dear Shankar Bhatt! First method of worshipping Lord Shiva is **to Chant 'Shiva panchaakshari mantra' as a japa** (silent repetition of prayer). Second method is **to worship Shiva in the procedure of 'mahanyaasa'** (a detailed procedure to purify one's body with *mantras* before commencement of abhisheka). Third method is **performing 'Rudra abhisheka'** (a special anointing rite to Rudra).

The five letters in Panchaakshari stands for five primordial elements. A living person is called an animal because he is entangled in beastly shackles like fondness, infatuation etc. **Pasupati is one who releases the living beings from the beastly bonds.**

Shiva panchaakshari mantra is described as a star with five angles. In these five angled mantras the first variety grants moksha; and the other variety gives luxury and affluence. In the five types of services during worship **sandalwood powder for earthly nature; coconut water for watery nature; offering 'deepa' for the nature of fire; the fragrant incense of Sambrani and the like for the nature of air; and the sound of bell for the nature of sky are used.** In this manner the five types of traditional services in the worship of Shiva represent five elemental natures.

To the devotees who pursue the five letters in 'panchaakshari' and their respective natures; in those five colours five natures will appear. They are (1) mercury like a white pearl or lustre like silver, (2) red colour like that of coral, (3) golden effulgence of yellow hue, (4) brilliant blue illumination spread over the universe like blue sky and (5) pure white light. As the 'five coloured jyoti' shines in the middle of the eyebrows, sages called it as 'Sandhyopaasana'. It must be understood that *yantra, mantra, pancha tattwa pursuit, yogic exercise, self surrender* are the main items of spiritual pursuit. **Through this spiritual pursuit – thought of the dehaatma (soul of the body) is destroyed; the body of jeeva as temple, that shining jeeva in it is transformed as Shivaatma – salvation is achieved. For attaining that salvation state panchaakshari japa, mahanyaasa-poorvaka worship of Shiva, and Rudraabhisheka greatly help.**

Vishnu likes 'sahasranama stotra (hosanna of one thousand names)'. **Ganapati is fond of 'modakas** (a sort of sweet preparations)'. **Sun is pleased by 'salutation'. Moon is pleased by 'offer of water'. Fire God gets pleased with 'haviss** (oblation of ghee or butter)'. **Shiva is very much pleased with 'abhisheka'.** In the past, in brahma kalpa when deluge engulfed, for the future creation **seeds of each species like all living beings, trees and herbs were filled in a vessel. In it the waters of all seas, the waters of all rivers and the nectar were poured. With Gayatri mantra He introduced His life force into it and charged it. That vessel is called 'Poornakumbha'.** The ambrosia in that 'Poornakumbha' was showered continuously on to

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the earth. **As sages conducted this 'Kalasaabhisheka' at Kailasa mountain, it became an 'Amruta-sthana (place of ambrosia)'. An icy Shiva Linga is formed naturally in the Amaranath cave on Sraavan Poornima. On merely seeing Sree Amaranath all sins diminish.**

Birth of Vasistha and Agasthya Sages

When that Poornakumbha was kept upside down two great sages came out of it. Among them the first one Vasistha emerged with white effulgence, the second one Agasthya was with blue effulgence; born with intrinsic properties of Mitra and Varuna deities.

With the water sanctified in Poornakumbha, 'Ekadasa Rudraabhisheka' must be performed 11 times. By doing this the 'punya of Ekadasi Tithi' is granted by Parameswara, who is the 'personification of Ekadasa Rudra'. As there is a close connection between Ekadasa Rudras and Ekadasi Tithi of Vaishnavites, it must be noted that Shiva and Kesava are inseparable. **When Ekadasa Rudraabhisheka is conducted with Namaka mantras, the ill effect of untimely death is removed.** Moon is the presiding deity of Somalata. He showers strength which is the basic means for rejuvenation. This 'Chandra-kala (spark of moon)' glows above the centre point of eyebrows and before the thousand petalled blossom in the head of yogi.

Description of different forms of Lord Shiva

For this very reason, it was stated that crescent moon adorns the crown of Lord Shiva. In Somanath kshetra of Gujarat a Crystal Linga made from Chandrakant Sila with a glowing white crescent moon on it's head is receiving worship.

Scriptures enjoin that one should not perform Rudraabhisheka unless he attains the state of Rudra. In Mahanyaasa, time kills everything. So the person performing Abhisheka should become one with time and introduce mentally the form of *yagna* in his body. Then only he should perform Rudra Abhisheka.

In the procedure of Mahaanyaasa Rudraabhisheka as enunciated by Sage Bodhayaana, the forms of Shiva, Tatpurusha, Aghora, Sadyojata, Vamadeva, Eesaana are described. The shape of Tatpurusha is in the colour of electric power resembling the *fire of Pralaya*. Aghoramooiti is in blue colour of a cloud i.e., in the colour of a dark blue bee. Sadyojaatamoorti is in the jasmine white colour of moon. Vamadevamoorti is in the colour of snow white. Eesaanamooiti is of effulgent form and, therefore, He is of the sky colour.

It is said that Rudras are thousands and thousands in number. That is to say that deities named Rudraganas (forces of Rudra) at the rate of three for each Gana (group) totalling to 33 crores are there for the 'Ekaadasa Rudra Moorthis (11 Rudras)'. Veda affirms that only these pervade earth, sky, outer space, water, air, body, life force and mind.

***The grace of 33 crore Rudraganas is obtained by those
Who worship and remember Sreepada***

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Lord of these 33 crore Rudraganas is Ganapati. Therefore, to reveal in a yogic way the *Ganapati tattwa* in Him, Sri Sreepada Sreevallabha incarnated on this earth on Ganesh Chaturdhi. So those who worship and remember Sri Sreepada, derive the grace of 33 crore Rudraganas.

Description of Rudraakshas

Devotees of Shiva should compulsorily wear rudraakshas. Among them rudraakshas of brahmin, kshatriya, vasya and sudra castes are there. White rudraakshas belong to brahmin caste. They are rarely available. Red, honey coloured rudraakshas are of kshatriya caste. Rudraakshas of tamarind seed colour relate to vasya caste and black ones belong to sudra caste.

Generally, rudraakshas with 5 to 16 faces are largely available. Rudraakshas drown, when placed in milk or water. It is forbidden to wear light rudraakshas or tender rudraakshas. When a rudraaksha is kept below a copper spoon and placed in a copper plate kept on the ground, it should be understood that it is of good quality if it rotates like a 'saaligrama (a species of ammonite worshipped as Vishnu)'. Some rudraakshas rotate anti-clockwise. They bring poverty. So householders should not use them. If house holders use them bad effects like death of wife, dissolution of family and renunciation from family happen. Ascetics may, however, use them.

Kaalaagni Rudra enjoined that brahmins should use white rudraakshas, kshatriyas should use red rudraakshas, vasyas should use light yellow rudraakshas and sudras should use black rudraakshas. Then they will get favourable results, their sins are destroyed, and all their desires will be fulfilled. The special features of rudraakshas with different number of facets are as follows:

- Eka mukhi rudraaksha is Shiva swaroopam;
- Dwi mukhi rudraaksha is form of Ardhanaareeswara;
- Tri mukhi rudraaksha is form of Agni;
- Chatur mukhi rudraaksha is form of Brahma;
- Pancha mukhi rudraaksha is kaalaagni form of Rudra;
- Shan mukhi rudraaksha is form of Kaartikeya;
- Sapta mukhi rudraaksha is form of Manmadha;
- Ashta mukhi rudraaksha is form of Rudra Bhairava;
- Nava mukhi rudraaksha is the form of Sage Kapila.

It is difficult to get it. In Nava mukhi rudraaksha nine forces called vidya shakti, jnaana shakti, kriya shakti, saanta shakti, vaama shakti, jyestha shakti, roudra shakti, anga shakti and pasyanti are embedded. Therefore, Nava mukhi rudraaksha is the form of Dharma Devata.

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Dasa mukhi rudraaksha is the form of Vishnu.

Ekadasa mukhi rudraaksha is verily the form of Rudra.

Dwaadasa mukhi rudraaksha is the form of 'Dwaadasa Aadityas'.

In this way there is a close connection between rudraakshas and different forms of Deities.

Sri Sreepada Sreevallabha had within His form of consciousness of the nature of Ganesha, Who is the Lord of the troops of attachment and detachment. Therefore, He is the divine personification of 33 crore deities. Not only that. Without His Will, not even one atom or molecule in this creation can move or stir. He is the cause responsible for all movements. He is the cause of all causes. He appears as Vishnu to those who consider Him as Shiva. He is felt as Shiva by those who regard Him as Vishnu. He appears in real form when we eliminate the argumentative nature in our mind and surrender to Him." In this way Dharma Gupta explained vividly about the methods of worshipping Shiva and many other matters relating to rudraakshas. Then he expressed his desire to go along with me to Kurungadda and have the *darshan* of Sri Sreepada to make his birth purposeful.

Both of us came to Kurungadda and had the *darshan* of Sri Sreepada Sreevallabha Guru Saarvabhowma. He opened His eyes from *yogic sleep* and remarked, "Oh! What sort of discussions! What discussions! One is there who is called Sreepada! He is Shiva Swaroop! Am I Sreepada? Or has Sreepada come in My shape? Actually who am I? Sir! Dharma Gupta just explain it."

Then Dharma Gupta said to Sreepada, "Swamee! When I started from Pithikapuram for the *darshan* of Sree Maha Guru, my brother-in-law Pynda Venkatappayya Sreshti cautioned me not to fall into ignorance by arguments and counter arguments with Sri Sreepada, but only to seek His refuge and gain His grace. So I will observe silence for any questions posed by you. When even vedas could not explain your nature and remained dumb, what am I, a lay man before you? What is my knowledge?"

Sri Sreepada became gracious. He granted for me and for Dharma Gupta, salutation to His Feet. When we touched His Feet, we lost consciousness and remained in a state of meditation for a very long time. It was getting dusk. Sri Sreepada instructed us to leave Kurungadda and reach the opposite bank of River Krishna. We followed the instructions. Myself, and Sri Dharma Gupta spent that night in talking about the *divine leelas* of Sri Sreepada. It is not possible to say that His *leelas* will be in a particular fashion. We slipped into sleep. We heard an invisible melodious voice from somewhere. Some yogis were chanting the name of Sreepada Sreevallabha Digambara.

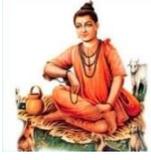
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Chapter – 26



In the morning we reached Kurungadda to have *darshan* of Sreepada Sreevallabha. Sri Dharma Gupta had an intense desire to know the particulars pertaining to the advent of kali yuga from Sri Sreepada. On that day Sri Sreepada was having a very placid countenance which was like a beautiful blossom. With ambrosial looks showering nectar of compassion, He granted us the great fortune of touching His divine Lotus Feet.

Sri Dharma Gupta prayed to Sri Sreepada to tell us about the genesis of kali yuga.

For that Sri Sree Charan said, "My children! Time is the cosmic form of supreme self. Sun is also called the soul of time. The time taken by sun to start from star Dhanista and go round star Sravana once and get back to Dhanista is termed as 'brahma kalpa'. A part of brahma kalpa is 'srushti kalpa' and the remaining portion is reckoned as 'pralaya kalpa'. Day and night are formed as an experience of ordinary people.

Half of the time relating to manes is 'sukla paksha' and the other half is 'krishna paksha'. Six months are 'uttaraayana' and six months are 'dakshinaayana' for the deity of the year. A yogi visualizes the wheel of time in his own body. This esoteric knowledge is called 'taaraka raja yoga vidya'. Knowledge of time cannot be known by those who are not aware of it.

In 'taaraka raja yoga' body is construed as 'Brahmaanda'. All the worlds are in it. The point of thought in our head is termed as 'brahma loka'. The world of Vishnu is in the navel. Rudra loka is in our heart. Manes lie in our sperm as deities of reproduction. These 'janya deities' transmit the consequences of actions of past generations of mankind to succeeding generations and make them experience those results. Therefore, time is very much essential to hand over the results of actions in previous births in a gradual way.

Symptoms of the end of kali yuga

Manes of the departed ones are not the dead elders. They are 'janya deities' who receive the fruits of obsequious ceremonies performed in the name of ancestors and grant them noble status. They do not have any birth.

A yogi visualizes the six *yogic centres* in his body as seasons of the year outside. There are twelve full moons and twelve new moons in a year. These 24 holy days are to be understood as the 24 steps of prosody of Gayatri. Some people worship Narayana who is the personification of time as a 'purusha' of the year. This vidya is called 'dwaadasaaksharee vidya'. At the rate of one letter for each month, for twelve months it becomes a *mantra* of twelve letters.

Know that the following developments indicate an end of the epoch of kali. Inundation of rivers and rivulets causing immense loss; earth shaking always with tremors like those of final destruction; sun and moon deviating from their paths; thick gloom enveloping sun who becomes unseen during daytime; horrible comets appearing in the sky portend the end of kali yuga.

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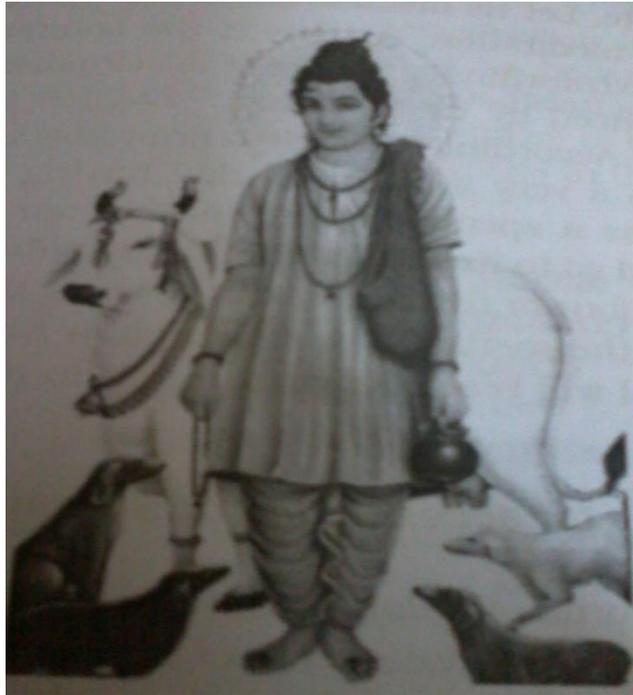
During the last phase of dwaapara yuga, kali purusha who is the chief of kali yuga undertook fierce penance in an island in the western sea. All these matters were narrated by Sage Vedavyasa in his 'Bhavishya Puraana'.

Advent of mlechha race

On seeing the great prevalence of *vedic mantras*, sacrifices and penances kali purusha became very miserable. He prayed to God, "Dharma is shining everywhere like blazing fire. Then how can I spread influence of kali? I have to spread my *yuga dharmas* according to your promise. It is becoming impossible for me." Then the Lord of the universe showed an island to Kali in the western sea. He showed Adama who is the origin of men and Havyavati a female. He created a beautiful garden for their enjoyment. In reality they were brother and sister. Kali entered there as a serpent. He ignited immoral lust among them and encouraged them to beget illicit and unethical children. As soon as they were downfallen, the divine forces in them disappeared. From this couple, the mlechha race which is the origin for *kali dharma* started.

In the last phase of dwaapara yuga, that was 2800 years prior to the end of dwaapara yuga the progeny of that race increased in mlechha desa. This was contained in 'prati sarga parva' of Bhavishya Puraana.

Adama, and Havyavati created in Neelachala, tasted the fruit of sin and increased their offspring who were abusing *aarya dharma*, who ate all sorts of things and who were unrighteous. I have to incarnate as Kalki and destroy crores and crores of unethical people and establish satya yuga again. This is my programme in the distant future.

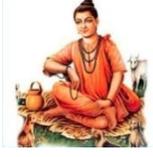


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Chapter – 27

Visiting Virupaaksha in the Panchadeva Pahad area



Sri Dharma Gupta and myself reached the opposite bank of river Krishna. It was afternoon. That day was Thursday which was very sacred when 'Sreeguru Saarwabhowma' received *bhiksha* in various places at the same time. Sri Sreepada asked us to construct a house with straw grass, that too in a single day. We were not acquainted with the area. A site was required to construct the house. House construction implements were required in that place. Straw grass was required to cover the top and suitable labourers were required for doing all these things.

Importance of Panchadeva Pahad

We were wandering hither and thither like aimless travellers. We entered into a field. The cultivator was constructing a cow-shed for the cattle. He was arranging a high pedestal in an elevated place at a suitable location for the landlord to sit. The owner of that place invited us cordially and gave us meals. We were hungry. We were in a doubt whether we can eat meals served by a sudra. That owner spoke harshly, "Oh! You stole our cattle and sold them in other places. Now you came again to see if any cattle are still left so that you can stealthily drive them away. For such of you who come with that bad intention, a peculiar doubt arose whether food from a sudra can be taken!" We understood the matter. The landlord was thinking that we were thieves. We ate the meals with aversion. During the course of conversation it was learnt that his name was Virupaaksha. When we finished meals we were tied to two trees. I was a poor brahmin and made a living by begging. I did not have any money but, Sri Dharma Gupta **had** money. The landlord ordered his servants to snatch all the money with us.

The unimaginable divine sports of Sri Sreepada

We felt that there was no use even if we tell the truth about us. We became prisoners in accordance with the orders of that landlord and remained in helpless circumstances. In the meanwhile some 'mylaars' (followers of Petty Goddess) came there. In those mylaars there was a sect known as 'ganga kaavillu'. These people bring 'peethas' of Sri Vasavi Kanyaka Parameswari. They apply 'tripundras' (the triple mark worn across the forehead by Shaivaites). They hold small victory bells in their hand and sing songs and verses eulogizing Sri Kanyaka Parameswari Devi. These people carry metal vases of large size with narrow necks in yokes and come during auspicious events like marriages and the Jayanti celebrations of Sri Vaasavi Maata. Besides these, another type of people called 'veera mushtulu' visit these places. They tie 'prabhas' (large cloth hoardings of multiple colours) to their hips and arrive making sounds of victory with the bells in their hand. Many insignia of warfare such as swords, shields, and armours are displayed in those 'prabhas'.

'Veera mushtulu' also came alongwith 'mylaars' to that place. Soldiers of Vishnu Vardhana Maharaj became devotees of Mother Sri Vasavi and joining with 'Baala naagaras' fought with soldiers loyal to Vishnu Vardhana. The people in the families of those soldiers who were devotees of Mother Sri Vaasavi are called 'veera mushtulu'. As they sacrificed their wealth, honour and lives in that sacred war on that day, the vysya kings honour them

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during auspicious occasions. That cultivator offered meals to 'mylaars' and 'veera mushtus' and honoured them. Then he got us released and requested us to participate in the construction of cow-shed. We agreed. When all the work was finished Virupaaksha asked me, "Do you know what is *mushtilo mushti veera mushti* (alms within alms is bigoted heroic begging of alms)?" I replied that I did not know. We were given meals in the evening also. He commanded that we should guard the cattle wealth and sleep there that night. Afterwards he left with his band of servants.

That night we both recollected the name of Sri Sreepada and His sportive pastimes. When we woke up in the morning we found no trace of cows or oxen in the cow-shed. The cultivators nearby asked us at what price we purchased the land. We told them about the things which transpired yesterday evening. They did not believe our statements and considered us as mad people. It could not be resolved which was true and which was false. Then a stranger came there. He questioned us, "Did Sri Vaasavi Kanyaka take birth on Vaisakha Suddha Dasami (10th day of first fortnight of Vaisakha month)? Or on Sapthami (on 7th day). Sri Dharma Gupta replied that Sri Vaasavi Maata was born on Dasami and on that day it was full Dasami tithi and it was Friday. When he heard that reply he questioned, "Are you, two lunatics going to that lunatic in Kurungadda who is sitting without any work?" The conduct of that stranger was objectionable to us.

Sri Dharma Gupta said like this, "Even if the stranger spoke offensively, he taught our duty. We must go to Kurungadda immediately." We travelled to Kurungadda in a boat. There was no money either with me or with Sri Dharma Gupta to pay to the boatman. That boatman rebuked us, saying, "Now I am excusing you and leaving you. It is your duty to inform even before you get into the boat whether you have money or not." The looks of the boatman fell on Sri Dharma Gupta. He took the rings on the hand of Sri Gupta. Instead of keeping them with him he threw them into river Krishna. We reached Kurungadda. Sri Sreepada took bath in Krishna and was in deep meditation.



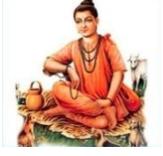
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Chapter – 28

The story of Sri Vaasavi and Sri Nagareswara

Description of forms of Vishnu – Maha Vishnu, Saraswati – Maha Saraswati, Kaali – Maha Kaali



It was Friday. It was the auspicious time of the birthday celebrations of Sri Vaasavi Kanyaka Parameswari Devi. Sri Sreepada got into the River Krishna and walking on the water He reached the other shore. We reached that shore in a boat. It was 7 ghadiyas of morning time. It was the auspicious time when Sri Venkateswara Swamy with consort Sri Alivelu Manga receive worship and other services.

Sri Sreepada entered into the cow-shed that was constructed the day before and went into deep meditation. We also entered into the cow-shed at the same time. That was a unique occasion when the 'durbar' of Sri Sreepada commenced.

Wonder of wonders! The body of Sree Charan was becoming very brilliant suddenly. That great effulgence was spreading on all the four directions. His body did not appear as a physical body but as an image of effulgence. He came out of the *go-saala* (cow-shed). Normally His shadow was falling on the ground but, on that day His shadow did not fall on the ground. Generally, there were footprints while He was walking but, on that day there were no footprints on the ground when he was walking. He stared at Sun God very sharply. His body was filled with divine brilliance and that form of great lustre was becoming bigger and bigger. After sometime His form of Effulgence merged with sun. We saw with our eyes the disappearance of Sri Sreepada.

We saw a child of divine lustre in the orb of the sun. That child came out of the sun and was coming briskly towards earth. When that child stepped on it, the earth vanished from our vision. He was wearing a charming smile. Again He saw towards sun most intensely. Earth was visible to us again. He asked both of us to see towards the orb of sun again. We saw the Divine Form of a Child of perfect beauty and charm in that orb of sun. That divine child was of a feminine form. She was coming towards the earth with charming smiles. When the feet of that Divine Child touched the ground, the earth vanished from our sight. We were looking with awe and wonder. That Divine Child smiled on seeing us. Earth became visible to us immediately.

Sri Sreepada held that female form fondly in His arms. Sri Sreepada was aged 16 years and that divine child was aged 3 years. She resembled Sri Sreepada very much. She wore silken clothes and precious divine ornaments. Sri Sreepada and that divine child entered into the *go-saala* again.

Myself and Sri Dharma Gupta were witnessing these wonderful spectacles with wonder, excitement and apprehension. A doubt cropped up in my mind. Was it not jugglery and a magical trick of a conjurer!

Sri Sreepada who scented my feelings affirmed with a profound thundering voice, "You! Shankar Bhatt! This is not magic or jugglery. This is My nature. This is My divine

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disposition. The moment I think sky will turn at once into earth. Whatever I will, Brahma creates in accordance with My ideas. Then varied revelations are made in the creations. Forces of nature which are invisible will be brought to human understanding through forms and qualities of creation. **When it is said that I am of the form of Brahma, it means that I spur Brahma to create.** All the created living beings, and the created things are sustained for sometime. This is the function of the Vishnu form. **I am that Maha Vishnu who urges Vishnu to do that!** Saraswati is different and Maha Saraswati is different. Saraswati is the form of Knowledge relating to creation. **Maha Saraswati is Anaghaa Devi giving inducement and strength to Saraswati.** Lakshmi is the form responsible for the material affluence bringing the sustenance of creation. **Maha Lakshmi is Anaghaa Devi urging and empowering Lakshmi.** The force of creation is the form of Kaali. **Maha Kaali is Anaghaa Devi provoking Kaali and giving Her strength.**

The form of Anaghaa Lakshmi

Anaghaa associated with Anaghaa Lakshmi is My Datta Form. Anaghaa Lakshmi is incarnating as a divine form of mother distinct from the combination of Maha Saraswati, Maha Lakshmi and Maha Kaali. Therefore, note that **Anaghaa Lakshmi is the divine shakti supporting the three forms of Maha Saraswati, Maha Lakshmi and Maha Kaali in their integrated state and is superior to all of them.** Note that **My Anaghaa form bears Brahma, Vishnu and Rudra in an integrated state. It is the base for those three and transcends them and keeps on the left side Anaghaa Devi, the personification of the three Shaktis. Anaghaa is a shaakta roopa (masculine form of Strength).**

As a result of the Saavitrakaathaka chayanam done in treta yuga My divine glorious form based upon 'Ardhanaareeswara tattwa' incarnated along with 'vaishnava maaya' as an ascetic in the form of Sreepada Sreevallabha in Pithikapuram. Be aware that this shape you see is in its real state the form of Maha Lakshmi and Maha Vishnu.

Know that the form of Padmavathi is having in Her consciousness of Maha Saraswati, Maha Lakshmi and Maha Kaali. Her form, however, is that of Maha Lakshmi. She is Paraashakti who possesses the three Shaktis and is their support and yet surpasses them. The form of Sri Venkateswara embodies within Him the consciousness of colossal form of Brahma, cosmic form of Maha Vishnu, and pralaya kaala rudra. He is the form of Parabrahma, who is their support and remains far beyond them. Know that Sri Padmavathi and Sri Venkateswara are in the shape of *maha vaishnava maaya* as Sri Sreepada Sreevallabha in the form of Ardhanaareeswara roopa."

Then I said, "Guru Saarbavhowmaa! Victory, Victory to you! You said you are Padmavathi Venkateswara. Again you said you are Anaghaa Lakshmi sameta Anaghaa. For a dull witted person like me your nature is not understood even very slightly. Kindly be pleased with me and help."

Sri Sreepada is Sri Venkateswara

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Then Sri Sreepada said like this, "My children! My powerful potencies are infinite. My divine nature has the tendency to manifest in many ways. Even though Maha Lakshmi and Padmavathi basically belong to the same nature; when She assumes the character of Maha Lakshmi, the nature of a Lord as Her consort Sree Maha Vishnu emerges from Me. When She takes on the characteristic traits of Padmavathi I would allow the essential nature of Venkateswara to emerge from Me. When the primary nature takes birth with form and attributes appropriate courtesies, worldly observances and restrictions should be invariably followed. This supreme power who is My divine sister incarnated as *yoga maaya* on the eve of My incarnation as Krishna and rocketed into the sky. Sages who did rich penance, yogis, and vasya hermits by the dint of their terrible penance made Her to originate as Vaasavi Kanya. **I had to incarnate in Sri Pithikapuram due to some special reasons. Witness the future programme to the full satisfaction of your eyes. You will understand the important feature of My incarnation and the special sportive play filled with divine delight and mirth. My dear child! Shankar Bhatt! Write about all the sportive plays taking place today in this Panchadeva Pahad. Write about them faithfully in 'Charitaamrutam' exactly as they are, and exactly as you see them. It will be a source of inspiration to future generations. It will cut across many serious doubts. It imparts new strength, devotion and enthusiasm to 'aasthikas' (believers of God)."**

While both of us were seeing in utter amazement the figure of Sreepada Sreevallabha became a form of divine effulgence and from there Sri Padmavathi Devi, and Sri Venkateswara emerged with supreme splendour.

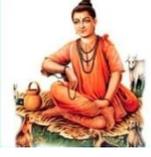


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Chapter – 29

The Divine teaching of Sri Sreepada



After reaching Kurungadda we had the *darshan* of Sri Sreepada. Following His command we sat in His presence. Sri Sreepada graciously gave us the following message.

Sri Sreepada definitely saves those who surrender solely to Him

“My dear ones! You were fortunate to behold the birthday celebration of Sri Vaasavi yesterday. **Time and place are play balls in My hand. I can change events which are to happen somewhere, or which are happening or which will happen, into past or present or future times. I can order space and time to appear as endless journeys, however much you may try. You can comprehend Me only according to the level of your consciousness. When you renounce all *dharmas* and take refuge in Me, who exists as your inner self and you perform actions in accordance with My instruction, I will shoulder all your loads and take you to the shore. As I can command nature merely with a word I will become famous with the name of Saraswati.** People of this kali yuga are like Hiranya kasipas. Their problems, ideas, thoughts and ways are very complicated. They develop materially a great deal in the knowledge of nature and obtain boons from mother nature like Hiranya Kasipu. **In consonance with all of them, I have to take an incarnation like Narasimha in this kali yuga to protect innocent devotees like Prahlaada. Therefore, I will take another great incarnation in the name of Narasimha Saraswati and become very famous in Gandharvapura.”**

Afterwards Sri Sreepada absorbed in meditation. He instructed us also to observe meditation.

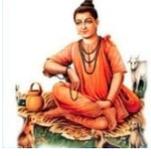
Victory Victory unto Sri Sreepada Sreevallabha!



Sreepada Raajam Saranam Prapadyae

Chapter – 30

Sri Sreepada personally announces that Sreepada Sreevallabha Maha Samsthanam will be established



Living beings have 64 stages of consciousness. The people of 'saabara' cult employ 64 *saabara mantras* to identify themselves in these 64 stages of consciousness and uplift the living beings. Dattatreya Him-self is the *Aadiguru* of the Nathaa cult! This figure of Sreepada Sreevallabha which is present before you is actually Datta of the yore!

There are 64 squares in the chess-board. It was said that Sree Maha Vishnu is playing with Sree Maha Lakshmi the entertaining game of chess. The inner meaning is that Sree Maha Vishnu is witnessing the expansion and evolution of life of various living beings who are in these 64 stages of consciousness and is granting them appropriate grace in their states of evolution and is enjoying the divine entertainment.

Qualifications required for a man to evolve as a divya aatma

The place of evolution of men depend on the status of consciousness in their bodies. It is an inviolable law of universal mind that man should transform as a divine soul. The illumination of *aatmajyoti* depends on the *yogic methods, mantra, yagna* and other sacrificial rites, and philanthropic acts performed by humans according to their levels of perfection. The purification of nerves goes on according to that illumination. Depending upon the levels of purity of nerves many kinds of physical, mental and spiritual faculties develop in human beings. Divine grace will depend upon the virtuous deeds done by them when those faculties or forces develop.

Shankar Bhatt! **Know that My Maha Samsthanam will be formed in Sree Pithikapuram at My birth place. Sri Pithikapuram, Syamalambapuram (Samalkota) and Vaayasapura Agraharam (Kakinada) will merge and become a big city. Visitors in My Maha Samsthanam look like rows of ants.** Many, many strange things take place in kali yuga. A great 'saadhaka' hailing from Vasistha lineage will be employed as a priest in Sreepada Sreevallabha Maha Samsthan. There would be no end to the divine plays conducted with him. Every moment will be filled with divine sportive plays, and divine entertainment. Even thousand births are not sufficient to behold His divine charming smile.

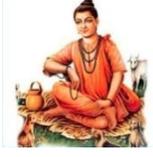


Victory Victory unto Sri Sreepada Sreevallabha!

Sreepada Raajam Saranam Prapadyae

Chapter – 31

Description of Dasa Maha Vidyas



favours.

We were coming to the river bank of Krishna on the other side every evening after getting the permission of Sri Sreepada. In the morning we were again arriving on this side. We were learning many divine secrets novel and new *yogic matters* of importance from Sree Maha Guru in the form of gracious

I heard that the phenomenon Sree Devi is worshipped in the practices of 'dasa maha vidyas' (ten acts or disciplines of worship). I beseeched Sri Sree Charan to explain to me about dasa maha vidyas. Sreeguru Saarbavhowma expatiated in the following manner.

"Dear children! Adoration of sree vidya is highly supreme. In ancient times Agasthya obtained sree vidya by the grace of Hayagreeva. He taught it to his wife Lopa Mudra Devi. Sri Lopa Mudra Devi explained the esoteric meanings of sree vidya to Agasthya. In one way Lopa Mudra Devi became the preceptor of Agasthya. In another way Agasthya became the preceptor of Lopa Mudra. This was a very strange.

The history of Lopa Mudra and Agasthya

The king of Vidarbha got a daughter on account of the power of penance of Agasthya. She was named Lopa Mudra. Agasthya wanted to marry her. The Vidarbha king faced a difficult situation. He was afraid that the old hermit might curse him if he refused to offer his daughter. He was in a dilemma whether to perform or not to perform this marriage between two people of disproportionate ages. When the king consulted his daughter she told that she was born exclusively for Agasthya and that she will marry him only. After marriage, his royal daughter wore saris made of tree barks and went to the lands of penance along with her husband. Agasthya taught Lopa Mudra Devi about sree vidya.

After some days he wanted to cohabit with her. Then she said to Agasthya, "After worshipping Lalitha Devi I became a form of Lalitha." Unless you become Shiva Swaroopa it is not possible to have cohabitation with you." Agasthya undertook tremendous penance and attained Shiva Swaroopa. Then, when he desired to enjoy her she said, "I am born in a royal family. Unless I have valuable ornaments, silken clothes and all kinds of luxuries suitable for a royal personage it is not possible to have marital relationship with you. So unless all the materials mentioned by me are procured it is not right to enjoy conjugal comfort with me. Not only that. You should also wear silken robes, costly ornaments and apply aromatic perfumes. Then only it is appropriate to have sexual enjoyment with me." To earn immense money, Agasthya went to a devil Ilvala and digested his brother Vaataapi with subtle trickery. He got abundant money from the *raakshasa* and after satisfying his wife's desire, he begot good children.

Ilvala and Vaataapi are two brothers. Vaataapi takes the guise of a goat. Ilvala would kill the fake goat and serves that preparation in the meals to the guest. After the meals, Ilvala calls Vaataapi to come out. Vaataapi comes tearing the stomach of the guest. Both these devils make a meal out of that dead guest. After Agasthya ate the flesh of the goat

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Ilvala called Vaataapi to come out but, Agasthya said 'vaataapi jeernam, vaataapi jeernam' (let Vaataapi be digested, digested). Vaataapi was digested as per the wish of Agasthya. Ilvala gave huge amounts of money to Agasthya as promised by him. People were rid of the menace of Vaataapi and Ilvala.

Once Agasthya attracted the water in the Seven Seas into his *kamandalu* and drank it. The same Sage Agasthya subdued the pride of Vindhya mountain. He is in south india even today in the form of a great Siddha. He is the one who introduced Tamil language. He constructed temples in many places. When I come in the incarnation of Kalki Bhagavan, Agasthya also like Parasurama will exist as a guru.

Dasa maha vidyas of Devi

Kaali is the first form in dasa maha vidyas. Maha Kaali is the beginning of all arts and sciences. The glories of Her vidyas are termed as maha vidyas. At one time all the celestials prayed to *maha maaya* in the hermitage of Sage Maatanga. Ambika appeared in the form of a Maatanga woman. As She was in thick dark colour in pitch black hue, She got the name as Kaali. She killed devils called Shumba and Nishumba. As Kaali was in dark blue colour she is also regarded under the name of Taara. If the results of *yoga saadhana* which normally fructify only in many years of time have to be achieved within few days or months, one should worship Kaali. However, during the time of spiritual exercise when the power of Kaali is attracted into the body, the yogi should suffer unbearable burning sensation akin to raging flames and pain.

Taara is the second form in dasa maha vidyas. She always grants salvation and liberation. Therefore, She became famous under the name of Taara. She is also called under the name of Neela Saraswati. She rescues devotees from horrible accidents. Therefore, She is also worshipped by yogis in the form of 'Upa Taara'. Sage Vasistha is a great devotee of Taara. The night on Chaitra Suddha Navami is called Taara Raatri.

Chinna Mastha is the third form in dasa maha vidyas. This is a very esoteric one. Once Devi along with Her friends Jaya and Vijaya went to Mandakani river for bath. After bath She suffered from pangs of hunger and turned into black colour. Her friends asked her about meals. When the compassionate Devi severed Her head with sword, the disjoined head fell into Her left hand. Three blood streams flowed from Her torso. Her companions drank two jets of blood while Devi drank the third jet of blood Herself. She became famous under the name of Chinna Mastha. Hiranya Kasapa and others were devotees of this Chinna Mastha Devi.

Shodasi Maheswari is the fourth form in dasa maha vidyas. Her heart is filled with compassion. For those who seek Her refuge knowledge becomes easily accessible. All *mantras* and *tantras* in the universe adore that maha vidya shakti. Even vedas cannot describe Her. This maha shakti when pleased fulfills all the wishes of devotees. By the worship of this Goddess both luxury and liberation are achieved.

Bhuaneswari Devi is the fifth form in dasa maha vidyas. All the seven crores of *mantras* worship Her always. There are ten stages emerging from *kaali tattwa* up to *kamala tattwa*. From them unmanifest Bhuaneswari reveals Herself and assumes of Brahmam shape.

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During the time of final destruction from Kamala – that is manifest universe, She merges gradually in the form of Kaali and transforms into elemental nature. Therefore, She is also called *janmadhaatri* of kaala.

Tripura Bhairavi is the sixth form in dasa maha vidyas. The force which pacifies the situations arising out of the special state of kaala is called Tripura Bhairavi. This Tripura Bhairavi is said to be indivisible force of Nrusimha Bhagavan. Transformation always takes place in creation. Attraction and repulsion are the basic causes for this. This is a relentless process. Tripura Bhairavi is called as kaala raatri during night. The name of Bhairava is Kaala Bhairava. My ensuing incarnation as Sree Nrusimha Saraswati incarnation is a combination of the above two entities. It is Tripura Bhairavi and Kaala Bhairava incarnation for great yogis.

Dhoomraavati is the seventh form in dasa maha vidyas. This Dhoomraavati is none else than Ugra Taara! By seeking Her refuge all calamities are destroyed and riches are gained. In religious treatises She is described as one who wards off all complex troubles. Albeit, She is responsible for miserable conditions of the living beings, such as hunger and thirst, quarrels and poverty. With Her grace all troubles are removed far away.

Bagalaa Mukhi is the eighth form in dasa maha vidyas. This Mother is worshipped to avert temporal, super natural, social and worldly afflictions causing misery and to subdue enemies. The foremost and first worshipper of bagalaa maha vidya was Brahma Deva. Lord Vishnu and Parasurama were also devotees of Bagalaa Mukhi Devi. For a long time the idol of Venkateswara in Tirumala was worshipped as Bagalaa Mukhi.

Maatangi is the ninth form in dasa maha vidyas. Maatangi has the capacity to give a comfortable life of a house-holder and grant *purushardaas* (dharma, artha, kaama and moksha). She is also called as the daughter of Sage Maatanga.

Kamalaalaya is the tenth form in dasa maha vidyas. She is a symbol of affluence. As She was worshipped by Bhaargava, She got the name of Bhaargavi. On account of Her grace dual position of an emperor and of purushotham (supreme man) are achieved. She is the symbol of great abundance of material wealth. She is also called Padmavati Devi. She is the consort of Lord Venkateswara installed in Tirumala.

My dear children! I will teach you about the phenomenon of dasa maha vidyas after deciding how much to be taught on each day and by whom. For those who worship Anaghaadevi who is the embodiment of dasa maha vidyas, and Her Lord Anagha, the grace of their off spring *ashta siddhis* is granted. **You observe Anaghaashtami every month on bahula ashtami. All your desires fructify. Shankar Bhatt! Those who make a paarayana of Sreepada Sreevallabha Charitaamrutam authored by you and perform Anaghaashtami vrata on sukla or bahula ashtami immediately following paarayana by feeding 11 people or utilize that equivalent money in any Datta Temple derive results at once.**

The efficacy of devoted reading of Charitaamrutam

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Don't think that Sree Charitaamruta book is a mere book. It is a live stream of a glorious consciousness. When you make a devoted reading the strength of those letters flow into My mental consciousness. As you have a connection with Me without being aware of it, all your rightful desires will be fulfilled by My mercy. Even when this great book is preserved in your room of worship it causes auspicious vibrations. Forces of misfortune, and spirits of darkness are driven away.

Those who abuse or criticize Sreepada Sreevallabha Charitaamrutam knowingly or unknowingly will forfeit all the merits of their virtuous deeds in many births. The *angels of dharma* take away those fruits of virtuous deeds in different instalments and distribute them to the worthy poor. In this way you become poor and the poor will become rich. It is declared on solemn oath that every letter of this book is true. It is a standard or proof unto itself. Those who abuse this or criticize this forego their amassed *punya* in instalments and ultimately turn poor. To remedy the pangs of penury read this book with care and devotion.

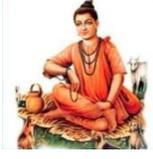


Victory Victory unto Sri Sreepada Sreevallabha!

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Chapter – 32

Description of Nava Naadhas



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

I grasped that on hearing the name of Nava Naadhas an ambrosial shower from the eyes of Sreevallabha was streaming out into the external creation. I saw in His looks the consciousness of love shown by a mother cow on its young calf. He was gratified and spoke like this: "My dear ones! **Matschyendra, Gorakshaka, Jaalandhara, Gahani, Adbhanga, Chouranga, Bhartaree, Charpata and Naaganaadha are Nava Naadhas. Mere remembrance of them gives auspicious results. The grace of Lord Datta would certainly be on those who recollect the names of Nava Naadhas.**

Some years before the commencement of kali yuga Sree Krishna surrounded by great devotees like Uddhava, and all Yadavas thought about Nava Narayanas who are now called Nava Naadhas. Emperor Rushabha had one hundred sons. Among them nine ones who were having the *Narayana amsa* (fractional faculties of Narayana) were called Nava Narayanas. Their names are (1) Kavi (2) Hari (3) Antarikshudu (4) Prabuddhudu (5) Pippalayanudu (6) Aavirhotrudu (7) Drumeeludu (8) Chamasudu and (9) Karabhajanudu. All of them were *siddha purushas* who were in a state of *avadhootas*. As per My command, and to comply with the promise made in the Krishna incarnation, and to conduct the mission of establishment of *dharma*, they were born on this earth as Nava Naadhas. Kavi was born as Matschyendraanath. Hari was born as a disciple of Matschyendranath under the name of Gorakshaka. Antariksha was born as Jaalandhara and Prabuddha as his disciple under the name of Kaanifa. Pippalayana was born as Charbhata. Aavirhotra was born as Nageswanaadha. Drumeela under the name Bhartarinaadha, Chamasa under the name of Revana Naadha were born. Karabhajan was born under the name of Gahaninaadha.

In the beginning of creation the semen of Brahma leaked due to some reason. Vyaasa maharshi wrote in Bhavishya Puraana that many sages would be born in many places from that semen.

There was one Uparichara Vasuvu. He was enamoured of Urvasi. His sperm leaked and fell into the Yamuna river. A fish drank it. From that fish Matschyendranath was born. Shiva burnt cupid into ashes with the fire from His forehead. In that ash the soul of cupid was lying in a subtle form. When one king named Bruhadradha was performing a *yagna*, Jaalandharanath emerged from the fire altar of that sacrifice. From the semen of Brahma that fell into the Reva or Narmada River Revana Siddha was born. Some sperm of Brahma fell on the hood of a snake. The snake ate it thinking it to be a food item. So it became pregnant. Janameyjaya was performing 'sarpa yaga'. A sage by name Asthika rescued this great serpent from destruction. He hid that serpent nymph Padmini, daughter of Takshaka in the hole of a big *audumbara tree*. Aavirhotra had to be born from that embryo embedded in the womb. The daughter of Takshaka kept that embryo in the hollow of that *audumbara tree* and left for her native place. From that Aavirhotra was born under the title Vata Siddha

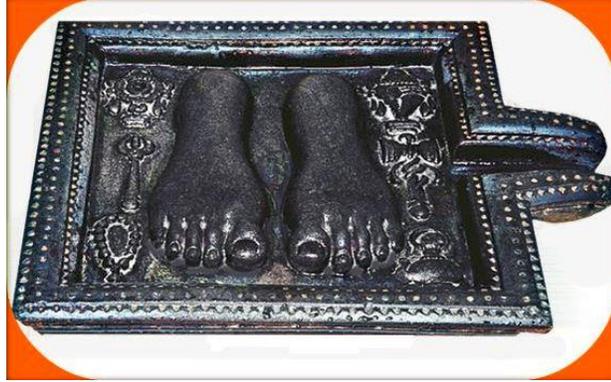
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Naaganaadha. When Matschyendra was wandering in the country he gave some holy ash charged with *mantra* to an issueless lady. She was having no faith and she threw that ash into the heaps of rubbish and sweepings. As that holy ash was having great power Gorakshanadh emerged from that. During the marriage of Parvati, Brahma who officiated as the priest for the ceremony became distracted on seeing the beauty of Parvati. On account of that His semen leaked. He was ashamed and He rubbed that semen with the heel of His leg concealing it from all. That rubbed semen became 60 thousand parts and from that 60 thousand sages called Vaalakhilyas were born. Some part of it that was still left turned into waste and it fell into the river Bhagiradhi. That gradually moved into the grassy shrub in the river bank and was caught there. The soul of Pippalayana entered into it and a Nava Naadha by name Charpatanath was born. A sage by name Kaulika while going from his hut for collecting alms kept the begging bowl outside the hut. At that exact time the sperm of sun dropped into it. The Maharshi who noticed it preserved it there. Bharthari means begging bowl. So Bhartharinath was called like that because he was born from the begging bowl. In the Himalaya Mountain in a dense forest a big elephant was sleeping. On seeing Saraswati, Brahma was smitten with infatuation and as a result His sperm leaked. Providentially that semen fell into the ear of that elephant. One person called Prabuddha took life from that and as he was born out of the ear of the elephant he became famous under the name Karna Kaanifa as one among the Nava Naadhas. Goraksha prepared a clay human image chanting the *sanjeevini mantra*. From that image due to the efficacy of *sanjeevini mantra* Karabhajana came to life and was born with the name of Gahaninaadha. These Nava Krishnas (Nava Narayanas) preserved their gross bodies in the Mandhara Mountain and incarnated on the earth with their potencies as Nava Naadhas and participated in the programme of establishment of *dharma*. Then I questioned, "Victory, Victory unto the Guru Saarvabhowma. You said that Nava Naadha incarnations were the quasi incarnations of Nava Krishnas. Oh Lord! Is there any difference between Nava Krishnas and Nava Naadhas."

Sri Sreepada was all smiles and directed towards us His gracious looks mixed with divine love. He proclaimed, "Dear ones! I am the great samkalpa for all this creation! The Samkalpas of all the Gods and Goddesses are only fractions of My great resolve. These fractional intentions will have independence to a limited extent. A cultivator ties a cow to a tree. He ties it with a long rope. That cow can graze only up to the distance allowed by the rope. It means that the cow has a predetermined limited space in which it can graze. It can graze subjected to those limitations. It implies that it was granted a restricted liberty. It can graze freely in the zone of freedom granted to it. If it has to cross those limits for grazing it must necessarily have the permission of the farmer. When the fodder at that particular place exhausted the farmer would tie it to another tree or lengthens the rope if it is retained at the same tree. In the same fashion the quasi incarnations will be granted independence subject to certain canons of *dharma* and *karma*. Therefore, the resolve emanates from the prime nature. The responsibility of implementing it would be entrusted to the part incarnations. When any problems crop up these fractioned incarnations submit those difficulties to the prime phenomenon. They bring the grace from the *moola tattwa* and cause welfare to the living beings. As the fractional incarnations of the main nature do not have bad qualities like lust, hate, arrogance etc., they are capable of performing all the activities that the *moola prakruti* is capable of. Therefore, as far as living beings are

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concerned, there is no difference even if an incarnation comes as a *poorna avatar* or a *amsa avatar*.

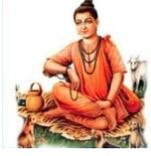


Victory Victory unto Sri Sreepada Sreevallabha!

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Chapter – 33

Sri Sreepada personally performed the wedding of Ramani and Narasimha Rayudu



I took the permission of Sri Sreepada. Sri Sreepada instructed us, “My dear Children! You go from here to Sree Pithikapur. My auspicious blessing will be with you as an accompanying protection.” In compliance with the command of Sree Maha Guru, myself and Sri Dharma Gupta reached the bank of the river Krishna on the other side. We saw the foot prints of Sree Charan on a rock. Sri Sreepada used to stand on this rock and offer *surya namaskar* (obeisance to Lord Sun). We felt wonder and happiness on seeing the foot prints of Sree Charan on that rock.

We reached Panchadeva Pahad Village. We were following a foot path formed in a jowar field. The owner of that field cordially invited us. He offered sweet fruits to eat and gave sweet buttermilk to drink. The name of that cultivator was Narasimha Rayudu. He built a house in his field. He requested us to rest in his house and accept his cordiality. We agreed.

He was describing the glory of sportive plays of Sree Charan. He narrated, “Sir! My name is Narasimha Rayudu. I was very weak and timid in my childhood. I lost my parents during my childhood. I was brought up in my maternal uncle’s house. My aunt was very termagnant. I had to do lot of manual labour in their house. There was much work in the farm. My uncle had a daughter named Ramani. She was more beautiful than all the girls in the houses of our relations in that town. Besides that she was a mass of all good qualities. She was having devotion to God. She used to worship Sree Krishna as her chosen deity. She could not tolerate when my aunt was providing me stale food. For me food was too little and courteous treatment was nil. Work and stress were more. Our Ramani used to offer me sweet fruits and warm food without being seen by her mother. If my aunt were to see it Ramani along with me was also getting blows and rebukes from her. Even though my uncle was good, he was an incompetent one who could not protest to his wife. Sometimes my maternal aunt used to get me beaten by strong young men belonging to other families of kaapu caste. Actually I was weak. By these blows I became much more weak. I was also very timid. Therefore, the neighbours also used to consider me as an incapable fellow. I became subordinate even to those who were younger to me.

As our Ramani was very beautiful, the kaapu youths in our town were having an intense desire to marry her. I was not having any property or cash. My body was very weak. Above all I was timid. My uncle was wealthy and had property. Though good natured, he was greedy. My maternal aunt though a shrew, was easily deceived being inflated under the influence of flattery.

Our Ramani was praying to Lord Sree Krishna that I should be her husband under any circumstances. In the meanwhile, a fraudulent Sanyasi (religious mendicant) came to our town. A powerful propaganda was carried on, that he worships Mother Kaali and predicts about past, future and present. In fact he was having some powers. His forecasts to the citizens were proving to be cent percent true. He brought our aunt under his undue influence through his deceitful words. Arrangements were made for him to conduct worship

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of Kaali in our house. He said that the clay idol of Krishna worshipped by our Ramani daily should be thrown out of the house. My maternal aunt agreed. Our Ramani wept bitterly, but in vain. That fake Sanyasi began the worship. Many fowls were sacrificed. The room of worship was all drenched with blood and presented a horrible appearance. Some human skulls, and some more strange articles for the worship at burial ground were kept in the house. He made all the inmates believe that after the conclusion of worship rich hidden treasures would be uncovered and with them the whole family becomes rich. This fraudulent Sanyasi also knew the art of inveigling by charms. He hatched a plot to rob the chastity of Ramani with that art.

Due to the weird methods of worship performed by him the health of our Ramani deteriorated. She was behaving in a queer way. She was not her former self. She used to drink blood at dead of night. She was only drinking blood instead of food. The fake Sanyasi was convincingly telling them that Mother Kaali entered into her and for that reason she was drinking blood, and that she would become a normal person on the exit of Mother Kaali; and unless blood oblation was offered Kaali would not be pacified and the hidden treasures would not be available. In this way everything was very horrid. The food receptacles were suddenly falling into the well. Human skeletons were seen in the house here and there. At midnight strange figures appeared making terrific sounds. All our house looked like a burial ground. Our maternal uncle was not bold enough to ask the fraudulent ascetic to leave the house. Our maternal aunt was hoping to get hidden treasures if the troubles were endured for few days. The whole situation was very confusing and perplexing.

During one night that fake Sanyasi reached for our Ramani. He felt that his desire would be satisfied as she yielded to the influence of his magical charm. When he came near her our Ramani cried aloud and in a frightening manner hit on his head with an iron article. She did not know why she acted like that. The fraudulent ascetic also did not understand why the person under his control behaved so suddenly in such a fashion.

The dedicated nature of Sri Sreepada in rescuing the distressed

After day break a poor brahmin beggar came to our house. Our Ramani came out of the house and told him that there were a large number of ghosts, spirits and devils and that he may receive them as alms, if he was so willing. That brahmin agreed to that.

His bloomy face was placid and brilliant. In the meantime our maternal uncle came out. He also said, "The conditions in our house are in a pell-mell state. If you want you can receive those evil forces creating those circumstances, as a gift. My maternal aunt also joined then. She said, "There is nothing in our house. If you want you can accept the poverty in our house." I was also present in the house. I said, "Swamee! There is a silver talisman with me coming from the time of my forefathers. If you are willing you can accept it." He agreed and I gave the silver talisman as *bhiksha*. In the meanwhile the bogus ascetic brought some human skulls from the burial ground. He jeeringly said, "You! Poor brahmin! If you want you can take these human skulls as *bhiksha*". He accepted.

Suddenly a divine effulgence appeared in our house. That brahmin visitor disappeared. Due to that divine effulgence that fraudulent ascetic experienced burning sensation all over the body. A ray from that effulgence entered into our Ramani. She

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became healthy. My maternal aunt had an attack of paralysis and she lost her speech. My maternal uncle developed violent shivering. I received extreme courage. I felt as if some new strength entered into my body and I felt that I was very strong. Blood streamed out of the mouth of the magician and all his faculties were lost. The divine effulgence wore human form. That divine glorious form belonged to the refuge of all the distressed, the embodiment of all Gods and Goddesses, the one without beginning, middle or end – Sri Sreepada Sreevallabha.

Sree Charan said like this, "In reality Mother Kaali destroys the demoniacal forces like lust, anger, etc. hidden in the seeker but she does not want fowls, goats and others. Demoniacal forces of the *praanamaya jagat* (world of life force) assume the form of Kaalika and demand various types of sacrifices. Real Kaalika Maata possesses auspicious qualities like love, peace and compassion. Devilish forces; ghosts, spirits etc; and demoniacal forces in the *praanamaya jagat* style themselves as particular deities and exhibit evil arts. Evil magicians worship them and cause untold harm to the world. Note that the manes of ghosts in the *praanamaya jagat* also have the capacity to assume the forms of deities but, the divine powers will not exist in such divine forms.

An assurance was given that I will incarnate whenever *dharma* touches bottom most level, this incarnation of Sreepada Sreevallabha came in consonance with that assurance. This incarnation is invested with infinite properties like love, peace, mercy and compassion.

Our house was completely cleansed. The bogus Sanyasi was driven out. From the grace of Sri Sree Charan the paralysis of our maternal aunt abated. Sri Sreepada personally blessed with His own hands and conducted my marriage with Ramani. Then His age actually was 12 years only. He was in Pithikapuram at that time. He was in this Panchadeva Pahaad with His subtle sportive body. These were the blessed *akshimtal* (turmeric rice) He granted us that day! He instructed us that Dharma Gupta and Shankar Bhatt would visit this place in future and some of those blessed turmeric rice should be given to them. Oh! What a great sportive playful incarnation!

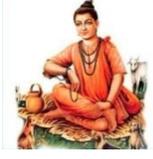


Victory Victory unto Sri Sreepada Sreevallabha!

Sreepada Raajam Saranam Prapadyae

Chapter – 34

The story of Sarabheswara



Both of us travelled for some days and reached another village. Sri Dharma Gupta and myself were reciting the name of Sri Sreepada and recollecting His boundless mercy and compassion and carrying on our journey. Some one or the other was giving us hospitality on the way. We continued the journey in some places on a cart drawn by two bullocks. In some places we travelled on horse drawn carriage. In some other places we simply travelled on foot. We considered it as a sportive grace of Sri Sreepada Sreevallabha who was indirectly looking after us, in whatever way we travelled, or in what manner we received the hospitality from some one or the other.

There was a special incident in the village when we reached. All the articles in the house of a brahmin were being thrown out into the street. His wife and children were also outside the house. That brahmin took some loan from a money lender. He could not repay the loan. One day that lender accosted the brahmin and asked him to stop. The brahmin stood. A circle was drawn with a charcoal around the brahmin. That brahmin should not move out of the circle. The lender demanded that the brahmin should declare within how many days he would repay. The brahmin replied that he would repay in two fortnights. He could not keep up the word because he could not get money. The lender had already told him strictly that he would occupy the house after the time limit. He was troubling him in this way. Brahmin, his wife and children were in helpless circumstances. All the villagers were seeing this peculiarity as fun but none of them dared to convince the lender to give some more time for repayment.

Sri Sreepada places devotees in critical situation – He tests their devotion and rescues them

Sri Dharma Gupta was moved on seeing the miserable state of the brahmin. He wanted to help but, he was not having money now. I was originally without money! However, I ventured and said, "Sir! Take pity on this helpless Brahmin and grant him two more fortnights' time. In the mean-time he will come out of his difficulties on account of the mercy of Sri Sreepada Sreevallabha. Think a bit calmly. I guarantee the repayment of loan by him." I spoke these words involuntarily. The lender spoke thus, "Ok! I believe you. I am giving time for two fortnights but, you, two travellers should not stir out from here until the loan is completely repaid. In case the debt is not redeemed I will not only seize the house of this brahmin but also bring you both before village bench for making me grant extension of time unnecessarily. Then you both will be liable for the punishment imposed by justice."

It is improbable either for me or Sri Dharma Gupta to repay the loan of the Brahmin before the due time. I made this promise like a fool without thinking about the propriety or impropriety or possibility or otherwise of it. I must blame myself for this sort of thoughtless promise. It is not proper to blame Sri Sreevallabha. I threw Sri Dharma Gupta also into a difficult situation along with me. This will be another sinful act. This example is enough to illustrate how many troubles arise if there is no control over speech. Where was the end for

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the sportive pastimes of Lord? Only when such situations arise, either strong devotion develops or devotion disappears. Sri Dharma Gupta was unworried. He said, "Shankar Bhatt! Don't grieve over what happened. What happened, what is happening and what will happen is all His playful pastime. The writing of Brahma is bound to happen."

There were no provisions in the house of the brahmin. He was having no money. He and his family members must anyhow, go without meals. They got shelter on account of the grace of Sri Sreepada. I thought at least that much was sufficient. **I felt that Sri Sreepada Vallabha is the sole refuge in times of hunger, in times of total exhaustion, in times of troubles from lenders, when caught between the horns of dilemma not knowing what to do or what not to do, in critical circumstances.** We finished bath and ablutions. We started reciting the name of Sri Sreepada Sreevallabha as there was no other way except recollection of His name. There was no oil, wicks or other material needed for worship with lights in the house of that poor brahmin. When we were chanting the incantation **Sreepada Raajam Saranam Prapadyae** all the inmates of the house were repeating it. Boys and old ladies in the street gathered there. They were also chanting the name of Sri Sreepada with devotion.

In the meanwhile some cultivators also came to the house of the Brahmin. Propaganda gained momentum in the village that I stood as a guarantor for repayment of the loan by the brahmin and that I was a disciple of a great person and, therefore, I was prepared to redeem the debt of the brahmin through my divine power. Information was also circulated that I would not have given such a strong guarantee without really having any divine power, and I was a great astrologer. The farmers of that village were fond of betting wagers. Some of them were betting that the brahmin would repay the loan while some others were betting that he could not repay. Oh! Bad destiny! From a comfortable position I brought upon myself needless distress. I was cornered into a narrow alley by making an impossible promise by speaking at random. I would be dragged before village panchayat, in case I could not repay the loan of the brahmin. Sri Dharma Gupta also along with me would land into trouble. In addition to this, some people were betting, based upon my hollow promise. At last my ineffective promise was becoming a cause for the betting of gamblers. I believed that the divine auspicious feet of Sri Sreepada who was a divine reveller, who rejoices every moment in delightful sports – were my only refuge. The words of Sage Narada with Maha Vishnu that 'satyam vidhatum nija bhrutya bhashitam' came to my memory. I felt that Lord Narayana should observe the words of His servants and take responsibility for making them as truthful words.

In that village there lived a scholar by name Sarabheswara Sastry. He was an expert in *mantra saastra*. He was accurately telling about past, future and present with the help of some ghost. Some bidders approached Sarabheswara and submitted the matter. He sought refuge of the ghost and it said that the brahmin could not repay the debt. With that the speed of wagers increased. The farmers of the village who were gamblers started to bid hundreds of *varahaas*. Those casting wagers were betting with enhanced enthusiasm that it would be decided in this wager who would be great, whether Shankar Sastry? Or Sarabheswara Sastry?

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Lord Sreepadaa! At last you have placed me amidst gamblers. You prepared me to be dragged to the village court. You wanted to subject that poor Brahmin to difficulties after creating all sorts of hopes. I am unable to comprehend the inner meaning of this divine play. I am having only a nominal education and I do not possess any spiritual strength. I do not know astrology and other great arts. I do not observe *japa and tapa, yogic exercises*, strict principles and devotion. I intended to write the divine hagiography of Sri Sreepada out of curiosity but, I do not have any qualification needed for that. I prayed that it is His will as to how He would rescue and uplift me. It is a proverb that a stubborn person is more stronger than a king. Courage which was hither to not in me began to sprout. I firmly believed that whatever has to happen will happen and that Sri Sreepada would save me by some means.

Sarabheswara Sastry had a sister. She was also living in the same village. She had a dream in the early hours of the day. The gist of the dream was that she had high fever, that her husband expired and that she became a widow. She inquired from her brother Sarabheswara Sastry about the outcome of that dream. Sarabheswara questioned the ghost worshipped by him about the matter. Then that ghost said that her husband was in another country and on the way the robbers attacked and killed him after robbing the money.

She was weeping bitterly. In the meantime the people who were betting came to that house. They informed that in their village a great person by name Shankar Bhatt was staying, that he was capable of doing and undoing things, that he was adoring a great deity called Sri Sreepada Sreevallabha, and from him a real explanation could be obtained. She had so far not heard of any other pandit who was greater than her brother. She heard for the first time about a pandit greater than her brother and wanted to submit her trouble to that great personage and obtain his blessings.

She was brought to the house where we had put up. She prayed to me in a pathetic way, "Brother! Save my *maangalya* (the life of her husband)." Some charmed turmeric rice grains given by Sri Sreepada to the farmer during his marriage at Panchadeva Pahaad were still with me. I had some sort of divine inspiration. It struck me that because the charmed turmeric rice grains were given by Sri Sreepada Himself, the *maangalya* of the lady would be protected. I said to her, "Mother! Take these *mantraakshatas* (rice mixed with turmeric and charged with incantations). These are golden rice grains of turmeric. Preserve them in your pooja-room. Your husband will join you in a few days. This is true."

This news was conveyed to Sarabheswara Sastry by the cultivators who were betting. He became enraged. His sister announced that if her husband returned alive to the house she would not only repay the loan amount of the poor brahmin, but also accept Shankar Bhatt as her preceptor and worship Sri Sreepada Sreevallabha.

Three days passed. In these three days farmers were bringing food materials to the house of the poor brahmin where I was residing. They laid wagers in my favour. If I succeed they would also win. They get lot of money in that wager.

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After three days, on the fourth day the brother-in-law of Sarabheswara Sastry returned safely from distant lands. The joy of that brahmin lady knew no bounds. She thought that her *sowbhaagya* (auspicious married life) was retained on account of the *mantra akshatas* given by me. When some thieves were about to kill her husband in the course of the journey a Muslim wrestler killed them and rescued the brahmin.

Oh! The greatness of Sri Sreepada is boundless! The arrogance of Sarabheswara Sastry was destroyed. As my prophecy came true, Sarabheswara Sastry repaid the loan of our house-owner. Sarabheswara requested me and Sri Dharma Gupta to accept hospitality in their house. We agreed.

Sarabheswara remarked, "Sir! I worship Dhoomravati Devi, one of the dasa maha vidyas. According to the *tantra books* She is actually Ugra Taara! If she is happy, she destroys all diseases and sorrows. If she is angry she destroys all comforts and pleasures. When surrendered to Her all calamities are destroyed and all riches are gained. If she is angered, hunger and thirst, quarrels and all kinds of poverty will result. I obtained the grace of that great Mother. That Great Mother wards off all ill effects of exorcism and deadly exercises of killing. Her devoted worship is unavoidable for getting protection for all people suffering from witch craft etc. I behaved for some days without the greed of money working for the good of the people. Afterwards I became avaricious of money and demanded much money from those suffering from the afflictions of *uchhatana* and *maarana* exercises. This was not acceptable to that Great Mother.

In the meantime, I got connection with a very strong spirit of dead person in the *praanamaya jagat*. With the assistance of that soul of the dead person I derived an unusual power of telling about past, future and present informations. These manes will turn those who worship them ultimately into miserable ones. One should not worship them. In case they are worshipped the money earned through those powers should be utilized for the use of the public and it should be donated to the distressed and people in want of money. By doing that the soul of the dead one will be constantly in our control. If it is not done like that and money is earned selfishly those spirits will give some wrong prediction and subject the worshipper to shame and turn him a pauper. Not only that. Sometimes even death may take place. The *mass of punya* in us will be depleted due to selfishness. Then that soul of that dead person will expose us to *ashta kashtaas* (eight varieties of difficulties).

I lived as a selfish person without discrimination, earning money. Therefore, that soul of the dead escaped from my control. It gave a wrong prophecy and landed me in embarrassment. I faced ignominy. You are my Gurudeva from today. Please accept me as your disciple." Then I said, "Sir! There is no other Guru for this world or creation except Sri Sreepada Sreevallabha. If I arrogate myself as a guru I have to experience more insults than you. When we were coming from Kurungadda Sri Sreepada told briefly about dasa maha vidyas. He added that remaining details will be taught completely at the appropriate time up to the appropriate extent. I learnt from you about Kaali and Dhoomravati of the dasa maha vidyas. Sir! Kindly do not make me a *guru*. I am caught here under some peculiar circumstances. I came out of them. **Sri Sreepada is an adept in creating difficult problems. He is very dexterous in pulling out His devotees from them.**

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Constant remembrance of the name of Sri Sreepada is the only means of achievement in this and the other world."

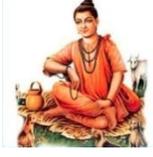


Victory Victory unto Sri Sreepada Sreevallabha!

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Chapter – 35

Explanation about Ugra Taaradevi



We took leave of Sarabheswara Sastry and continued our journey. We thought that remembering the name of Sreepada Sreevallabha is the only means of achieving in this world and the other world. After we travelled for some distance, a hermitage was in sight. In that hermitage a sage by name Siddha lived. He was completely detached. He was wearing only a modesty peace. Two of his disciples who stood at the entrance of the *ashram* questioned whether we were Shankar Bhatt and Dharma Gupta. We replied in the affirmative. We were taken inside. The image of Taaradevi was inside. It was understood that the siddha was a worshipper of Taaradevi.

That siddha said, "My children! Sri Sreepada informed us about your arrival. Hospitality is offered according to the instructions of the great guru. I am a devotee of Taaradevi. As she always grants *moksha* that Great Mother is called Taara. She grants effortlessly power of speech, and saves Her devotees from horrible accidents. Therefore, She is named Neela Saraswati. There are three Hayagreevas. One is an incarnation of Vishnu Moorthi. Another is a sage and the third one a demon. To kill that demon Hayagreeva she took a blue form. By worshipping Her even a common man will become a scholar and equals Bruhaspati. Sage Vasistha was the one who worshipped Taara for the first time in 'Bharat Varsha'. She is called 'Vasistha Aaraadhita Taaradevi' (Taaradevi worshipped by Vasistha). Even though I worship Taaradevi I did not have her *darshan* on any day. I visited 'Ugra Taara Siddha Peetha' in a Mahishi village in Mithila desa. There the Trinity Taara, Ekajata and Neela Saraswati are on the same pedestal. A big image was in the middle flanked on both sides with two small idols. Elders say that Sage Vasistha worshipped there and achieved success in the adoration of Taaradevi. When I came out after seeing Mother Ugra Taara I found the form of a girl who was a lump of charms. The sound of her foot trinkets was very much pleasing to hear. When that girl was walking the sound of her anklets was reverberating in my heart. That girl questioned, "My child! You are wandering hither and thither. Probably you are searching the whole world for Me. Is it a fact?" I was astonished. Was She Ugra Taaradevi or some mad girl who was speaking like this? Goddess Taara sits on the corpse form of Shiva in a straddling posture. In blue colour with three eyes She holds in Her hands scissors, skull, lotus and sword. She wears a tiger's skin. She is adorned with a garland of human skulls. This is the real form of that Goddess who is a dispenser of enjoyment and salvation. However, I was seeing a charming girl whose age did not exceed 12 or 13 years. I was shocked. I could not reply. Suddenly that girl enhanced Her effulgence. All the cells in Her body were becoming brilliant. The colour of Her body changed as that of a boy. The colour of that body was golden hue. The eyes of the boy were like eyes of a *yogi* having divine qualities like tranquility, compassion and mercy. The boy was having anklets on His two legs. He asked me, "Sir! The anklets on My legs are very tight. Can you remove them?" I agreed to it. He said, "Keep these two anklets with you. These anklets have life force. They will decide everything for you – where to go, what to eat and with whom to speak."

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Having said like that, the boy disappeared. I went to Kaalighat. After visiting Mother Kaali I went towards south. I visited Puri, the great pilgrimage centre. I went further south and reached Simhachala kshetra. Fortunately, I came to Sree Pithikapura which is Paadagaya kshetra. I saw Sri Kukkuteswara. I visited Self-manifested Datta. There was a snake pit near the place where the idol of Swayam-bhoo Datta was located. A divine serpent was living in that snake pit. After I saw Datta that divine serpent appeared. At the mere sight of that snake the *kundalini* in me was flourishing rapidly. My body was not in my control. I was roaming here and there like a lunatic. I was reciting the name of Mother Taara and yelling out. Providentially I came near the house of a kshatriya zamindar named Narasimha Varma. The form of that girl who gave me *darshan* in Mahishi village appeared in my mental horizon. The form of girl suddenly changed into that of a boy. That divine lad who gave me *darshan* on that day was actually before my eyes. There was a cart resembling a horse cart in the house of Sri Varma. Only one man can pull that cart. That divine boy wanted to go to His maternal grandfather's house in that cart. Sri Varma called the servant who was pulling the cart. That servant came and stood. That divine boy asked the servant also to get into the cart. That boy said to me, "if you don't pull this cart I will skin you alive and get sandals stitched with your skin. I am actually a cobbler. To remove the skin and stitch shoes is my family profession. Hides of animals like you are superior than skins of buffaloes and cows."

I agreed to pull the cart under compelling circumstances. That boy was holding a stick which looked like a stick used for driving cattle. I was undergoing all sorts of troubles to pull that cart. That divine lad was beating me severely with the stick in His hand. The weight of those two people was equal to the weight of twenty people. While I was experiencing various kinds of troubles to pull the cart, that boy was increasing my pain by beating me with that heavy stick. With heavy sorrow and with blood streaming out, I somehow took the cart to the house of that boy's maternal grandfather. The servant who came with the boy was very much moved on seeing my condition. That boy, however, remained as a cruel one deriving sadistic pleasure. He warned the servant that he would also be punished if he shows any love for the evil doer. I was half naked. That boy went inside the house and brought two handfuls of chilly powder. He rubbed that chilly powder on the parts of my body from which blood was flowing. Only two anklets that were given in the Mahishi village were on my waist.

In the meanwhile the maternal grandmother of that divine boy, Rajamaamba – a pious woman came out. She had another name, Punya Roopini. On seeing her the burning sensation in my body cooled down. Her husband was famous Baapanaarya a *Satya Rusheeswara* (true sage). He spoke to me in Hindi, "Child! What is your village! Where from you have come? You can take some rest and leave after taking meals." The servant submitted the cruel acts of Sri Sreepada to His maternal grandmother and grandfather.

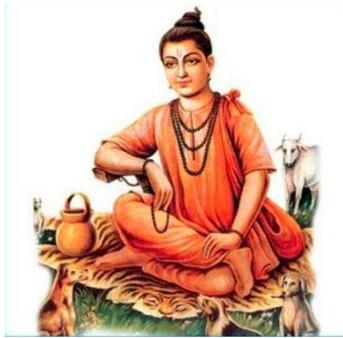
Then Sri Sreepada said, "Grandmother! This servant is uttering lies. No blood came out of that person. It was only sweat. I did not rub chilly powder at all. It was sandalwood powder." He asked the servant to examine the person. On examination, the version of Sri Sreepada proved to be true. Then Sri Baapanaarya said, "Sreepadaa! You are devoted to truth. If you say that there are blood flow marks, there will be blood flow stains. If you say

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that there is sandalwood powder, there will be sandalwood powder. Whatever you say, it will be there according to your word. It appears that you are really a personification of Ugra Taara. I heard that Ugra Taaradevi grants efficacy of speech. Verily, you are a personification of Ugra Taara and you can change the nature and qualities of any of the articles there by a mere will. Please stop your playful pastime and show mercy on this unfortunate one." Then Sri Sreepada observed, "Grandfather! You are correctly speaking. You said that emergence of will in Me and its fruition takes place almost simultaneously. To decide whether it is a fact or not, the help of scriptures is required. This stranger is a good brahmin. He worships Ugra Taara. Good! However, he took to the discipline of asceticism in his own way without obtaining the permission of any *guru*. His father brought him up by undergoing all kinds of difficulties. His mother suffered great pain when he was in her womb. At the time of his birth that mother lost much of her blood. She experienced excruciating anguish comparable to the burning sensation arising from rubbing chilly powder to wounds oozing with blood.

That servant in the house of Narasimha Varma was the father of this stranger in his previous birth! The wife of that servant was the mother of this stranger! Not performing proper obsequies in the name of dead elders causes ill effects. This stranger did not perform obsequies to his parents because he became a sannyasi. His *sinful karma*, and his *punya karma* dragged him to the Paadagaya kshetra, Sri Pithikapura. I cancelled those ill effects by making him experience that *sinful karma* with small trouble. **A child lies in the womb of his mother for 9 months. If one stays in Kaashi kshetra for 9 months, or 9 days or 9 ghadiyas, the curses from ancestors are annulled. Sri Pithikapur kshetra stands on an equal footing with Kaashi.** If this visitor serves for 9 days his parents of the former birth, the curse of the manes would be removed." I did as directed above. I received His grace and blessings. I preserved the anklets given by Him on that day in my Pooja-room. I attained perfection in *ugra taara mantra*. I am remedying chronic diseases with my *tantra power*.

Sri Sreepada appeared before my mental eye and instructed me before your arrival that Shankar Bhatt and Dharma Gupta would be coming this way and that I should give them good food and provide lodging accommodation and that I should present them my anklets." Siddha narrated in the foregoing manner.



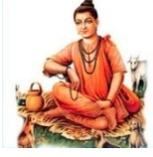
Victory Victory unto Sri Sreepada Sreevallabha!

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Chapter – 36

The account of Vedaanta Sarma

Worship of Maatangi



Myself and Sri Dharma Gupta took the anklets of Sreepada presented to us as *maha prasaad* and continued our journey. During the whole of last night the melodious music of His foot anklets was resounding in our hearts. We heard that 'Oum' is heard without our effort in the Anaahata Centre located in the heart but, the entire previous night the sound from the anklets of the auspicious Feet of Sreepada was heard in our hearts as rhythmic music. Power was flowing from Anaahata to other chakras. When this flow was taking place it was felt as if some novel and new power was generated in all the nerves in the body.

When we were walking the sound of the anklets was heard. When we stopped it was also stopping. In the meantime, we noticed an *ashram* in the farm fields. By its side a village was seen. On the outskirts of the village people of out castes live. We were discussing among ourselves as to how an *ashram* was located near it.

When the *ashram* came closer the sound of the anklets halted. We knew roughly that we were going to get a profound spiritual experience. Then a brilliant sage aged 60 years came out of the ashram. Afterwards a *yogini mother* aged 30 years came out. Both of them cordially took us inside. The sage began to narrate, "My name is Vedanta Sarma. Actually I am a resident of Pithikapur. At present I am being called as Bangarayya. Her name is Bangaramma. By birth I am a brahmin. This lady is a female belonging to cobblers' caste by birth. The altar of Maatangi is in our house. We are worshipping Maatangi here, who is one of the *dasa maha vidyas*.

My body is thrilled. This person was saying he was a brahmin and that woman belonged to the caste of cobblers. How was their marriage approved by scriptures?

We were given fruits and root vegetables. Bangarayya said, "Sir! When Arundhati requested Vasistha to marry her, he imposed a condition that she should not object to whatever he might do with her body. She agreed. 'Rundham' means obstructing. The sage burnt her seven times and brought her back to life. In spite of it, she never objected. That was why she became Arundhati. After that he took her as his wife.

When I was in Pithapuram I married thrice. All the three wives died. I wept at my fate. Sri Sreepada used to tell jokingly, "Taataa! I saw a grandma for you. If you take her as your wife without marrying her I will grant you noble birth."

Sri Baapanaarya was the chairman of the brahmin council in Pithikapur. Brahmins requested that a conference of *vedic scholars* might be held under the auspice of the brahmin conference. It was thought that some nice points regarding *dharma* and *karma* were to be discussed and some decisions were to be taken. It was decided to invite scholars

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from distant places and pandits in the *agrahaaram*. I was entrusted with the task of deciding about the persons to be invited.

Sri Sreepada was never reciting vedas on any day after the sacred thread ceremony. In fact He was not sitting at the feet of His grandfather or father and learning recitation of lessons from vedas. Nevertheless, if any one for purpose of examination, were to ask Him to recite any particular *pannam* (verse in a chapter of the vedas), He was at once reciting it. Sri Sreepada knew all the veda that Baapanaarya knew! In addition to veda philosophy and esoteric *vedic secrets* were also as easily known as the grasped palm of hand! Therefore, we decided to invite Sri Sreepada also to the conference.

The real intention of the brahmins there was different. Large scale arrangements were being made for the conference. *Dharma saastra* would be thoroughly discussed. The inner intention of those brahmins was to strongly criticize the violation of *dharma* by Sree Sreepada and on that plea ostracize from caste Sri Appalaraja Sarma and Sri Baapanaarya and to send a copy of that resolution to Sri Sankaracharya and with his approval to drive out the two families from Pithikapuram. I joined them when they informed their intention to me. A strong and a strange desire to become the president of that brahmin conference shot up in me.

Sri Sreepada used to go freely to the house of anyone belonging to any caste. He used to behave very independently. In the same Pithikapuram Bangarayya and Bangaramma couple lived. They had a strong desire to see and speak with Sri Sreepada.

All of a sudden Sri Sreepada asked for leather sandals. His age at that time was 14 years. The inmates of His house turned down His request that brahmins should wear wooden footwear and not leather footwear. This matter reached the cobbler couple as hear say. They wanted to offer leather sandals to Sri Sreepada and feel gratified. Suddenly Sri Sreepada appeared in their house. The measurements of His divine Feet were taken. Bangaramma implored to Sri Sreepada, "Maha Prabhoo! I want to peel my skin and stitch sandals with it and offer them to you." Sri Sreepada smiled and disappeared. There was a good cow in our house. That suddenly became ill and died. Bangarayya and Bangaramma couple tanned the skin and made leather sandals for Sri Sreepada. The meet of *vedic scholars* began in the mean while. A discussion started about Sri Aadi Shankara. Sri Aadi Shankara debated with Mandana Mishra in Kashi. Ubhaya Bharatidevi said that the examination was not complete unless she was also defeated in the debate. Ubhaya Bharatidevi questioned on sexology subject. Aadi Shankara's knowledge in that science was nil. So he asked for six months time. Shankara thought of obtaining knowledge of the science without infringing *dharma*. In the meanwhile a king died. Shankara entered into the dead body of the king by means of his 'parakaaya pravesa vidya'.

He instructed disciples to safeguard his physical body carefully and in case of emergency to come over to the king's palace and intimate the matter in a code language. Maharani observed a new and novel change in the king. She understood that the soul of a great person entered into the body of her husband, that he attracted the consciousness in the *praanamaya jagat* of her husband into the dead body and that he was dwelling as a

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mere witness to the conjugal bliss enjoyed by her husband, and that the divine soul was holding the presiding position in the body of her husband and was acquiring the knowledge of those experiences. It was known to her that the live consciousness of her husband would remain in his body only until the divine soul remains in the body of her husband. Therefore, she ordered that if any uncremated bodies were found in the city, they should be cremated." When the body of Sri Shankara was being burnt, the disciples conveyed the matter in coded language to Sri Shankara living in the guise of a king. Sri Aadi Shankara regained his burnt feet and hands by the grace and mercy of Sree Lakshmi Narasimha.

The wonderful arguments of Sreepada in the conference of brahmins

Then Sri Sreepada questioned the Parishad in this way, "You are saying that soul remains at one time in a body and enters into another body after leaving that body. Then I am asking you a question. Can the soul dwell in three or four bodies at the same time and erase the *karmic results* of three or four births?" For that the council replied that it was a complicated matter and there were no evidences to the effect that it happened like that at any time in the past.

"Why there were no instances in the past! You do not know that such things were there. It was mentioned that Devendra due to a curse was born as five Paandavas and Sachidevi was born as Draupadi and became their wife. Even when born on earth Sachi and Purandara have their original nature in heaven. Only Arjuna had the comfort of bed. She was discussing consultation of affairs with Dharmaraja. Like a mother she was preparing delicious food items and serving them to Bheema. She afforded sexual pleasure to Arjuna. She appeared in the form of Lakshmi to Nakula. As Sahadeva knew about past, future and present he wished that events should take place quickly and the Kurukshetra battle should conclude soon. So she was conducting with him with more patience than mother earth. *Devata dharmas* are different. *Human dharmas* are different. *Animal dharmas* are different. All of them should not be mixed." Sri Sreepada replied in the above manner. Then I said, "In Puranic times many strange things might have happened. In present times such things are not occurring." Then Sri Sreepada's keen looks fell on me and he addressed me, "You married three women. The three died. Were the three having three souls? Or was there a single soul? If the marriage of three by a man is sanctioned by *dharma*, is not the marriage of three men by a single woman sanctioned by *dharma*? Actually, what is *aatma*? What is marital *dharma*?" To that question I emphatically stated that a man can marry any number of women but a woman had no such right.

Sri Sreepada commented, "Oh! Are you greater than the master of the universe? Mandodari was a *great pativrata*. When she was the wife of Vaali the atoms of her body were different. When she was the wife of Raavana the atoms of her body were different. The atoms of her body were different when she was the wife of Vibhishana. *Aatma* is devoid of passions. It has no attachment with anything. So it is eternal, pure and extremely sacred. When she was the wife of Vaali who was primarily a person of *tamo guna* she discharged her responsibility to suit it. When she was the wife of Raavana who was chiefly a person of *rajo guna*, she conducted herself in tune with it. Had she not done her duty as one of principally *sattwa guna* when she was the wife of Vibhishana?"

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I could not reply. After some thought I said like this, "Sreepadaa! If we agree to what you are saying we must also accept polygamy." Then Sri Sreepada remarked, "This is kali yuga. Many subordinate races are coming up. Animals, birds, trees and vermin also are taking human birth. They are having varied relationships matching to their respective natures. When relationships contrary to *dharma* are formed subordinate castes arise. They are bound to be destroyed at the end of kali yuga. Devilish forces are responsible for the origin of unexpected subordinate species or castes. Therefore, the devilish forces are to be destroyed. When once the demon is destroyed he will not take rebirth but, in place of one demon ten demons are born. Only *dharmic* relationships stand. Therefore, all people should compulsorily observe duties of family and lineages and caste and *varnaashrama dharmas* (the duties of various castes).

Some divine souls also emerge. They have only one soul. If that soul emerges as a male, the strength of that soul emerges as a female form. Their relationship is called divine marriage. Such divine souls were there even from the beginning of creation. They will be there at the end of creation also. They remain in an intimate union of an undivided shape of 'paraa shakti' and 'para brahma'.

You were born as 'a brahmin Vedanta Sharma' and 'a cobbler Bangarayya' at the same time. Your *shakti* was born as three wives, as the cow that died recently in your house; and Bangaramma wife of Bangarayya, cobbler at the same time. The consciousness of your deceased wives, the consciousness of the mother cow merged in the consciousness of the present pariah woman Bangaramma. *Chaitanya* should revert back to *moola chaitanya* from which it emanated and should merge with it. The mystery of creation is very impervious. Even the *Sapta-rishis* do not have adequate power to comprehend it. A solemn donation of the body of Bangaramma was made to the body of Bangarayya. So you have married life with her without violating *dharma*. You should not derive any amount of bodily comfort from her. I, who presided over the pedestal of *dharma* issued this decision. On entering nature, the principles and traditions of nature should be scrupulously observed. Bangaramma said that she would present me sandals stitched out of her skin. I accepted. When she was continuing as Bangaramma, she was born as a mother cow in a state unknown to her. Without being aware she took birth as three wives to you. When the consciousness is distributed into three or four bodies it feels that the consciousness in a particular body was it-self. It cannot recognize the unity underlying it.

'Kaale pancha sahasraani jayate varna sankare' means only this. Adulteration of castes was not mentioned. Mixture of races only was mentioned. When castes are adulterated they lead to low births. With the mixture of races a new race is born with new strengths. This new race attains divinity in the evolutionary process of mankind. A divine race has to be born on this earth.

I am aware of the real motive of this brahmin council. An evil intention of banishing My father and grandfather from caste was hidden in your innermost recesses. Therefore, I am ostracizing you, Vedanta Sarma from caste. From today you will be named as Bangarayya!" Sri Sreepada commanded.

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The entire Parishad was astounded. A light came and merged in me in the sight of all people. Then again Sri Sreepada spoke sternly, "Before your very eyes the *aatmajyoti* of Bangarayya merged in Vedanta Sarma. You decide whether he is a Brahmin or a pariah. You wanted to declare us as out castes and get approbation of Sankaracharya. What can Sankaracharya do to Me? I was born before your eyes and grew. Without studying vedas at all from respected grandfather or father I am reciting *vedic verses*. I am giving *darshan* in many places at the same time. Why should I fear even if I face Sri Sankaracharya? I give him *darshan* as Sri Sarada Chandra Mouleeswara daily worshipped by him and grant him My grace. Then he has to compulsorily agree that I am God. Then his decision will become much more painful to you. The councils of Kshatriyas and vasyas will not bow down to your decisions. If they stop priestly activities, rituals and monetary gifts, you have to starve with your children and infants. If you pick up quarrel with Me you will invite total disaster. I am telling that the duties of the four ashramas (stations of life) are to be followed. I am telling that all the people of eighteen species should live with comfort and happiness. You discharge righteous duties effectively and participate in the establishment of *dharma*. If not you will undergo many troubles and losses. I remain perfectly tranquil but you will be subjected to topsy-turvy conditions. During development of nature only two ways will be there. One is correcting method, and the other is the method of being corrected. Plenty of time will be allowed for being corrected. If you do not agree for being corrected, You will only invite destruction. I will establish *dharma* even by destroying if needed."

Under compelling circumstances I took Bangaramma with me and while travelling with her in all the other villages I came to this place. I installed Maatangi Devi in this hermitage and living here.

Sri Sreepada while travelling on this way to Kurungadda came to our *ashram* and blessed us saying, "After death you will again be born as a brahmin because of the bonds of indebtedness. Bangaramma will be born as Sudra because of the bonds of indebtedness. Then both of you get married. You will have children. Your progeny will have the fortune of worshipping Me. May you be blessed with comfort!"

Sir! This is our story. He explained the matters of their connection with Sri Sreepada and said, "Sri Sreepada instructed us that you would be travelling in this area, and that His anklets are with you, and that we should give leather sandals to Shankar Bhatt and Dharma Gupta in exchange for the anklets.

We worship Maatangi Devi who is the daughter of Sage Maatanga. By worshipping Her abundant marital bliss is gained. She is called Raaja Maatangi, Karna Maatangi and other varieties of names. Once Sri Sreepada appeared physically in our ashram. At that time Bangaramma was heating milk.

The mother cow which was the origin of leather sandals appeared to have gone before us shaking its head. Sri Sreepada received milk from us. **He graciously declared that the idol of Maatangi Devi worshipped by us would reach many fathoms deep below the Audumbara tree in the Maha Samsthan to be established in His name. He added that it will be worshipped by many *siddha purushas*.** He called

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Bangaramma and said, "Mother! Your husband is a very worthy one. Enjoy all comforts from him in the next birth. I kept a *golden tilak* ready for you. I got an extremely auspicious *mangala sutra* prepared for you. They are preserved in Hiranya Loka. In the ensuing birth I will personally bless and perform your marriage with My hands."

"Sir! You have heard our story! **You always recite Siddha Mangala Stotra. The grace of great persons certainly is obtained. Siddhas, maha siddhas, and maha yogis are all like the -- hands, feet and other limbs of Sri Sreepada Sreevallabha. Sri Sreepada carries out His resolve through those siddhas, maha siddhas, and maha yogis.** Once He graced with appearance as Raja Maatangi Devi. **The entire creation and all its mystery are in His hands. You constantly remember Him; meditate upon Him; and worship Him. He is all Siddhis! He protects you like our own mother. The love of Sri Sreepada towards His devotees is superior than the love of a crore mothers.**

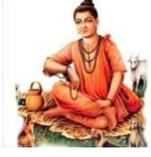


Victory Victory unto Sri Sreepada Sreevallabha!

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Chapter – 37

The description of Chinna Mastha Devi



We took leave of Bangarayya, Bangaramma and continued our journey taking the leather sandals of Sri Sreepada given to us by the couple. We were passing through a forest area and taking rest under a banyan tree. Some groups of *yoginis* came there. On seeing us they said, "This is a time of great distress. You are not worthy of coming to this area. Here we worship Chinna Mastha Devi. She is very much concealed. Entry of males is forbidden. In addition, this is a divine land. Those who come here will not go out with life." Our life forces escaped into upper air on hearing these words. Then a very brilliant *yogini maata* came there. Her eyes were like burning coals. Groups of *yoginis* who accompanied Her brought Chinna Mastha Devi in a small basket. Then that *yogini maata* said like this, "Anyhow, these people came here. Give them sarees and bodices." Following her instructions those *yoginis* gave us sarees and bodices. They threw our dresses into the fire lit up there.

After we wore sarees and bodices changes took place in our bodies. Our masculine features disappeared. Big breasts formed. Genital organs of the body underwent changes. Female bodies formed. Our natures changed into female natures. Our voices also changed as female voices. Those *yogini groups* gave us new names. They called me as Shankamma and Dharma Gupta as Dharmamma. We were given non-vegetarian stuffs for meals. We were given alcohol for drinking.

Disciplined worship of Chinna Mastha

We heard about *marla puli* which moves as man in the day time and as a tiger during night but, we did not guess even in dreams that worship of deities like these will be there, or that *yoginis* by their mere will can change males into females. Torches were lit. Weird dances causing awe and terror were going on. Then that *yogini maata* spoke like this, " 'Kabandha' (headless trunk retaining vitality) is the lord of this changing world. That *shakti* is called Chinna Mastha Devi. Growth and decay always continue in this world. When decay decreases the level of growth increases. Then only Bhuvaneswari Devi is manifested. Contrary to this when decay increases and the level of growth decreases Chinna Mastha Devi assumes importance. The form of that Great Mother is a high secret. Once Parvati Devi went to Mandakini River for bath with her companions. After bath She was troubled by hunger. Therefore, She became dark blue. At that time Her companions asked for food. She asked them to wait for sometime. After sometime they again asked for meals. She asked them to wait for some more time. This went on for three times. Then that Maha Devi severed Her head with Her sword. Three jets of blood spurted from Her. Companions drank two jets while Devi drank another jet.

Devoted and disciplined worship of Chinna Mastha during dead of night gives very good results. She has to be adored for victory over enemies, for immobilizing enemy hordes, for conquering kingdom and for the very difficult achievement of liberation. Directions are Her clothes. The 'circle of yoni' (female generative organ) is in Her navel.

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Companions having *krushna* (tamas) and *rakta* (rajas) qualities will be with Her always. Her being alive even after cutting Her head is a symbol of complete inwardness in the terminology of yoga. Chinna Mastha is meditated upon in Manipooraka Kendra – the seat of fire. She is the goddess of worship for Hiranya Kasipa.” All this was strange and creating fear in us. In the meanwhile it became midnight. It was very much buzzing with wonderful musical instruments, dances, songs and orchestra. The *yoginis* wanted to sacrifice two good ladies. They thought it would be better to kill us who were available. They tied neem leaves to our necks. Big vermilion marks were put on our foreheads. They beheaded us with very sharp knives. When blood streams were profusely flowing, the *yogini groups* were drinking blood with frenzied tipsiness. Our heads and trunks were thrown on one side. Even then we felt as if we were alive. The whole body was having excruciating burning sensation. We thought that we became victims of the utmost despicable and cruel sordid craft of these *yogini groups*.

Then sleep overpowered us. In that dormant state we saw an effulgence in a hazy form. As the effulgence came near us it was experienced that the *yogini groups* faded and melted into the air. Our heads and trunks were again joined.

It was two or three *ghadiyas* (an Indian hour equal to 24 English minutes) for dawn to break. We woke up from sleep as usual. We had sarees and bodices. Our female features were disappearing. Masculine features again began to increase in us. In the place of our burnt clothes last night new dresses worn by males were there. After finishing bath etc we wore the new clothes.

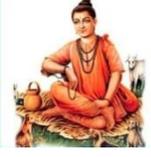
Then another traveller joined us. He said, “Sir! What all you saw last night was one kind of *yogic activity*. This is a very secret *yogic application*. The female nature in your body is purified. Both female and male natures will be there in every body. Unless these two natures are purified *yogic power* from universal consciousness will not flow. Power as much needed will flow from universal consciousness into your bodies. Soul has no difference of male and female. That remains as the base for these two natures and transcend them. On account of the mercy of Sri Sreepada Sreevallabha, and by the extraordinary *yogic exercise of yogini group* you received incomparable compassion. The path of Sushamna which cannot open without great difficulty, opened. What more do you require. For the acquisition of this great wealth, the leather sandals of Sreepada with you are responsible. You are released from the consciousness of bodies of skin and got connected to the consciousness flow of divinity. The sportive plays of Sri Sreepada are known only to Him.”



Victory Victory unto Sri Sreepada Sreevallabha!

Chapter – 38

Explanation of Bagalaamukhi worship



On the way, during our journey to Pithikapuram we came across a sanyasi. He sat at the foot of a *audumbara tree*. His eyes were lustrous. By the time we approached, he asked us whether we were Shankar Bhatt, and Dharma Gupta. We replied in the affirmative. He asked us to take rest for some time at the foot of that *audumbara tree*. He questioned whether the leather sandals of Sri Sreepada Sreevallabha were with us. We replied in the affirmative. He told us to give those leather sandals to him in exchange for the gem of kaala naagu (black cobra) with him. We agreed.

I asked him, "Sir! **When I had the intention of writing the divine biography of 'Sreevaru' I am coming across devotees of Sreepada, who are narrating a particular incident that happened in a particular year.** What might be the reason?" Then Sanyasi said, "**Sri Sreepada is a combined personification of Aadi Bhairavi and Aadi Brahma. He is a Kaala Bhairava who commands time. He is a personification of time. *Kaala purusha* is not different from Him. He is the form of *maha kaala* (the great time). He only knows when and what incident should take place. So it is impossible for those who are captives of place and time to scent the shape of resolve of Sri Sreepada. His play with space and time, is like a sport with ball. All living beings, their evolutionary process, natures of those living beings, their duties, their properties, their results and their influences are under His control. He can turn a person who is proud that he is a great scholar into an ignorant one in a second. He can turn a great ignoramus into a great scholar well versed in veda vedaangas. His is a rich yogic incarnation. To recognize Him as an incarnated person, and as verily Lord Datta, huge mass of sins has to be burnt down. Huge mass of *punya* has to fall into heaps and heaps. This is a general condition. However, if His mercy and benign looks are available He would protect devotees surpassing these common conditions. He revels in sportive plays in each and every moment.**

For those who study the 'Charitamruta of Sri Sreepada' development programme occurs in a gradual way. Therefore, only one or two incidents in a year of His life were informed to you. They were also intimated to you in a gradual manner. All this is an integral part of His divine sport. It is a mistake to think that He incarnated only for the development of the globe. Many crores of universes are created, maintained, and destroyed every moment. The entire procedure of evolution in all these always remain in His hands. In the ponds of His divine eyes crores of universes develop and get destroyed. This is His real nature. It is a great miracle that the *para tattwa* which is really formless and that *maha tattwa* which is not known in what position it remains in the imperceptible state, incarnated in a human form in Pithikapuram. Where is the end to the Godly games played after incarnation. Even vedas described Him to some length and remained silent. His knowledge is infinite. The knowledge of vedas is limited. His strength is infinite,

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compassion infinite. He dwells in all countries and at all times. He is truth unto truth, wisdom unto wisdom, and infinitude much beyond infinitude.

Disciplined and dedicated devotion of Bagalaamukhi

In fact I am a resident of Bengal. I am a devotee of Bagalaamukhi. She is one among the dasa maha vidyas. Those who want the destruction of enemies in individual form, worship this Devi. The power of destruction of Parameswara in its comprehensive form is also Bagalaadevi! By the worship of this Devi perfection of speech is achieved. It means that in case of those who lead a righteous life and observe unity of mind speech and action, whatever word they speak comes true. There are differences in speech known as Para, Pasyanti and Madhyama.

In satya yuga a terrible storm devastating the whole world broke out. Vishnu Bhagavan seeing the plight of the living beings became sad. When He undertook penance Goddess Sree Vidya Maha Devi emerged in the form of Bagalaamukhi. She appeared before Sreeman Narayana and restrained the storm which caused destruction. Some people consider Her as Vaishnavi Devi. She was born during dead of night of Chaturdasi on Tuesday. She is the personification of the power of immobilization. The solar region stood steady only on account of Her. In the same way Heaven also is kept in its place. She can grant comforts of this world as well as the other world. She obstructs the evil forces raising havoc in the life of the spiritual seeker. Similarly She immobilizes the blind and dark forces and grants protection to the progress of the aspirant. She is also called Badaba Mukhi, Jaataveda Mukhi, Ulka Mukhi, Jwaala Mukhi and Bruhad Bhanu Mukhi. In fact Brahma Deva is the foremost one who practised Bagalaa Maha Vidya. Brahma Deva saw this Maha Devi in the form of Baala in Tirumala and adored Her. He worshipped this Goddess as Sri Venkateswara with His consort Sri Padmavati and started the Brahmotsava celebrations. Brahma Deva taught this 'Maha Vidya' to Sanaka and other Sages. Vishnu is the important one among those who worshipped Bagalaamukhi after Brahma. Afterwards Parasurama also worshipped this Devi.

In my pilgrimages I came to Pithikapuram. I visited Sri Kukkuteswara Devasthanam. Then I saw a charming young boy." Then that boy said to me, "You! I know that you came from Bengal. From a very long time till recently I am imprisoned in this temple under the name Swayam-bhoo Datta. I am very much suffocated. I feel terribly sultry. So I wanted the priests to render Me services for giving Me cool treatment. They refused it. I said that I will go out because there was no other go. They said that instead of My going out they would drive Me out. Therefore, I came out a short while ago."

I understood the inner meaning of His words. I understood that He was verily Lord Datta Himself and that worship and devotional services were not properly offered to Him with due care and diligence. It was also clear that as He did not totally observe untouchability and as orthodox brahmins did not allow untouchables into the temple, He incarnated to personally save miserable, oppressed and distressed ones.

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I requested Him to give me the *darshan* in the form of my devotional deity and gratify me. That supreme lord smiled. I saw Sri Bagalaa Maha Devi. These skinny eyes cannot see that great brilliance. I fainted. Some kind people who were there arranged a carpet beneath a tree there and laid me down on it. In reality I was not fainting. He gave an experience of supreme bliss. I was like that for eight days enjoying that divine happiness. Heart beat and pulse stopped. The citizens did not understand my position.

The account of the 'Sanyasi'

My affair created an uproar in Pithikapuram. Propaganda was carried that some brahmin sanyasi entered Sri Kukkuteswara temple and visited Self-manifested Datta; that he was a mean magician who tried to employ the witch craft on Kukkuteswara, Self Existent Datta but, on account of the rigorous disciplined conduct and regulations of the priests the powers of Kukkuteswara and Self Existent Datta did not dwindle and from the negative results that followed the sanyasi fainted and lied with stoppage of pulse and heart beat. Generally rumours spread in a moment. People here are great experts in commenting truth as untruth, untruth as truth and make others believe. Sreepada Sreevallabha who incarnated amidst them was much more dexterous than all of them. All the happenings here gave great entertainment for Him. He is the one who rejoices eternally; a divine reveller.

The importance of priests enhanced in Pithikapuram. A propaganda started that by their discipline and regulations a low magician fainted and remained like a corpse, and by taking their help all afflictions were removed and, by performing special poojas through them much greater welfare would accrue. Poojas were commenced by priests. Liberal monetary gifts were given to the brahmins. Suddenly a worry started in the priests. They were worshipping with great exertion of body Swayam-bhoo Datta and Kukkuteswara. So they were getting various kinds of *swayampaakam* (rice, vegetables etc. donated to a brahmin to cook and eat) and generous monetary donations. The money which they were keeping in the boxes in their houses was disappearing by the morning. They had to compulsorily conduct the worships for all according to their agreement, but the money earned was disappearing. Not only that. Even though plenty of *swayampaakams* were given and even though they ate in great quantities they were feeling weak and exhausted. It was quite strange that weakness on one side and disappearance of money on another side was taking place. If they disclose the truth about these happenings they would face embarrassing situations. As it was widely propagated that the great priests were experts in *mantra and tantra saastras*, the fact that they were subjected to the influence of a *yakshini* (a female fiend) if breaks out, would degrade their honour. Therefore, the brahmins kept these matters in their minds and did not reveal to anyone.

They decided to confirm whether the fainted sanyasi was alive or dead and if dead to cremate him. They placed this matter before Baapanaarya. Then Baapanaarya who examined the body of the sanyasi announced that the sanyasi did not die or that he did not faint and that he was in a *state of samaadhi*. Some people thought that if the body of the sanyasi was cremated without caring for the word of Baapanaarya the evil effect of *yakshini* would be eradicated. Some others said that when cremated the powers of sanyasi would

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violently flourish and create many more calamities. Only by the peculiar resolve of Sri Sreepada my body was not cremated.

After eight days I became normal. Sri Sreepada with His divine auspicious hands touched my head. None of the brahmins gave me alms. Boarding and lodging were provided in Sri Pithikapuram in the house of some shepherds. As I did not follow caste restrictions all the shepherds became intimate to me. A woman among those shepherds was named Lakshmi. Her husband used to treat her with great love. He was not only the chief of all those shepherds but was also acting as a judge to settle disputes in that caste. Though young in age as he was educated, he was reading documents of properties, distributing them as written in those documents, attending to the drafting matters relating to lands. Therefore, his caste people elected him as their chief regardless of his age. His wife Lakshmi was having the qualities of a devoted wife. She became a widow recently four or five years back. Since I know the greatness of Sri Sreepada I told Lakshmi that she would have well being if she had some relationship with Sri Sreepada. In the meanwhile the cow in the house of Sri Pynda Venkatappayya Sreshti went dry. So Lakshmi used to bring milk to the house of Sri Sreshti. Sri Sreepada used to come to the house of Sri Sreshti often. Even before His asking, "Grandmother! I am hungry", Maha Lakshmi Srimati Venkata Subbamaamba used to heat the milk and was giving to Sri Sreepada. In addition she was giving cream and butter. When Lakshmi was bringing milk to that house Sri Sreepada said that He was very hungry. Srimati Venkata Subbamaamba asked Lakshmi to bring some more milk. If she had to bring some more milk, milk in her house would get depleted. She had to drink watery buttermilk. Even then Lakshmi who was having the spirit of sacrifice was selling to the house of Sri Sreshti, the milk which she kept for drinking and other consumption.

Worship and other rituals went on in the temple for ten days. Large sums of money were given to the brahmins. However, a great void remained due to the influence of *yakshini*. *Swayampaakams* in large quantities were given but brahmins instead of becoming stronger decayed with weakness.

The story of a Pauranic Pandit

Then a Pandit conducting *discourses of puraanas* (quasi legendary historical and religious accounts) came to that town. Brahmins said that *puraanas* were meant for soodras and not for superior brahmins like them and there were no *puraanas* not known to them. Sri Baapanaarya, Sri Sreshti and Sri Varma offered to give some money on their part to the Pandit. It was agreed that all soodras would attend to the *puraana sravana* (hearing of puraanas). Not only that. It was announced through beat of the drum that soodras can give monetary offerings to the Pauranic Pandit. Some among the brahmins suggested that half of the amount given by soodras to the Pandit should be credited to the council of brahmins and other half can be taken by the Pandit. For that Sri Baapanaarya rebuked them saying, "This is called *mushtilo mushti, veera mushti*. You said that you would not even listen to the *puraana*. On the other hand, you are trying to snatch away the hard earned money of the Pandit who is taking the trouble of giving the discourse. Unless you change your behaviour

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and methods of thought, you have to experience severe punishments from the *kaala purusha* in future.”

Meals were arranged for the Pouranic Pandit in the house of Sri Baapanaarya. Lakshmi used to give him boiled milk before commencement of pouranic discourse. After drinking that milk he used to start the discourse of *puraana*.

As Sri Sreepada Sreevallabha resided in the hearts of all there was nothing which was not known to Him. The Pandit was a *great jnaani* and a *great yogi*. From his *yogic power*, he found the other forms assumed by his soul. He attracted the consciousness in those forms into himself.

Then he found his soul in an infant aged four months in the house of a brahmin zamindar. When he saw Lakshmi with *yogic vision* at the time of giving milk he came to know that his soul will be the husband of Lakshmi in her next birth. It meant that the above infant will be the husband of Lakshmi in her next birth.

All the *masculine forms of aatma* already merged in the Pandit, who was their essential basic nature. When he searched with his *yogic insight* about his *shakti* forms he understood that Lakshmi was the essential basic nature of all feminine forms. He noticed that in addition, all his feminine natures were merged in Lakshmi.

Lakshmi was very much fond of her husband. She understood that the consciousness of her husband could not leave his old body. She found many a time that the form of her husband stood by her side. Cows were gifted to cross Viraja River. She knew that the mother cow after taking her husband safely across Viraja River, took birth as a cow on the earth. The reason being, she saw mother cow also. The all knowing Sri Sreepada knew that the consciousness of the husband of Lakshmi who crossed Viraja River remained merged in the Pouranic Pandit who was the basic essential nature of the former.

However, that Pandit came to Pithikapuram with a decision to complete his *karmic bonds* of indebtedness and to liquidate the *karmas* of the other forms of his soul through his *yogic strength* and to merge with almighty. In case the Pandit merged in the almighty like this, the infant of the brahmin zamindar aged few months will also die. If it happens like that, Lakshmi in her next birth has to live and die as a virgin since that brahmin boy who would have to be her husband in that birth had already died during her preceding birth.

However, Lakshmi had an intense desire to have next birth. Therefore, after the fall of the mortal body and when regained state of consciousness she should be born in a virtuous brahmin family. Her husband who was an infant of few months of the zamindars must grow up as an adult. Alaas! Lakshmi was innocent. Without being aware of it, she followed ardhanaareeswara yoga. All this was the sportive play of Sri Sreepada!

The drama called *puraana pravachana* (discourse of puraanas) concluded. The Pandit accepted monetary gifts from soodras. Lakshmi was born in the soodra caste. As the Pandit

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accepted the connection with soodras he thought that his *bonds of karma* with Soodras was redeemed. He wanted to burn in *yogaagni* remaining *bonds of karma*, if any.

Since he took meals in the house of Sri Baapanaarya, he felt that his bond of indebtedness relating to his brahmin birth would be severed. Sri Baapanaarya went inside to give monetary honorarium to that great *yogi*. In the meanwhile, Lakshmi came to the house of Sri Baapanaarya. As a cow in the house of Lakshmi delivered a calf she brought milk for preparation of cheese. Lakshmi had great devotion and care for Sri Sreepada.

Baapanaarya gave monetary honorarium to the Pandit. The Pandit sought permission to leave. Sri Sreepada said, "All people gave you leave. Only two persons refuse to give you permission to leave. I am well-versed in the accounts of traders. Unless it is finally settled how much debt is there, how much is repaid, and such other things you cannot stir out from Pithikapur."

The brahmin was agitated. He heard previously that Sri Sreepada Sreevallabha was an incarnation of Datta. Sri Sreepada said, "My child! This Lakshmi is innocent. She lives only for few years. What should become of her after death? You were born as a brahmin in the form of wisdom and as a cowherd in the form of ignorance. She shared weal and woe with you having that form. The mother cow which ferried your consciousness across the river Viraja when you were in the form of cowherd returned freely to the earth. This lady retained with her the consciousness of her husband with the fire of her love. This consciousness which is in the form of a shepherdess cannot change into the brahminic consciousness with the fall of her body after few years. Can it change? She is a brahmin in the shape of a shepherdess. You are a cowherd or shepherd in the shape of a brahmin. I know very well about your *Karmic relationships*. I am a personification of Padmavati Devi and I blessed this lady who is taking birth in future as a *brahmani* by fixing a golden mark on her forehead. I created a *maangalya* also for her and preserved it in Hiranya Loka. When the connection with gold is snapped, the connection of the wife with husband is also snapped. Therefore, we preserved safely her golden auspicious wedding ornaments in Hiranya Loka. When your consciousness which is at present encased in an infant of few months is withdrawn, any giant may take possession of the body and indulge in undesirable acts. Therefore, you receive donation of gold from this woman and retain the *bond of karma*. In the next birth may you live as ideal couple and as My devotees and be liberated!" Saying so Sreepada blessed them, "My dear children! In that way the brahmin infant aged few months will grow up. Lakshmi will take birth in a brahmin family and become his wife." The sportive plays of Sri Sreepada are indeed wonderful.

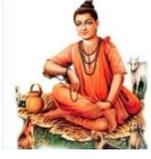


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Chapter – 39

Meeting with Nagendra Sastry



We received the diamond of kaala naagu and continued our journey. Our eagerness to visit Sri Pithikapuram was increasing.

The shape of 'Kaala Naagus'

We took hospitality in the house of a brahmin. His name was Nagendra Sastry. He knew *mantra sastra*. Many cobras were moving in his house but, they were not harming anyone. He was looking after the cobras like his own children. They were freely moving on his body. Divine serpents have a crest gem. He worshipped serpents for many years. He prayed to naaga devata for gem of kaala naagu for the purpose of worship.

The efficacy of Naagamani (gem of serpent)

Nagendra Sastry said, "Dear ones! Today is a very good day. I went to Pithikapur when Sri Sreepada was a boy of 15 years. I visited Paadagaya kshetra. I saw a kaala naagu around the neck of Swayam-bhoo Datta. There was a gem on its hoods. Serpents which control time are called kaala naagus. Definitely, they will have a gem. During night that gem emits divine light. They have *kundalini power*. They remain always in *yogic* meditation like great sages. Different stages are there not only for humans, but also for serpents. Generally kaala naagus do not come into the view of men. The naaga mani on the hood of the kaala naagu has the power to ward off the inauspicious vibrations from the planet Mars. Those inauspicious vibrations merge in the naaga mani and auspicious vibrations emanate from it. Those auspicious vibrations grant auspicious results to those afflicted by planet Mars. If the planet Mars is not properly placed in the horoscope, fighting conditions beset life. Unfavourable circumstances surround the individual. They are: enmity with inmates of the house, enmity with relatives and friends, debt difficulties, non-marriage of girls at the proper age, such girls remaining as old virgins throughout life, those even after marriage not getting children, failure in all enterprises notwithstanding great capacity and efficiency. The desire to acquire the gem of the kaala naagu intensified after I visited self manifested Datta. The ambition that I would register extraordinary progress in all stages of my life if I get that gem had immensely increased."

The efficacy of the Paadukas of Sri Sreepada; Regulations for remedying the naaga dosha

I was going near the house of Sri Narasimha Varma. Sri Sreepada Guru Saarvabhowma was pouring water in the trees in that premises. Sri Narasimha Varma was making small channels for watering the trees. There was an *audumbara* in the compound of their house. Sri Narasimha Varma was making channels for water to percolate profusely at the bottom of the tree. Then copper sandals with the foot prints of Sri Sreepada came into the hands of Sri Varma. Those sandals were the measurements of a sixteen year old boy. A call was heard, "Nagendra Sastree! Come hither." With wonder I went to His presence. Sri

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Varma washed those sandals with coconut water. They were placed before the Lotus Feet of Sri Sreepada. Sri Varma thought that they would be given to him for worship but, the intention of Sri Sreepada was in some other way. Sri Sreepada kindly gave those sandals to me. He said, "Nagendra Sastree! You establish a 'Nagendra Peetha' and worship these *Paadukas*. You are wishing from a long time to have the gem of kaala naagus. I am pleased with you. I am that very Maha Swamy who is worshipped always by kaala naagus with their divine gems and whose divine lotus feet they always adore! These *Divine Paadukas* are Mine only! You worship them. People suffering from chronic diseases approach you. When you worship these *Paadukas* and give them *theertha* (holy water) their diseases will be cured. All sorts of *naaga doshas* are removed. When *dakshinas* are offered at the time of assuaging *naaga dosha* it should be noted that the stipulation must be strictly adhered to, that some amount belonging to wife, or husband or their parents should be associated. When a man offers donation for assuaging his *naaga dosha* he should receive some money from his brothers-in-law or father-in-law i.e., from the birth-home of his wife, and mix that money with his offering. When the female gives money offering for pacifying her *naaga dosha* she should collect some money from the close relations of her husband and mix it with the money offered by her. When both husband and wife donate money for assuaging their *naaga dosha* they should mix the money collected from birth-homes of both of them with their own money and make an offering. Husband should give it from his self-earned money, and wife should give it from her *stree-dhan* (money given to a lady by her parents at the time of her marriage). These amounts should be mixed and offered. In case an unmarried girl donates money for removal of *naaga dosha* she should mix some money from her father with the money from one related as a maternal uncle and donate. In this way *naaga dosha* will be completely eradicated.

I have laid down a stipulation that for anyone *naaga dosha* will not be completely remedied unless money from their birth-home is mixed. My child! Nagendra Sastree! Follow these words of Mine meticulously. Utilize your proficiency in the *naaga saastra* for the well being of the world.

Spiritual results for devotees of Datta

In future persons named Shankar Bhatt and Dharma Gupta come to you. You give My divine *Paadukas* to them and receive a divine gem of kaala naagus from them. There is a time for the functions of the body. There is a time for mind. There is a time for *praana* (life force). Soul is beyond time. Particular times exist as long as the concerned planets and stars exist. Growth and decay take place conditioned by time. Many universes originate, develop, remain for sometime and undergo dissolution. **All this is the greatness of time! Such time form is under My control. Kaala Purusha always favours My devotees. Devils, ghosts, spirits and such terrible forces cannot do anything to those who adore Sree Datta. I am the strongest of all the living creatures in this creation. Living beings derive strength and develop from Me. I withdraw My strength from those who are proud and become frenzy with arrogance. Pride and arrogance are the roots of all evils. Those who worship Me always, remember Me always; live with eternal gratification and happiness.**" Sri Sreepada explained thus.

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Those great persons arranged meals for me in the house of Sri Narasimha Varma. Sri Varma was a lord who was making great quantities of *anna daana* (donation of food). Lord Datta like *anna daana* very much. He feels a sense of scarcity when any living being suffers with hunger. He is a well wisher of all creatures.

I took permission of the Maha Swami and left that place. I constructed an *ashram* in the place seen by you. I preach about *varnaashrama dharmas* to all those who come to me.

In the meantime my wife died. I became sad. The wife of a barber died of snake bite. By employing the naaga vidya known to me I brought the snake and got the poison removed but, that barber's wife did not like to reenter into that body. She wanted to freely roam in the *praanamaya jagat* and possess people. She intended to enjoy when those people feel distressed. The barber requested to bring back his wife to life. Then I told him that I would introduce the soul of my wife into that body and that he should treat her as his own mother. He agreed.

The soul of my dead wife was introduced into the body of that barber's wife. It meant that my wife became alive again. The wife of that barber was a very bad one. As she was a shrew all the nerves in her body were defective. My wife was feeling agitated to reside in that defective body. She was having burning sensation all over her body. She had extreme pain. She was repeatedly requesting to allow her to leave the body.

In the village where I lived news spread that, one brahmin by name Nagendra Sastry brought back to life the wife of a barber and he was having illicit contact with her and doing lot of injustice to the barber. Therefore, the caste chiefs of the barber decreed that the above misdeeds must be made known to the brahmins living in the neighbourhood and that I should be banished from my caste, and out of the money earned through *mantras and tantras* three-fourths of the amount should be given to the barber as compensation and only one-fourth of the amount should be given to me (the Nagendra Sastry).

My position was very troublesome. No one was there to listen to me even when I wanted to explain the matter. The dead wife of the barber used to possess some ladies and was telling that she was the dead wife of Sastry and that she was the ghost who left body and that it was the duty of head man of the barber caste to stop the misdeeds of her husband. All of them were excited with rage and threatened to murder me and the barber woman.

I sought the refuge of Sri Sreepada. Then Sri Sreepada averred, "Simply, because you are the husband, it is not proper to order your wife to enter into the body of the wife of barber. Not only that. You should serve the sufferers with your knowledge of *mantra saastra* without expecting any reward of remuneration. You should not hanker for money. You should accept whatever they give happily." I obeyed the commands of Sri Sreepada. Afterwards the soul of my wife left that body. That body was cremated.

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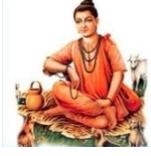


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Chapter – 40

Meeting with Bhaskara Sastry

Strange experiences of Shankar Bhatt and Dharma Gupta



We were travelling by using many modes of conveyance. We were travelling sometimes on foot, sometimes on double bullock cart, and on another occasion on horse carriage. After travelling for some days we reached a great kshetra called Tripurantakam. We saw Sri Tripurantakeswara. I was having many experiences. We were having the *Divine Paadukas* of Sri Sree Charan. When we were travelling it was felt as if Sri Sree Charan was also moving with us. When we were taking steps, we felt as if Sri Sree Charan was in our bodies and taking steps. When we spoke we were not aware about what we were speaking but we felt that He was speaking through us. When we took meals it was felt as if He was taking meals by residing in us. We had a feeling that Sri Sreepada totally filled in our bodies, flesh, blood and nerves. We heard the theory that *jeevatma is Paramaatma* but we had never seen or heard of this sort of miracle where the entire body was filled with the consciousness of Sri Sreepada, and experience only was granted without having any touch with Him.

The priest of Sri Tripurantakeswara was Bhaskara Sastry. He greatly favoured us. It appeared that he was a resident of Sri Pithikapura and was employed at this place for daily worship. He was a devotee of 'Shodasi Raja Rajeswari'. It appeared that Sri Raja Rajeswari Devi – the consort of Lord Sri Kukkuteswara – granted initiation in *mantra* during a dream. He requested both of us to be his guests. He understood that the *Paadukas* of Sri Sreepada were with us. We placed those *Paadukas* in his room of worship. From those *Paadukas* a divine voice was heard in the following manner. "My children! You are very fortunate. **Bhaskara Sastry should conduct worship for these *Paadukas*. These *Paadukas* are in Copper form now. After some years these will change as *Golden Paadukas* on account of the strength of the chanting of *mantras* by Bhaskara Sastry. Some great personages in Hiranya Loka take these *Golden Paadukas* to Hiranya Loka and worship them there. Then they will take them to Kaarana Loka. Later they will be brought to Me in Maha Kaarana Loka where I reside. I will personally wear My *Paadukas*. With that *Golden Paadukas* worn, I come to Kaarana Loka and bless the divine souls there. Then I will visit Hiranya Loka and bless the great persons there. Then My *Paadukas* acquire effulgence. Then eighteen thousand *great siddha purushas* carry those *Paadukas* on a Golden Air-craft to My birth place. In My birth place with chanting of incantations and divine *camphor haarati* they will be established at 360 *fathoms* deep below the earth. There Golden Hued heavenly serpents worship those *Golden Paadukas* always. 64 thousand *yogini groups* worship Me. They place those *Paadukas* on a Golden throne. I hold *darbar* there everyday surrounded by groups of *yoginis* and sages. A Golden Pithikapuram attached to the earth with different measurements exist in an invisible state. For ordinary people only the ordinary Pithikapuram on the earth will be visible. Golden Pithikapuram can be seen only by people with *yogic insight*. Above the place where my *Golden Paadukas* are established in the area of the outer crust of the**

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earth my Paadukas will be established in Pithikapuram. So all of you be happy. In future many wonders occur. To visit my Paadukas in My 'Maha Samsthan' My devotees flock there like rows of ants."

We were subjected to wonder and joy. Sri Bhaskara Sastry was a great devotee who worshipped Shodasi Raja Rajeswari. I requested him to narrate the glory of Sri Raja Rajeswari Devi to us.

Sri Raja Rajeswari Devi is a symbol of discrimination

Then he said, "My dear ones! The consciousness of Raja Rajeswari is seated in an expansive region beyond our thinking mind and will. Generally our thinking mind transforms into intellectual power. Her purificatory programme is to stop that transformation and change it as discrimination. That Great Mother helps us in that process. She showers Her grace to expand our will by shaking off narrow limits. **Generally strength and discrimination do not co-exist at one place. However, if we receive the grace of Raja Rajeswari Devi strength and discrimination combinedly dwell in us.** In the divine consciousness there are many infinitudes. She enables our mind to open up to them. She cooperates with us for the development of liberal ideas in the universe. Her grace is very much essential for obtaining extraordinary divine knowledge, for the advent of eternal divine maternal powers in us and in the universe and for achieving great accomplishments. **Raja Rajeswari Devi is a symbol for infinite discrimination. If she wills to know, there is nothing that will not be known to Her.**

She can grasp all matters, about all living beings, and their natures, the propelling powers moving them, the *dharma* of this world and the appropriate time concerning it. She has no partiality whatsoever. She has no affection or hatred towards anyone. She accepts those people who earned vision of the future through the strength of their spiritual endeavour as Her intimate confidants.

Those devotees who develop the power of Raja Rajeswari will be able to destroy inimical forces with the power of their discrimination. She grants them such result which is due to them. She does not have connection with anything and remains unattached. She deals with every one depending on their nature, necessity and capacity. Raja Rajeswari Devi will not forcibly impose Her will on any one. She leads those who agree for evolution in a suitable way for them. She allows ignorant ones to go in their ignorant ways. She respects the independence developed and nurtured by them. She does not care whether they prospered or spoiled. Her compassion is boundless and inexhaustible. She considers all as Her children. She regards even giants, ghosts and devils as Her children. Her mercy is not blind like that of the humans. She will not forgo Her discrimination even when She has lot of mercy. She will not swerve from the path ordained by Paramaatma. Wisdom is the centre for the power exercised by Her. Therefore, if we obtain Her grace truth will be brought out and we receive teaching of truth and wisdom. To obtain Her power we must pursue relentless dedication to duty and truth. Then only we are blessed.

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As I was a resident of Pithikapur and had the mercy of Sri Sreepada I achieved success in the *raja rajeswari deeksha*. This day is a time for that *deeksha*. I must spend greater part of the time in meditation. Tomorrow I will tell you under what circumstances Sri Sreepada left Pithikapuram on a tour. Sri Sreepada accepted some *pulihora* (rice dressed with tamarind – acid sauce) offered by me, before your arrival here. He gives vision in the form of Raja Rajeswari. Take this *maha prasaad* and you also meditate." Sri Bhaskara Sastry told like that.

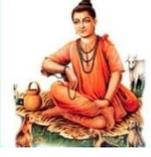


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Chapter – 41

The story of a pseudo mendicant



Sri Bhaskara Sastry told us that Sri Sreepada Sreevallabha is an embodiment of Maha Saraswati, Maha Lakshmi and Maha Kaali and Raja Rajeswari. The Devi nature in Sri Sreepada can only be comprehended by *saadhakas* who make a regular and disciplined worship.

I heard that there are ***paraa, pasyanti, madhyama and vaikhari vaaks*** (speech). I asked Bhaskara Sastry to give some explanation about them. Then Bhaskara Sastry said, "Ambika is expressed through every speech. She speaks through every person and speaks within every individual. The speech which is heard outside is called ***sthoola vaak*** (gross speech). That speech which is not heard outside but is within and can be perceived only in the lip movement is called ***madhyama vaak***. Speech which is subtle than *madhyama vaak* is called ***vaikhari vaak***. Speech which resides in throat and comes up to mouth but, when it does not come out but remains midway and moves about in mind only is called ***pasyanti vaak***. Speech which is subtler still and dwells in navel only as an intention is called ***paraa vaak***.

Ambika is also worshipped as Tripura Bhairavi. She is the supreme empress of three attributes, three worlds the Trinity and the three states of existence. She makes *Triputi* as Her *Tripura* (three towns) and rules over the three worlds. When we have devotion and make total self-submission and take complete refuge, no harm will be done to us even when we encounter hostility from this world or from invisible worlds. Hostile forces are not limited only to the physical world. We have states of existence such as states of life force, of physical plane, of spiritual plane related to the mental strata of inner-self. Worlds exist in consonance of these states. If we develop adequately we can live in those worlds, just as we are living in the physical world. **For the progress of a man, he should mainly possess devotion and along with it strong faith. Shraddha (devotion) means concurrence with complete belief. Viswas (faith) has to be gained from experience. For anything, love must live depending upon faith. We must have constant faith that succour will unfailingly comes in times of need. When a feeling of security along with faith exists in us, it becomes self-confidence.**

Knowledge without strength leads to inaction. Strength without knowledge becomes blind and leads to destruction. So we must be released from the bonds of nature through knowledge. Then we must attain perfection by the grace of shakti (strength). Shakti must have the permission from jnaana (knowledge or wisdom).

In the path of *saankhya, chaithanya* (consciousness) is called as a *purusha* (male) and *prakruti* (nature i.e., that which conducts action) is called as a female. In lower level there is conflict between these two. Consciousness will not perform action. *Prakruti* has no *jnaana*. Creation occurs only when these two combine. Both of them have a handicap. **If you look at consciousness, it is lame. If you look at nature it is blind. To demonstrate that in this world blindness and lameness exist in that position a**

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blind brother and a lame brother were born in the family in which Sri Sreepada was born. These births represent the fact that consciousness was lame and nature was blind.

At the higher level *chaitanya* and *prakruti* are called as Eswara and Eswari. Then there would be no conflict between the two. **When He thought that proper yoga time had come Sri Sreepada completely removed the lameness and blindness of His brothers. He had done this only as an indication about the gigantic programme to be undertaken for eradication of this kind of lameness and blindness.**

When in a transcendental state these *chaitanya* and *prakruti* are called *Brahmam* and *maaya*. **The inner meaning of His leaving the house in His 16th year renouncing the family and wandering as an ascetic was, to declare Himself as Brahmam and in the same way also as maaya. That shakti which brings limitation to the brahman – who is unlimited and who has infinite attributes – is maaya. His birth in Pithikapuram was merely to suggest that – in spite of His being a boundless brahma swaroopa, He conducted Himself in the limitations subjected to the control of maaya shakti. It was clearly announced to be known that – after 16 years, He was not a prisoner of maaya. He was a boundless brahma swaroopa and He was pure tattwa, incarnated for the upliftment of the devotees.**

In the lower level *prakruti* appears very strong. To illustrate them as examples that nature was very strong in lower level – many controversies, discussions and difficulties brought about by nature in Pithikapuram; are to be found in the biography of Sri Sreepada. After that in the middle level *punya* and *prakruti* are equals. In this state there were some non-believers and troublesome people. In the same way there were some people who had various experiences and had faith and recognized Him as an incarnation.

The stage was an elevated stage when He left Sri Pithikapur. In this stage *maaya* was intermingled. This was the state when He had to unequivocally declare that He was *para brahma swaroopa*, and to display sportive plays of divine incarnation on an extensive scale. As the atmosphere in Pithikapura was not suited for that He left Pithikapuram.

When His glory spreads all over the globe; at sometime in the ensuing centuries, wisdom dawns to the residents of Pithikapura also, according to His will. In His expanded state, His *divine power of chaitanya* removes the crippledness of human consciousness and the blindness of nature.”

When I inquired from Sri Bhaskara Sastry under what circumstances Sri Sreepada left Pithikapur he began to narrate in the following manner.

“The *divine leelas* of Sri Sreepada defy any guess of the common people. Once an ascetic came to the Kukkuteswara temple. He was a devotee of Datta. He was offering initiation into Datta worship. He announced that if *datta deeksha* (a spiritual discipline towards Datta) was observed for 40 days all the wishes shall be fulfilled. The brahmin community in Pithikapuram also accepted *deekshas*. He was receiving large amounts as

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dakshina (monetary offering). He was giving some part of the amount so collected to the brahmins who took *deeksha* from him. Brahmins were telling people of other castes that they also take *deeksha* and give generous donation to the sanyasi who gave them *deeksha*. They were asking them to take *deeksha* and offer good amounts as *dakshina* and make their lives purposeful. Unable to disregard the words of brahmins many people received *deeksha* and were giving large amounts as *dakshina*. In the meanwhile discussions started whether to take *datta deekshas* or not. A combined meeting of brahmana parishad, kshatriya parishad and vysya parishad was held. It was presided over by Sri Baapanaarya. Sri Baapanaarya remarked, "Sree Datta belongs to all. All can take *deeksha*. So all the castes can receive *deeksha* from the sanyasi. Opportunity for taking *deeksha* should be given to all people."

Then majority members in the brahmin parishad said, "Sir! brahmins, kshatriyas and vysyas adhere to religious observance. Therefore, they can receive *deekshas*. Soodras are irreligious. So they should not receive *deekshas*. We can accept only *dakshinas* from them and uplift them with our power of penance."

Then Sri Baapanaarya expressed his opinion saying, "Religious and irreligious people will be there in all castes. It is difficult to decide who adheres to strict religious observance and who do not follow strict religious observance. Therefore, keeping in view the prosperity and welfare of the whole society we can hold *datta homa* or other sacrifices, rituals and programmes and obtain welfare of the total society. I feel that simply receiving *dakshinas* and denying *deeksha* to soodras is unjust. If we receive *dakshinas* and uplift soodras with our *tapo shakti* (power of penance), we can similarly uplift the remaining brahmin, kshatriya and vysya castes. If it were so there is no need to give special *deekshas* to people of any caste. Not only that. A large amount is fixed as *dakshina*. Poor people are there in all castes. They cannot give such large amounts of *dakshina*. Poor people who have to labour to earn food have to starve for many days after giving heavy amounts of *dakshinas* to us. ***Dakshina should be given voluntarily. That which is offered according to one's capacity and with pleasure should only be accepted as dakshina. Then only Datta feels happy.***"

Then those brahmins raised an objection stating "Even though we happen to be brahmins when that great 'Paramahamsa Parivrajaka' came to our village, we did not welcome him with Poorna Kumbha and amidst chanting of *vedic mantras*. Not only that! When for the welfare of all people he is offering *Datta mandala deeksha*, brahmana parishad is displaying an indifferent attitude. It is really a shameful thing."

Then Sri Baapanaarya said, "There are certain formalities to welcome him if the visitor is really a Paramahamsa Parivrajaka. He has to pass on the information about his visit through his principal disciples to the brahmin parishad few days in advance. The Parishad will hear their particulars fully and carry on discussions about *saastras* with the principal disciples. Thereby the proficiency of the principal disciples in *saastras* will be known. Then the parishad will come to a conclusion and decide that the disciples belong to a worthy Parivrajaka. Afterwards, when Paramahamsa Parivrajaka arrives he will be accorded welcome with the chanting of *vedic mantras* and with *poorna kumbha* (an ornamental vase

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filled with water and covered with mango leaves and flowers). After that, discussion on scriptures will be carried on with him. Then following his suggestion *yagna*, *yaaga*, *deeksha* or *discourse* will be organized. Without any of these, Parivrajaka came to Kukkuteswara Temple. Immediately he broached about *datta deeksha* with you. Is this not a matter that happened against our regulations?" Sri Baapanaarya questioned.

Then those brahmins replied, "This is not the time to discuss whether regulations were violated or not. Therefore, do you and your son-in-law Appalaraja Sarma receive the *deekshas* and give *dakshina* or not?" Then Sri Baapanaarya answered, "We two take *deekshas* for collective welfare of all and not for our individual welfare. As we don't undertake *deekshas* we cannot give *dakshinas*. If any of the brahmins are prepared to take up *deekshas* and offer *dakshinas* they are at liberty to do so. Brahmana parishad will think over only about matters concerning collective problems and advantages and not your personal *deekshas*, problems and solutions." Sri Baapanaarya affirmed decisively. Sri Sreshti, Sri Varma also refused to observe *mandala deeksha*. Nevertheless, brahmins, kshatriyas and vasyas were given liberty either to take or not to take *datta mandala deeksha*.

Sri Sreepada gives datta deeksha

There were some farmers who had devotion and care for Sri Sreepada. Among them Venkayya was an important one. Sri Sreepada went to the house of Venkayya. He announced that He would give *datta deekshas* and none need feel despair about not receiving *deekshas*. In addition to it, he declared that *dakshina* can be offered according to one's own capacity. He also added that *mandala deeksha* was not required in His case, and it will be sufficient if the *deeksha* was observed for one night. Sri Sreepada was in the house of Venkayya for one full day covering day and night. Sri Sreepada gave *deekshas* to all eighteen varieties of caste people. Among those who took *deekshas* there were some brahmins, kshatriyas and vasyas also.

Sri Sreepada declares that He is Datta

Only on this day Sri Sreepada openly came out declaring that He was Sree Datta. That day happened to be Thursday which was very much dear to lord Datta. He gave His auspicious blessings to all those who received *deeksha* and made them perform *bhajan*. He declared that He was Datta, and His elaborate programme was waiting for Him, and as soon as devotees remember Him, He will be pleased and fulfill their desires.

On the early morning of next day i.e., Friday, Sri Sreepada went to the house of Sri Narasimha Varma. There Sri Sreepada was given ceremonial anointment. He accepted only one plantain fruit and gave it to mother cow in the house of Narasimha Varma. Afterwards He came to the house of Sri Pynda Venkatappayya Sreshti. There He was given ceremonial bath. He received butter, milk, butter milk and cream. He said that His devotees were beckoning Him, and that the time had come to leave Pithikapuram. Then He reached the house of His maternal grand-father Sri Baapanaarya. There also He had auspicious

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anointment. **He declared that He was verily Datta Himself and that the form of Sreepada Sreevallabha was only a deceptive form; victims bitten by troubles, patients suffering from primeval diseases were calling Him with agony; and it was time to declare unequivocally that He was Datta and commence the programme of uplifting the world through His *divine leelas*.**

After that He reached His home. When parents mentioned about the marriage of Sri Sreepada He said, "Mother! I have already given *darshan* along with Anaghaa Lakshmi many a time to grandfather, Sri Sreshti and Sri Varma. Many people witnessed that divine couple with their amorous plays roaming in the fields of Sri Sreshti, in the farms of Sri Varma and in mango groves.

Look here! See My form combined with Anaghaa Lakshmi. Look at this divine glorious and auspicious form of Mine. I told even at the time of My arrival in the guise of an Avadhoota that I will leave the house if marriage proposals are brought about." Sri Sreepada submitted with humility. **After giving the vision of that auspicious form He touched His brothers. By the ambrosial looks of Sri Sreepada the physical handicap of His brothers was removed. Sumati Maharani and Appalaraja Sarma remained motionless.** They were unable to speak anything. In the meanwhile His maternal grandmother Rajamaamba, maternal grandfather Baapanaarya; Pynda Venkatappayya Sreshti and his wife Venkata Subbamaamba, Narasimha Varma and his wife Ammajamma came there. He spoke with all of them jovially smiling happily. Then Sumati Maharani remarked, "My dear one! You are saying that you are departing after repaying all debts, but the debts for milk from Sri Pynda Venkatappayya Sreshti, Vatschavayi Raja, and Malladi family cannot be redeemed by you."

Disappearance of Sri Sreepada

Sri Sreepada said to His mother, "Mother! I am not denying what you say. As long as these three families do not forget Me, I will not forget them. Even if they forget, I will remind them. Even by coercing them I will take their services and give them good results. I will take meals in some one's house belonging to your parents' family in every generation. However, I won't take *dakshina*. I know that your family of birth regard Me with affection as their nephew. I will also respect this human relationship and behave like a dutiful nephew. What more do the family of your parents want?" Then turning to His father He said, "In our Ghandikota family veda will remain for a very long time. Both my brothers would become good *vedic scholars*. As long Ghandikota family will not forget Me, I will also not forget them.

Sreedhara Sarma would be born in one of his births as a great person named Samardha Ramadas. Narasimha Varma would be born as Chatrapati Shivaji at that time. Samardha Ramadas would act as the preceptor of Shivaji and in this way the connection of priesthood between the two families gets well established. Ramaraja Sarma takes birth under the name Sreedhara and becomes a great yogi. A great Samsthan in My name will be established in Pithikapuram by the lineage of disciples of Sreedhara. Our bond of indebtedness with Sri Pynda Venkatappayya

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Sreshti will be strengthened. Not only that. Vatschavayi family people will come afterwards." Sri Sreepada gave assurance.

Savitri Panna was recited. Sri Sreepada regarded veda as His life. While the recitation of veda was going on He disappeared when all people were looking.



Victory Victory unto Sri Sreepada Sreevallabha!



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Chapter – 42

**Chanting of prayer –
"Datta Digambaraa! Datta Digambaraa! Sreepada Vallabha
Datta Digambaraa!" – started by Pithikapura residents for the first time,
which became universally famous.**

(This chapter is to be read for tracing missing children)



**Sri Sreepada gave His divine Darshan always to His Parents,
Baapanaarya, Narasimha Varma and Pynda Venkatappayya Sreshti.**

After lunch Sri Bhaskara Pandit narrated in the following manner. All the brahmins considered the various acts of Sri Sreepada such as -- giving *datta deeksha* in the houses of soodras; that too giving *deeksha* for a single night; giving *deeksha* without following the regulations such as worship, rituals etc. and simply tying a thread on the wrists of devotees and making them do *bhajans*; declaring Himself as Datta and announcing that all the difficulties of devotees would be eradicated by merely remembering Him. All the brahmins unanimously decided that all the above acts of omission and commission were violation of *sastras*. They resolved to submit the matter to Sankaracharya and expel Sri Baapanaarya and Appalaraja Sarma from the brahmin caste. However, in the meanwhile the sudden disappearance of Sri Sreepada became a matter for discussion. In spiritual matters no title would be announced without the permission of Sri Sankaracharya. Such being the case, it was thought, that it would be a treason against divinity to declare a boy who was not even 16 years of age, as an incarnation of Lord Datta Him-self.

Therefore, some Brahmins who were hypocrites came to the house of Sri Baapanaarya ostensibly to express sympathy. No one in the house was sad because of the disappearance of Sri Sreepada Sreevallabha. To top it all, Sri Baapanaarya said, "Now Datta is flourishing very remarkably. That great Lord moved in our house in the form of Sreepada Sreevallabha. He gave us heavenly happiness. He removed the *layer of maaya* covering our eyes. Today He is moving in the wink of our eyes. He gave His *divine darshan* to our inner vision more number of times than before. We are very fortunate." The visiting brahmins were taken aback. From there they went to the house of Sri Sreepada Sreevallabha with polluted ideas inside but outwardly to utter sympathetic words. There Sumati Maharani, Appalaraja Sarma, brothers and sisters of Sreepada were all extremely happy.

Then Sri Sarma averred, "Previously we had lot of anxieties about Sreepada. Now our minds became light. He is appearing before our mental eyes as soon as we think about Him. He is talking with us with gross body as soon as we wish. Our births were blessed because we happened to be the parents of Lord Datta Him-self. We are having unprecedented happiness." The circumstances there were quite contrary to the expectations of the brahmins.

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Sri Pynda Venkatappayya Sreshti said like this, "Oh! Noble brahmins! Previously we were spending only few hours with Sri Sreepada but, now! He is not only constantly moving before our mental eyes but also appearing with His physical body and roaming in our house."

Sri Narasimha Varma said to the brahmins, "The *veils of maaya* which shrouded our eyes are removed. That great Lord who is an eternal reveller, rejoicer of divine delight is moving in our house. He is cracking jokes with us and is with us, behind us and is continually in our sight. He is giving us *darshan* with His physical body more than before."

These matters were conveyed to the sanyasi in Kukkuteswara Temple. Agitation started in the bosom of the sanyasi. His thoughts ran like this, "Sri Sreepada clearly suggested that He was verily Lord Datta Himself and disappeared. Without the name of another deity or some other deity, Sreepada mentioned Himself as Sree Dattatreya, who is his *upaasya deity*. Probably Sree Dattatreya incarnated in the form of Sreepada Sreevallabha. If His incarnation is true, then it would be equally true that he would face difficulties in future. Lord Datta is of queer nature. He would bring difficulties to him, see the fun, and rescue only after his total surrender. That is His nature. I thought that it was the mercy of Lord Datta that so many brahmins honoured me on a large scale and money was amassed on a grand scale. In the form of Sri Datta's mercy, were there any special punishments earmarked for me only?"

"Lord Datta knew my hankering for name and fame, money and pelf. The brahmins who followed me were also after money! There was no spiritual power to me or to these brahmins. *Datta deekshas* were designed only to attract money! In case their desires are not fulfilled those who undertook these *deekshas* think that it was their failure in due observance of *deeksha*. If their wishes are fulfilled they believe it was the result of the *deeksha*. Is not Sri Sreepada going to push me into troubles through some queer and peculiar procedure!" In this way that sanyasi was trembling with fear.

In the meantime an old Brahmin came to Kukkuteswara temple. He said that his name was Narasimha Khan, and that he belonged to the lineage of Sage Kaasyapa and that he came from Maharastra Desa especially for the darshan of great Lord Kukkuteswara. He added that he heard that a 'Paramahamsa Parivrajaka' was giving *datta deekshas* there and that he came there to have his *darshan*. He concealed many *varahaas* near his navel. He offered all those coins as *dakshina*. On receipt of the money the sanyasi was filled with immense joy. At the time of initiation the sanyasi asked the old brahmin to stretch his hand so that he can pour water from the *kamandal*. The brahmin stretched his hand. Along with water a scorpion fell into his hand. Then the tone of that brahmin turned stubborn. He said, "you poured water into my hand and asked me to drink. What a wonder! The fruits of your *tapa* earned from so many years were solemnly endowed to me. I am bestowing them in turn to Pithikapuram". Sanyasi was wonder struck. The old brahmin disappeared in a moment. Suddenly one brahmin cried that he was bitten by a scorpion. That brahmin was one among those who took *deeksha*. An incantation as an antidote for scorpion bite was applied on him. The pain did not subside. Various *mantras* were chanted but, there was no improvement. Abhisheka was performed to Kukkuteswara. A large quantity of camphor was lit. That brahmin fainted. Foam was coming from his mouth. It was confirmed that he was bitten by a snake and not a scorpion.

Some people noticed that a scorpion fell into the hands of the old Maharastrian brahmin in the water from the *kamandalu*. Therefore, some people said that scorpion might have bitten the brahmin.

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God only knows what sort of rumours originate, circulate and involve people in what kind of troubles at any moment in Pithikapur. Some people were suspecting that the sanyasi who gave those *datta deekshas* was mainly responsible for the non reduction of the pain to the brahmin from scorpion bite in spite of performance of *abhishek* to Kukkuteswara and *camphor haarati* to self-manifested Datta.

In place of coins offered by the old brahmin from Maharastra coals were there. The heart beat of the sanyasi fluctuated violently with fear that Sri Sreepada Sreevallabha might have come in this fashion to punish him.

As large volume of foam came from the mouth of the brahmin it was decided that it was a case of snake-bite. A kind of propaganda gained momentum that there was a kind of *vidya* (art) known only to 'koyas and chenchus' who move in hills and dales and who were well versed in *mantras and tantras*; that the sanyasi applied that *vidya* on this brahmin; that according to that *vidya* a ghost will emerge from water in the shape of a scorpion; after biting some one that scorpion changes as a serpent; the moment it changes as a serpent foam comes out of the person bitten by scorpion; that serpent transforms itself as a ghost after sometime; that the person bitten by the scorpion starts jumping madly after the serpent changes into a ghost; and that the ghost after sometime enters into the houses of others following the wish of the person releasing it; and that it steals money from those houses and pours it into the hands of it's master. Poor sanyasi did not know that this Pithikapuram was the home town of all rumours.

The brahmin who was vomiting foam got up after some time. He was jumping due to some kind of pain in his stomach. Rumours spread that he will change as a devil after sometime because he was jumping. It was suggested that every one should write 'Oh! Devil! Come tomorrow!' before their houses and on seeing that writing the devil would depart and this affair will repeat every day like this on account of this writing. People were cautioned that if the devil enters into the house, it will steal and take away money from the house.

All the brahmins who were supporting the sanyasi so far abandoned him and went to their houses. Without exception, on the outside of every brahmin, kshatriya and vysya house it was written 'Oh devil! Come tomorrow!' in charcoal. A cultivator named Venkayya arranged proclamation by beat of tom-tom that a pot filled with coals must be carefully kept in the houses of all soodras and by this the devil sent by the sanyasi will not steal money from soodra houses.

After sometime the brahmin who jumped madly with pain recovered. In the meanwhile a farmer approached the brahmin in Kukkuteswara Temple and said, "Sir! Our caste chief Venkayya wanted to give you the *mantra akshatas* given by Sri Sreepada. You will become healthy from the efficacy of those *mantra akshatas* (rice mixed with turmeric and charged with incantations)."

Then that brahmin thought like this, "Now the ailment abated but I may become really a devil at any moment as per the rumours in circulation. Perhaps according to the stipulation laid down, those *mantraakshatas* have to be collected from the soodra house. Brahmins give *mantraakshatas* to soodras but soodras would not summon brahmins to their houses and give *mantraakshatas*. A gentle Venkayya sent for me wishing only for my welfare." With such feelings he received *mantraakshatas* from Venkayya and went home.

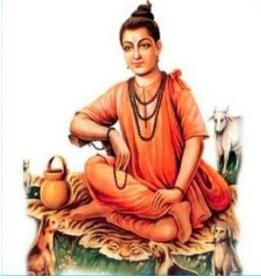
As a result of the rumours spread in Pithikapuram the faith of all castes on sanyasi was lost. Then all of them thought that it was not correct to give *dakshinas* to a sanyasi well

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versed in witch craft. They took refund of the *dakshina* money from the sanyasi. They sent away the sanyasi without beating him. They asked Sri Baapanaarya what to do with all that money.

Sri Baapanaarya said, "Arrange to bring provisions with that money. Provide a grand feast to all castes. *Lord of annadana* Sree Dattatreya will be pleased. No individual *deekshas* are necessary."

Sheds on a grand scale were constructed opposite to Kukkuteswara temple. A food feast was arranged to all eighteen types of castes. **All people for the first time chanted the divine name 'Datta Digambara! Datta Digambara! Sreepada Vallabha Datta Digambara!'** Sri Sreepada averred long ago that this name will spread all over the world.



Victory Victory unto Sri Sreepada Sreevallabha!

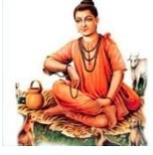


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Chapter – 43

Description of Anaghaa Lakshmi

The Vaishnava maaya of Sri Sreepada



Sri Bhaskara Pandit after completion of worship during night said like this, "Dear Sirs! Devoted worship of Sree Vidya is supreme. In fact Sreepada Sreevallabha is the embodiment of Maha Saraswati, Maha Lakshmi and Maha Kaali." Then I said, "Sir! Sri Sreepada is called an incarnation of Sri Padmavati Venkateswara. Now you are telling He is also the three mothers. He is also described as being accompanied with Anaghaa Lakshmi. I do not understand anything. Kindly explain in detail."

The corporeal form of Sri Sreepada

Then that great Pandit said like this, "Sirs! It is said that God is there in all living beings. It is said that He pervades from an ant up to para brahma. So He is immanent in all creation in the form of creation. It means that He is identified in the consciousness of all living organisms. That is the specialty of this incarnation. Even though He exists as all living beings in this creation His touch will not be experienced by them in any level. That only is His *vaishnava maaya*. It is told that the courtesies, limits and the related regulations in the creation are to be honoured. When it was said that He was in the forms of Maha Saraswati, Maha Lakshmi and Maha Kaali, it was meant that He is that consciousness which expressed itself in those forms. He is constantly identified with those entities through His *yoga maaya*. When He identified with the consciousness of Maha Saraswati, He will be in a state of oneness with the related four faced Brahma. Nevertheless, He will not have any link of touch with either Maha Saraswati or with Hiranya Garbha (Brahma) forms. It is also mentioned that a single *aatma* emerges in four or five masculine forms. The *shakti principle* of that *aatma* may be born in four or five feminine forms. It is said that the courtesies and rules prescribed by *vidhi* as to which female form is related to which male form, have to be strictly observed.

In the same way He is Anaghaa accompanied with His consort Anaghaa Lakshmi. That was His form of Ardhanaareeswara but, in the form of Sreepada Sreevallabha He is in the form of a hermit. He enjoins that the decencies and limitations of the forms with attributes are to be strictly followed. This is a *nicety of dharma*. *Dharma* is different and *nicety of dharma* is different. He is the form of creation to shower His divine grace abundantly. Since He is in a state of identification with creation, it means that the progress of humans will be accelerated. **Sreepada is absorbed in japa, meditation and penance. He will not keep that result from penance for Himself. He donates it to the entire creation. He dedicates the fruits of His penance for saving His devotees from sorrow and diseases and release them from the shackles of karma.**

The four powers of *Jaganmaata* -- Maha Saraswati, Maha Lakshmi, Maha Kaali and Raja Rajeswari -- originated for the revelation of divinity and for the administration of the universe.

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Ambika has three levels i.e., (1) Transcendental Level; (2) Universal Level; (3) Individual Level. Prior to the actual creation *paraa shakti* will be in transcendental level. After attracting infinite realities in the *Paramaatma*, and after their entry into Her consciousness She takes birth as creation of the world.

Her work is not completed with creation. Creating all living beings; She sustains them within Her; She enters into them and strengthens them. This is Her universal level.

The real image of Anaghaa Lakshmi

At individual level She exists as an intermediary between human personality and divine nature. That is the secret in the advent of Anaghaa Lakshmi form. She makes some potencies from Her prime nature to incarnate. When the work to be carried out by those potencies is completed, She again attracts them into Her Prime Nature. Without the will of Anaghaa, Anaghaa Lakshmi will not do even a small work. She fulfills the will of Her Lord. As She is both father and mother in the form of Sreepada Sreevallabha plenty of grace is there.

Anaghaa Lakshmi mainly has three roles. The good, wise and happy role (Satchitaananda) belonging to the other globe. Here worlds filled with infinite existence, infinite power and infinite heavenly happiness abound. The *jeevas* in that state live with complete perfection which defy any description and in changeless oneness.

Below this Satchitaananda plane, worlds belonging to creation of comprehensive heavenly consciousness exist. Anaghaa Lakshmi dwells in them as *maha shakti* of divine consciousness. This world was described in vedas as *maha sloka*. In these worlds actions will not meet with failure. In every endeavour *itchha and jnaana shaktis* (powers of will and wisdom) attain perfection effortlessly. There all experiences are perfect oceans of bliss. There floods, tides, untruth, pain and misery cannot enter. Every form, every move, and every experience will be filled with joy.

Below this is the plane of ignorance. Ignorance exists in our land. The worlds here are associated with mind, life and bodies. All the experiences here are subjected to imperfection, limitation and failure.

Mahima (Glory) of Raja Rajeswari

The consciousness of Mother Raja Rajeswari is boundless mercy. She considers all as Her children. Those who belong to *praanamaya, manomaya planes* relating to dark group are called *asuras* (giants). They have self-control, penance and intelligence. They are arrogant. Those in the lower *praanamaya plane* belonging to dark group are called *raakshasas*. They have terrible and extreme ideas and powers. In the still lower *Praanamaya plane* other varieties of creatures live. They are called *pisaachas* (devils) and *pramadhas*. The *maaya of asuras* can assume any disguise. **In fact *Pisaachas* are not individuals. They are the formation of shapes without minds to some desire or**

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some greedy wish. *Raakshasas* have very strong *praanamaya state*. They don't have mind. They try to devour whatever comes to their sight.

Forms of Aasuri, Kaali, Shyama and Maha Kaali

Forms of Kaali, Shyama and others are visible to us through *praanamaya shakti*. Kaali is a destructive force. She is the nature's power in ignorance that chops everything into pieces in the dark and blind struggle when surrounded by difficulties. However, Maha Kaali belongs to a higher plane. She generally appears in golden hue. She is dreadful to *asuras* (giants). Whereas Raja Rajeswari represents discrimination, Maha Kaali represents strength and power. In that Great Mother, overwhelming ferocity, intensity of great thought necessary for achievement, divine torture rushing to hack into pieces every limitation and obstruction, shine. That which resides in *kaali shakti* proceeds with terrible speed and will not keep quiet till we set our foot on God Himself. When forces hindering our progress become virulent the devotee should invariably invite *maha kaali shakti* into Himself.

The forms of Maha Kaali, Maha Lakshmi and Maha Saraswati in the levels of saadhakas (achievers)

In Maha Lakshmi radiance of beauty is there. To achieve perfection of discrimination and strength beauty should be there. It means that without it perfection cannot be achieved regardless of our estimate as to our achievement. It means in some level a sort of equilibrium state is formed. We feel that it was perfection in that state. Nevertheless, when we go up to some more high level we get again some new strengths and new conditions. A fresh state of equilibrium to suit them is formed. In that state a completeness or perfection is formed. Therefore, Maha Lakshmi is the symbol of complete perfection. If perfection is achieved in discrimination but not in strength, it cannot be called perfect fulfillment. Therefore, in our complete perfection four features i.e., discrimination, strength, beauty and completeness prevail in their respective appropriate shares. Amicability between divinity and beauty is a mystery which cannot be known to man. This beauty is spread all over the universe. Only by the grace of Maha Lakshmi so many articles, forces, and living beings of infinite variety meet. All become unified. From a state of unity happiness is derived. Maha Lakshmi moulds different articles, forces and living beings as Her forms and as *Layas*. Maha Lakshmi is the presiding deity of great love and bliss. However, Lakshmi represents only collection of material objects. Maha Lakshmi is a *great shakti* that shapes material objects, physical forces, and earthly beings suitable into an amicable heavenly bliss and grant divine life.

However, if the strength of Anaghaa Lakshmi has to fully prevail in addition to discrimination, strength and beauty, dexterity in work should also be there. In vedas there was mention about Mother Saraswati. She is called as 'udgeeta' in upanishads. She is called Maatangi in dasa maha vidyas. She is connected with *vaikari vaak*.

However, Maha Saraswati is different. She represents divine dexterity and actions of the consciousness of soul. By the mercy of this Great Mother we obtain efficiency in conducting activities and know the uses of divine knowledge. Adoption of consciousness of

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soul to life will be known. It will be known how happiness can be derived by friendliness between many forces. Utmost care in all things which are far away from transformation and perfection, and even in small small matters belong to Maha Saraswati.

Children! Bliss is a matter related to the Supreme Lord (Parameswara) but a yogi experiences ecstasy. One who has no desires gets pleasure. Comfort is within the reach of all but, sorrow also accompanies it unavoidably.

Forms of Anaghaa Devi and Anaghaa Datta Devotees must practise Anaghaa Vrata

Lakshmi Devi is the form of Sri Anaghaa Devi. She possesses plenty of the traits of Raja Rajeswari, Maha Lakshmi, Maha Kaali and Maha Saraswati. Sri Anaghaa's form is that of Vishnu. He got the characteristics of Parameswara and the Trinity. Therefore, **worship of Anaghaa along with Sri Anaghaa Devi confers all round well-being. Anaghaasthami Vrata should be performed by all Datta devotees. It is possible to get all auspicious things by performing this Anaghaasthami Vrata.**

The Greatness of Sreepada and The Greatness of Datta Devotion

My dear boys! Anaghaa along with Sri Anaghaa Devi incarnated on the earth in the form of Sreepada Sreevallabha. He is very close to physical, mental and consciousness of the soul of all living beings. He is Smarthrugaami (of the nature of one who responds immediately when called). He is omnipotent who removes troubles and losses of all His devotees and dependents and grant them comforts of this and the other world. The result derived from worshipping 'dasa maha vidyas' will be immediately received by worshipping Datta who has incarnated in the form of Sreepada Sreevallabha. By worshipping various deities auspicious results are definitely obtained but, worship of Datta those auspicious results from those respective deities are quickly realized. As Datta is an embodiment of all deities, an incarnation of all four aeons, a glorious incarnation without end, this became easily possible.

The Glory of Sreepada Charitaamruta

My child! Shankar Bhatt! **"This great sacred book Sreepada Sreevallabha Charitaamruta written by you will also be studied by great yogis and great persons. They understand it with the help of grammar of 'sandhya' language. The yogic experiences derived by them will be very strange and queer. If men in the physical plane make a devoted reading of it they obtain comforts and auspicious developments of this and the other world. Every letter of this book is true. Every letter in this is filled with yogic power. Every letter is endowed with the power of seed letters. Same kind of result is granted by this sacred book in whichever language it is read, provided the reader has devotion and diligence. This is a letter form of that Great Lord."**

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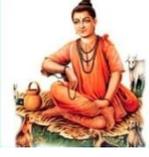


Victory Victory unto Sri Sreepada Sreevallabha!

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Chapter – 44

Description of Golden Pithikapura



Sri Bhaskara Pandit requested us to stay that night also in their house and listen to the divine history of Sri Sreepada. Next day after finishing our ablutions and other daily rites we went to the temple of Sri Tripuraantakeswar. In that temple Sri Bhaskara Pandit explained vividly about Sri Sreepada.

The birth place of Sri Sreepada

“My dear ones! Sri Sreepada is verily the personification of Shiva. After disappearing in Pithikapuram, He reached Kashi town. He took bath in river Ganga. **With His advent in Sri Pithikapuram He gave thrust for the earthly nature to proceed forward. Therefore, the earth in His birth place in Pithikapuram received live consciousness. So His Divine Paadukas will be established in the Maha Samsthan, which is to be founded there in future after some centuries. There the earth becomes alive and gradually enliven the entire earth. People in those places receiving awakening will be attracted to Pithikapur on account of the divine power of attraction. So we must understand that the yagna of the pruthvi tattwa performed by Him started from Pithikapur. All those places where He moved, or He will move will be awakened without our knowledge. Those who step in those places will be definitely attracted by that divine power.**

Not only that. Every person has the element of earth in him. This will have the attributes of *sabda, sparsa, roopa, rasa and gandha* (sound, touch, form, taste and smell). **So when we think in terms of yoga, those people in whose bodies earthy element is aroused from His divine compassion will surely be drawn towards Pithikapur.**

Then I questioned, “Sir! Can people in this world in whom the *pruthvi tattwa* in their bodies is awakened be able to come physically to Pithikapur?”

The greatness of Golden Pithikapuram

He smiled and said, “Your question is reasonable! There is golden Pithikapur as there is physical Pithikapur. Golden Pithikapur spreads as far as the physical Pithikapur extends.” **Golden Pithikapur is purely constructed with consciousness. When that matter related to that consciousness is grown in the Seeker, he becomes a resident of the Golden Pithikapur. Several thousands of great mansions built with consciousness abound in golden Pithikapur. Yogis and great persons live in that golden Pithikapur and enjoy ineffable bliss. However, it is not visible to the physical eyes. Golden Pithikapur is visible only to yogic eyes and eyes of Wisdom.**

Distinguishing land marks of Kashi – Pilgrimage of 'Pancha Kosha'

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In the same manner there is golden Kashi. Golden Kashi built with material of consciousness extends up to the extent to which physical Kashi town spreads. It was said, "*Kashi yaatram gamishyama tetryva nivasa mayaham. Eti bruvana satatam kashivasa phalam labhet.*" **To the person who always says that he was going to Kashi and lives there, the fruits of residing in Kashi are obtained. One should constantly retain Kashi Visweswara in mind for his consciousness to dwell in golden Kashi and to derive His grace.** What is there that is not to be understood? There is Pithikapur composed of elements which is connected to your *annamaya kosha* (sheath of food). In the same way Kashi composed of five elements exists. Praanamaya Pithikapuram related to *praanamaya kosha* (sheath of life force) exists. In the same way praanamaya Kashi exists. Manomaya Pithikapura related to *manomaya kosha* (sheath of mind) is there. Same is the case with manomaya Kashi. Vignaanamaya Pithikapura connected to *vignaanamaya kosha* (sheath of wisdom) exists. Vignaanamaya Kashi is there. Anandamaya Pithikapura related to *anandamaya kosha* (sheath of bliss) exists. Similarly anandamaya Kashi exists. I call this anandamaya Pithikapura as Golden Pithikapura. I call this anandamaya Kashi as Golden Kashi. Then I said, "Sir! I am an ignorant one. Kindly explain this matter. Some say that *pancha kosha yatra* in Kashi gives great result. What is it?" Bhaskara Pandit said like this, "My child! *Pancha kosha yatra* is merely a physical pilgrimage! In reality our consciousness should travel through five *annamaya, praanamaya, manomaya, vignaanamaya and anandamaya koshas* (repositories). This is the profound esoteric divine secret in this. **By the grace of Sri Sreepada the spiritual seekers gain the strength to make *pancha kosha yatra*. Therefore, He conducts the five great *yagnas* relating to the five elements with His yogic power. As a symbol of these *five great yagnas* He holds *durbar* in 'Paanchadeva Pahaad' near Kurungadda.** Divine secrets can be understood only by strict spiritual seekers and those with *yogic sight*. They will not at all be understood by ordinary men.

Sri Sreepada took bath in Ganga. Then Mother Ganga appeared before Him and requested Him to take bath in Ganga river everyday. Sri Sreepada gave boon to Mother Ganga that He would bathe in Ganga daily. The consciousness of Mother Ganga will be in five *koshas* i.e., *annamaya, praanamaya, manomaya, vignaanamaya and anandamaya koshas*."

Then I said, "Noble one! Mother Ganga is watery form! How can she have five sheaths? I do not understand it."

Bhaskara Pandit said like this smilingly, "Child! Deities are personification of *mantras*. They do not have physical shapes.

Mantras are the power forms of 'Sabda Brahma'. Mother Ganga means a deity in the form of power and consciousness. She is the patron deity of the physical form of Ganga river in a state of close identity. It means it is a Goddess in the form of consciousness. In the same way when it is mentioned as Surya Bhagavan, it means the divine form in the state of consciousness in close identity with an orb called Surya in the firmament. You must note this *nicety of dharma* and the profound divine secret.

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There is watery nature in humans. To purify that watery nature He proposed to perform *jala yagna*. So He wanted to bathe in Ganga daily in Kashi. By this *yogic exercise* all rivers in physical state are sanctified. All sacred rivers will be rid of their impurities and get sanctified. All great rivers like Ganga become polluted because of sinful humans taking bath in them. When great persons, holy persons and *chaitanya swaroopas* bathe in those rivers those rivers again become sanctified. The inner meaning of the *jala yagna* performed by Him is to purify the watery nature flowing in the form of fluid in the bodies of living organisms. **Divine emperor Sreepada Sreevallabha by the mere movement of hand creates, protects, and destroys crores and crores of universes. He is the real Lord Datta – an embodiment of the Trinity. In compliance with the promise given to Sage Bharadwaja in treta yuga He incarnated in the lineage of Bharadwaja in the playful guise of a human being in the holy place Pithikapuram where ‘Savitrakaathaka Chayanam’ was performed. The aim of His incarnation was to bless maha siddhas and maha yogis and uplift dharma through them. His promise to be born in the name of Narasimha Saraswati turned out to be true in respect of every letter of the promise.**

Those who doubt that divine promise, those who ridicule the incarnation of Sreepada will take birth as ghosts. He told many a time that those ghosts possess weak and unfortunate people and that He will grant relief to those ghosts in Gandharvanagar in his form as Narasimha Saraswati. Those who doubt His divine sayings go to hells like Rourava.

The book Sreepada Sreevallabha Charitaamruta written by you is a book where every letter of it is true. This will be translated into many languages. This great sacred hagiography confers abundant auspicious results in whatever language it is devotedly read. That great Lord averred that He would elect worthy people to translate Charitaamruta and during the time of translation also His special compassionate looks will be on the translator. The Lord added that even when this book is kept in the room of worship and worshipped there His mercy is obtained, and in kali yuga by the *paarayana of this book* it is possible to gain all auspicious developments. Therefore, it is only a lame excuse that you are writing this book! His auspicious Lotus Feet are making you write this book.

Then I said, “Oh noble minded one! What you said is quite appropriate. I am not a scholar. Moreover, I am not having any knowledge about vedas and vedantic subjects. It is a matter of great surprise and happiness to me that this great stupendous task is carried out by this ignorant one.”

For that Bhaskar Pandit remarked, **“The policy of Lord Datta is only that. It is a regular sportive diversion for Him to cure diseases with prohibited materials, and to conduct extraordinary works through totally ignorant people. It is a divine pastime. That is His nature. It is a proof of His divine power.”**

Once an ascetic came to the Kukkuteswara Temple. Sri Sreepada was a small child at that time. Sri Narasimha Varma, Sri Pynda Venkatappayya Sreshti took Sri Sreepada in a horse carriage to Kukkuteswara Temple. That sanyasi was in a state of meditation in

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Kukkuteswara Temple. Sri Sreepada suddenly questioned Sri Sreshti "Grandfather! Why this fisherman was allowed to come here?" Sri Narasimha Varma said in a low voice, "Kannayyaa! It should not be said like that. He is a sanyasi and if angered he can curse." Sreepada retorted, "Will a fisherman also get angry! Is a person who emits stench of fish and who eats fish to be called a sanyasi instead of a fisherman?" Sri Sreepada had a tendency to incite people. In the meantime that sanyasi opened his eyes. He observed that a foul odour of fish was coming from his body. He was a real sanyasi. He was thinking about the incarnation as fish of the Lord. He was thinking whether any *yogic meaning* was there for it. Then Sri Sreepada remarked, "Swamee! There are tiny fish in your *kamandalu*. See! How happily they are moving inside in different directions."

Special grace to Sanyasi

All this was very confusing to the Sanyasi. Sri Sreepada looked intently at the eyes of the Sanyasi. Then the Sanyasi became introvert. Then he had *yogic insight* and found that there were small, small cells in blood vessels and in different humours of the body and they looked exactly like fish. He understood that these tiny, tiny cells in the body engender different kinds of experiences. He realized that only these tiny cells in the shape of fish cause smell to the nose. In the same way very small cells which trace taste are in the shape of fish. He wondered, "Oh! Is this the action of incarnation as fish!" He learnt that if one gets the knowledge about very tiny cells which follow the scent of smells at 'moolaadhaara', he will get the power to control all odours in the world. He became extrovert and smiled. Sri Sreepada also smiled. That Sanyasi fell on the auspicious feet of Sri Sreepada. Sri Sreepada blessed. Then pleasant fragrance was spreading from the body of the Sanyasi. Sanyasi understood that this was the *yogic procedure* employed by Sage Paraasara to change Matschya Gandhi as Yojana Gandhi. Sweet smells waft from the bodies of *pativratas*. That is why they are called *suvaasinis*. Sri Sreepada silently taught that Sanyasi that when all experiences in the body change and are filled with fragrance physical changes also occur spreading fragrant smells. He is a divine reveller!

Then Sri Sreepada said like this, "You know about the incarnation of fish. The incarnation of tortoise is the foundation for the divine nature, and demoniac nature. Devas and Daanavaas placed the Mandhara mountain on the back of the tortoise which hides its head in the outer shell. You will become a great yogi, if you become an introvert. On the other hand, if you turn as an extrovert you will amass all bad qualities and become a demon. When you change as an extrovert someone will pierce your head. You will die. If you want to remain as an immortal you must withdraw into yourself. Practise yoga. You must be released from the *bonds of karma*."



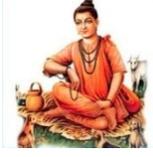
Victory Victory unto Sri Sreepada Sreevallabha!

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Chapter – 45

Instructing Sri Hanuman to incarnate on earth

Stay of Sri Sreepada in Kashi



After we finished lunch in the house of Sri Bhaskar Pandit he began to narrate in the following manner. "Dear boys! The sportive pastimes of Sri Sreepada defy logic. He blessed many great people in Kashi. He granted them the required *yogic powers and siddhis*.

He told the groups of sages, "I will take another incarnation under the name of Narasimha Saraswati. There is a strong reason for My coming straight to Kashi after disappearing in Pithikapuram. This is a great holy kshetra. It is a seat of many *siddhas*. I come daily in *yoga maarga* to take bath in Ganges. I will receive initiation into the order of *sanyaasa* in My Narasimha Saraswati incarnation here only. I am ordering one Shyama Charan to be born here to teach *kriya yoga* to the householders in the ensuing century. Hanuma is Brahma of the future yuga. I am deputing Hanuma to Shyama Charan and impart *kriya yoga deeksha* by him to Shyama Charan. This is true."

Giving darshan to Hanuma as Sita, Rama, Lakshmana, Bharata and Satrughna

Then He reached Badarika Vana in *yogic path* with groups of hermits following Him. He initiated many into *kriya yoga deeksha* in the Nara-naarayana cave there. From there He went to Urvasi Kunda at a distance of 12 *krosus* (1 krosu means 2 miles). He took bath in Rushiganga also. He blessed a great yogi named Sarveswaraananda undertaking penance from five thousand years. He went to Nepal from there. There He granted *darshan* to Hanuma who was in deep meditation of *Rama-naama* on a mountain, as Sita Rama Lakshmana Bharata Satrughna. He said to Hanuma, "My dear Hanumaa! It cannot be counted as to how many crores of times you chanted the *agni beeja* (seed word of fire) 'Ram'. You are reciting 'Ram beeja' even during short spells of time. Chitragupta is finding it difficult to keep your account. He is non pulsed. Even during the grand infinite *maha soonya kaala* You are chanting crores and crores of *Rama-naama*. Therefore, you transcended time. You became *kaalaatmaka*. Chitragupta is at a loss to reckon your age as so many lakhs of years. You have to incarnate once in this kali yuga. As you are capable of pacifying the tendencies of senses may you become famous with the name of Sai.

The efficacy of 'Ram' Seed

Then Hanuma said like this, "My Lord! 'Ram' seed is no doubt fiery seed! It is also a fact that I won the favour of Fire God! It is also a fact that I became perfect by union with fire! From the view of body I am your servant. From the view of life force I am your part. From the view point of *aatma* I am you. Kindly tell in which form I should incarnate." Sri Sreepada smiled and said, "**Even though you were born out of the divine origin of Shiva, you became a devotee of Rama. In Arabic language 'Aal' means Shakti, 'Aaha' means Shaaktha i.e., one who holds Shakti. Therefore, 'Allah' means the**

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combined form of Shiva and Shakti. All along the time you worshipped Me in the form of Janaki Vallabha. Hence forth you adore Me as Shiva-Shakti by uttering the name of 'Allah' which is acceptable to 'Mlechhas' (people of foreign origin)."

Then Sai said like this, "Lord! I know that Sage Bharadwaja conducted 'Savitrakaathaka Chayanam' in Pithikapura during treta yuga. I also know that you are born in the lineage of Bharadwaja Sage in compliance with the boon granted on that day. I do not want to be separated from you under any circumstances. Your lineage should be My lineage also. Am I not your child!"

The dialogue between Sri Sreepada and Sri Hanuman

Then Sri Sreepada said, "My dear Hanumaa! May the body which you assume be born in the Bharadwaja lineage!" Hanuma again said, "'Allah Malik' which means Allah is the master!" Sri Sreepada embraced Hanuma and said, "Hanumaa! Abandon your bodily idea. You are My part and particle." Again Hanuma expressed, "Lord! I agree that I am a part and portion of you. Nevertheless, *amsaavataaras* merge with their original nature after completing their mission on earth. Then those *amsaavataaras* lose all their value and importance. Therefore, the *amsaavataara* which I am going to take must be constantly connected with the *moola tattwa* and should possess all the wealth of strength and power of your ancient *moola tattwa*."

Then Sri Sreepada declared, "My dear Hanumaa! You are very intelligent. May all the strength and supremacy of Mine flourish in you also. I will remain incognito in the body of Narasimha Saraswati in the Kadali Vana for 300 years in yoga Samadhi. Then I will become famous as Swami Samardha in Pragnapura. When the time comes for leaving My mortal body, I will incarnate into you who are in the form of Sai. I will announce unequivocally that My incarnation is within you. You will become famous as My Sarva Samardha Sadguru incarnation."

Then Hanuma submitted, "Lord! I am your servant from the stand point of physical body. So I will move chanting the words "Allah Malik". From the view as a *jeevaatma* I conduct myself in the form of a Guru with a spark of your divinity but, is not 'Sree Charana' Lord Datta Him-self! Is it proper that there should be difference between You and me? Nonduality will be accomplished only if I change as You, and You change as me. So kindly grant me absorption into the essential nature of Lord Datta."

Sreepada Sreevallabha commanded *kaala purusha* to attend before Him. Then that great prosperous Lord ordered, "Kaala purushaa! This Hanuma surpassed you and became a *kaalatheetha* (one who transcended time). I wish to grant Him a state of union with Me. I am conferring Him the title 'Naadha' also. From henceforth let Him be called 'Sai Naadha!' I am deciding this day as Datta Jayanti. The consciousness in Hanuma may be suitably changed and transformed as Datta swaroopa.

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All the groups of saints were looking towards the Lord with astonishment. In the meantime all the living cells in the body of Hanuma exploded. Mother Anasuya emerged from them. She looked at Sri Sreepada and exclaimed, "My dear Krishna Kannayyaa! What a tricky child you are Oh Datta! When I gave birth to you, naturally there would be labour pains! I thought that in that kind of labour pain there would be a sort of sweetness. You were born without any pain to me. Perhaps you wanted to give me the experience of sweetness in labour pain to a mother! There is terrible pain in my stomach. You are before me and yet do you want to be born from my womb? What is this? What a *vaishnava maaya* is this? Then Sri Sreepada said, "Mother! Sons should fulfill the lawful wishes of their parents. Hanuma is in your womb. I am granting Him a state of identity with Me. In a way I am taking birth from your womb through My own *maaya*." The labour pains increased after some time. Mother Anasuya gave birth to a charming Datta Moorthi with three heads. After sometime that Moorthi disappeared and a small child was in her lap. Anasuya Devi fed that new born baby with her breast milk. After sometime this scene faded out. The form of Hanuma became visible. Only Janaki and Rama were before Hanuma. Then Hanuma said, "My Lord! I will try to coordinate the good things in 'mlechha' religion and the good things in our *ancient dharma*. There should be a mlechha guru also!" For that the Lord said, "A great wiseman named Mahaboob Subhani is in Me. I will have him incarnated as Varish Alishah. He will be your guru and teach secrets of yoga. Shyama Charan will teach *kriya yoga*. If you want any other boons you can ask."

The advent of Maanikya Prabhu

Then Hanuma said, "Lord! I heard that You, Padmavati and Venkateswara are indivisible. Therefore, grant me a Vaishnavaita swami who knew your worship." Sri Sreepada said, "Retain your mind merged in My consciousness remembering Me always. A great Vaishnavaita named Gopalarao is granted to you as a preceptor. He would be a devotee of Venkateswara and called Venkusa. After the fall of his body keep his ash in an earthen pot and keep it buried under the earth. When you open the pot after receiving My suggestion you will find the icon of Venkateswara. Even when you offer worship to that image I will be pleased and bestow boons." Then **Hanuma said to Mother Janaki, "Mother! You gave me a diamond necklace with love on this child. I broke it open to see whether the name of Rama was there anywhere in those diamonds. When I did not find the name of Rama I threw away that necklace. I pray you to pardon me for that horrible offence."** Then Sri Sreepada observed like this, "No action takes place without cause in the divine presence. I preserved that '**Maanikya Haara**'. That necklace is also a form of Datta! Why doubt? I instilled life force to the '**Maanikya Haara**' by means of the Atma Jyoti in Me. Let this '**Maanikya Haara**' flourish in the form of a Guru. Let that '**guru swaroopa**' be called '**Maanikya Prabhu**'!" Dear children! Sri Sreevallabha is the Narayana form in Badari! He said that the Sage named Nara will again incarnate on earth. Sri Sree Charana only knows with what name and form the incarnation takes place.

Sri Sreepada stays in Sambalagiri Village in Dronagiri Mountain

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Once in Pithikapuram Venkavadhani, maternal uncle of Sri Sreepada was instructing children in vedas. A coconut tree was close by. A monkey came to that holy place where veda was taught and was attentively listening the *vedic sound*. Without spoiling the coconuts on the trees or any other objects, that monkey was carefully listening to the sound of veda. Sri Sreepada questioned His uncle, "Uncle! Are there incarnations for coconut tree just as incarnations are there for God? For that the maternal uncle said, "*Kannayyaa!* What sort of question is this! There must be some sense in questioning!" Sri Sreepada remarked, "Uncle, that is not the point! From the tree an unripe fruit is grown. That fruit or nut is again becoming the tree. That tree is again becoming the unripe fruit. As the process goes on like this, tree going into the form of seed and the fruit developing into a tree happens." The conversation stopped at that. Suddenly a big coconut fell from the coconut tree by the side. Sri Sreepada took that coconut into His hands. Looking towards that monkey He said, "I do not wish to send you with empty hands. I am giving this with My hands as *prasaad* to you. You should not ask for another coconut from My hands. You can take it if you agree." That monkey moved its head as a token of assent. Sri Sreepada gave that coconut with His hands and stroked all over its body with love. It went away very happily. Who knows, who really was that monkey, why that coconut was given, and why that coconut fell without effort? These are imponderable questions. His playful diversions are very strange, and beyond imagination.

The great Lord went to the Sanjeevini mountain which is called Dronagiri. He spent some days happily with the groups of sages. Who knows what He bestowed to the great yogis there. Then He went to Sambala village where Lord Kalki would incarnate. That place is in an area which cannot be visited even by mahayogis. Great persons performing penance in Himalayas for thousands of years reside there. **Sreepada drank pure water in the crystal mountain in Sambala village. The age of those who drink that water stands still. Therefore, from that time He remained as a boy of 16 years without any changes in the body.**

The ascent of Sreepada to Heavenly Lokas from Gokarna kshetra

Afterwards He travelled through many holy places blessing devotees and Maharshis. He reached Gokarna kshetra. Sri Sreepada stayed in Gokarna kshetra for three years. That is a great pilgrimage centre. There He displayed many *divine Leelas*. They were innumerable. He enjoys the playful pastimes every moment. From there He reached Sreeshaila. **Only in that SreeShaila Sri Baapanaarya conducted a great yagna in the past and imparted power to the Mallikarjuna Linga from the solar region. Only on account of that, the incarnation of Sreepada Sreevallabha took place.** From there, He went to the solar region through *yoga maarga* with His body like a blazing ball of fire. From there He went into the Dhruva (polar star) and from there into the Aardra star. He returned to Sreeshaila from Aardra star after 4 months. He organized a conference of *siddha purushas* in Sreeshaila on the request of the Maharshis in Aardra star. A new yoga, a divine yoga of knowledge was formulated and preached by Him in that conference. He sent back those *siddha purushas* into Aardra star. His programme is incomprehensible. He is the sole emperor for many crores of universes. After sometime, He reached a divine place called Kurungadda.

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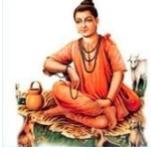


Victory Victory unto Sri Sreepada Sreevallabha!

Chapter – 46

Visiting the house of Sri Dhana Gupta

Appearance of *mantraakshatas* on the *Sree Paadukas* – *Paadukas* given to Sri Bhaskar Pandit.



We were about to take permission from Bhaskar Pandit and leave the place. Bhaskar Pandit went into meditation for some time. We already handed over the *Paadukas* of Sri Sreepada to Bhaskar Pandit. *Mantraakshatas* began to appear on those *Paadukas*. We wondered at that miracle. Sri Bhaskara Pandit said, "Dear Sirs! **The divine diversions of Sri Sreepada are inexplicable. The birth star of Mother Padmavati is Mrugasira. The birth star of Sri Venkateswara is Sravanam. Uttara Phalguni star is a friendly star to 'Sreemaata', and it is a very friendly star to Sri Venkateswara Swamy. Therefore, their divine *kalyanam* was fixed during the Uttara Phalguni star. My dear ones! Today is also Uttara Phalguni star. By the appearance of *mantraakshatas* on the *Paadukas* of Sreepada Sreevallabha on this day of that divine star Uttara Phalguni, Sreepada made it known that He is verily the form of Padmavati-Venkateswara. So keep these *divine mantraakshatas* with you. May you get auspiciousness! May the grace of Sree Charan always be on you."**

Various holy places visited by Shankar Bhatt and Dharma Gupta in their peregrinations

What a great fortune! It was felt as if He was observing every movement, every thought and every action of ours. We travelled for some distance on bullock carts. That bullock cart belonged to a marriage party. Then we travelled in a horse carriage of some prominent vasyas. They were going to Kondaveedu. Dhana Gupta, a prominent vasya was telling "Dear ones! Today is a great auspicious day for us. You gave *mantraakshatas* of Sri Sreepada to the marriage party travelling in a bullock cart. After that you gave them to us. Once I went to Pithikapuram for the purpose of business. I had the *darshan* of Sri Sreepada in the house of Sri Pynda Venkatappayya Sreshti. Then Sri Sreepada said to me with love, "I will give you *mantraakshatas* with My blessings in connection with the marriage of your son. You give 11 *varahaas* as *dakshina* to the poor brahmin through whom those *mantraakshatas* will be handed to you. A prominent vasya also comes along with him. You promise to give your daughter in marriage to his son. You give hundred *varahaas* and celebrate the confirmation of marriage in Kondaveedu by exchanging betel in a betrothal ceremony."

Neither I nor Dharma Gupta had any money with us. We reached Kondaveedu. In Kondaveedu the marriage of the son of Sri Dhana Gupta was celebrated on a grand scale. Dharma Gupta is a distant relation to the family of the bride. The family of Dharma Gupta was invited to the marriage. Nobody in his family knew about the whereabouts or the time of return of Dharma Gupta.

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The family members of Dharma Gupta arrived into the house of the parents of the daughter-in-law of Dhana Gupta. Dharma Gupta's son also came for the marriage. Betrothal ceremony for the marriage between Dharma Gupta's son and Dhana Gupta's daughter took place in Kondaveedu. I who remained moneyless so far received 11 *varahaas*. Sri Dharma Gupta who was penniless up to that time got 100 *varahaas*. Oh! What a strange series of incidents!

There Dharma Gupta got acquaintance with important traders connected with diamonds' business. They wanted to stay in Kondaveedu for sometime to confirm the sale and purchase transactions relating to it. It was common knowledge that Lord Datta wanders in disguise in Kondaveedu region. It appears that Lambika yogis, Shiva yogis and alchemists also live there.

It was decided to send me to Vijayawatika (Vijayawada) in a horse carriage. I reached Vijayawatika. I was provided accommodation in the house of Dhana Gupta's relations. In that great kshetra Krishna river flows. There is Sri Kanaka Durga Malleswara Swamy Temple. I bathed in Krishna and visited the temple. I came across an old ascetic in the Temple of Sree Mother. He was very much eager to go to Pithikapuram and visit Sri Sreepada.

Both of us started from Vijayawada and arrived at Rajamahendravaram after some days of journey. We visited Markandeswara and Koti Lingeswara. Our journey was going on very comfortably. I told the old sanyasi with me, "We will reach Pithikapuram in a few days. We will visit the house where Sri Sreepada incarnated. We will meet Sri Pynda Venkatappayya Sreshti, and Sri Narasimha Varma. We will receive blessings of Sri Baapanaarya. We meet mother Sumati Maharani and father Appalaraja Sarma. An excellent prosperous time is approaching us. This is an auspicious time when successive auspicious events happen. After that we will go from Pithikapuram to Kurungadda and have *darshan* of Sri Sreepada Sreevallabha."

Sanyasi was in a rapturous mood. We were visiting temples located on the way. We reached Pithikapuram in a few days. Boarding and lodging facilities were arranged in the house of Sri Baapanaarya. We heard about so many childhood *leelas* of Sri Sreepada. We knew that we were understanding the nature of Sri Sreepada little by little. How many *leelas* of Sri Sreepada can I describe? It is not possible even for thousand tongued Adi Sesa to describe all *leelas*. I was including in the book only few *leelas* as small examples illustrating the magnitude of His *leelas*.

The journey of dependant relatives of Sri Sreepada to Kurungadda

Sri Narasimha Varma, his wife Ammajamma wanted to go to Kurungadda and see Sri Sreepada. He submitted the same matter to Sri Pynda Venkatappayya Sreshti. He also agreed. The matter was broached with Sri Baapanaarya. He also had a desire to see once his grand son physically. Sumati Maharani pointedly questioned the people about the welfare of her child. Even though appeared deeply profound Sri Appalaraja Sarma inwardly desired to see his child once.

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Journey to Kurungadda was decided upon. Total 18 horse carriages were commissioned. All of us travelled together to Kurungadda. All of us felt that the journey might take many days but as the journey was confirmed we might see Sri Sreepada on any day. Sumati Maharani was shedding tears with anxiety as to when she could see her tiny tot. All people were consoling her with courageous words of confidence.

Sri Sreepada giving *darshan* again to His parents and Grandfathers

An omnipresent one, a director of the drama of delusion Great Lord Sreepada Sreevallabha was observing all the activity going on there. Suddenly all the people travelling in 18 horse carriages fell into stupor. The people driving the carriages were also swaying with intoxication. Horses appeared to be running in the sky instead of on the ground.

We started from Pithikapuram at the time of sun-rise. It was getting midday. Those driving the carriages told that we missed the correct route and that we were in an unknown area. I also got down from the carriage and examined around to know which area it was. Then we questioned the travellers there about the name of the village. They informed us that it was Panchadeva Pahaad. They added, "Today is Thursday. So we came to the *darbar* of Sri Sreepada. He was inquiring about the welfare of all those who approached Him and remedying their worries and diseases. All the visitors are served with plenty of food." I was amazed whether it was a dream? Or a reality? It could not be understood however much we might have thought, how it was possible to reach Panchadeva Pahaad in such a short time.

It was established that it was a reality and not a dream. Sri Sreepada's mother Sumati Maharani embraced Him and wept. Sri Sreepada said, "Mother! You are the great fortunate one who gave birth to a child who is the supreme phenomenon who is attributeless and formless. You are a *pativrata siromani* (crest jewel among devoted wives) equal to Mother Anasuya. Will crops grow in that land where you shed tears?" Questioning like that He wiped the tears of His mother with His divine hands.



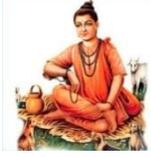
Victory Victory unto Sri Sreepada Sreevallabha!

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Chapter – 47

Bringing His Parents and other dependants peculiarly from Sri Pithikapuram to Panchadeva Pahaad

Sri Sreepada weighs, measures 'dharma karmas' and gives to anyone



In the *darbar* (royal court) of Sri Sreepada Sreevallabha plenty of sumptuous meals were served. It was a wonder that the quantity of heaps of food never exhausted in spite of being served on a large scale. Remaining rice, curries and other food items were thrown into Krishna River on the instructions of that great Lord. The *prasaad* of Sri Sreepada was handed to the creatures in water.

Sri Sreepada said to Sri Baapanaarya, "Grandfather! You transmitted power from the solar region into SreeShaila. All the sages performed 'Savitrakaathaka Chayanam' in Pithikapuram during treta yuga praying eagerly for My incarnation. I incarnated keeping up My word. You declare with a ringing of bell that the form of Brahma cannot be accessed by word or mind and that there are no impossibilities for Lord Datta. I can stretch time and space. I can shrink them. My will shall be done. Nothing can deter it. When felt necessary I can join both sky and earth. All the orbs in the sky are like balls in My hand. Baapanaarya! I granted you grace when you were born as Laabhaada Maharshi, as Nanda and as Bhaskaraacharya. Now, when you came as Baapannaavadhani I came as Sri Sreepada Sreevallabha. There was nothing to wonder about it."

Then Pynda Venkatappayya Sreshti said, "Golden Kannayyaa! **For you everything is very ordinary, but for us everything is extraordinary and is horripilation tingling like electric thrill. Sreepada remarked, "Grandfather! I am a very skillful shroff. I correctly give what is due to each one after measuring and weighing carefully according to their *dharma karmas* (justified actions). A small ray emanating from Me becomes a great yogi or a great siddha. This earth cannot endure even that small ray. You cannot bear with the small quantity of kundalini given to you. Therefore, I conceal Myself in *maaya*. If I feel necessary I can exhibit any extraordinary miracle. There is no load which I cannot lift. There is no problem which I cannot solve. There are no boons which I cannot offer. There is no work which I cannot perform. The intention of bringing you from Pithikapuram in this way is to make you aware that I am Datta."**

Narasimha Varma said like this, "You are the only Kshatriya protecting all people. All the remaining are kshatriyas for name sake only." Then Sri Sreepada said, "The nature of rulers is always in Me. I am commanding you to take birth in Maharashtra under the name of Shivaji Maharaja and protect *sanaatana dharma*." Then Sri Narasimha Varma hailed, "Victory, Victory unto Sri Sreepada Saarvabhowma."

Srimati Ammajamma said this, "My dear one! Golden Kannaa! We are very much hoping to see your marriage with our own eyes. I want to see that your marriage is

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celebrated with all pomp. I want to decorate you with the auspicious marriage mark and see you as a bridegroom." Then Sri Sreepada said, "Grandmother! Definitely let it be so! I will be born as Kalki incarnation in Sambala village and marry Anaghaa Lakshmi born as Padmavati in Ceylon for the sake of the weal of the world. For that there is still time. I will surely fulfill your wish. **Note that the time when a new Ayyappa will not visit Sabarimala, it is the end of kali yuga.** I, who incarnated as DharmaSastha should not violate My word. Is it not! You have to necessarily wait for some time."

The sportive play of the unseen puller of strings in the delusive Drama

Srimati Venkata Subbamamba said, "Kannayyaa! Many days passed since you tasted milk, curd, cream and butter. I want to feed you with my hands." Then **Sri Sreepada said, "Ammammaa (mother's mother)! Surely you feed Me. I am very much tired. I know that you are bringing milk, curd, cream and butter with you. Will they not get spoilt in a journey of so many days? I became a prisoner to the affection and love of all of you and brought you here in a strange method so that those items will not spoil. Ammammaa! Please see how much trouble I endured. Is it an ordinary thing for a single person to drag 18 horse carriages over a distance of many miles? All My body is aching. See how My hands developed blisters."** Then they examined the hands of Sri Sreepada and were astonished. The hands of Sree Charan really developed blisters. Venkata Subbamamba applied cream to His hands. Hot water fomentation was also done. **Where is the end to the sportive pastimes of the director of the drama of delusion or deception?**

Rajamamba said, "*Golden Kannaa!* I brought your favourite *halwa* in your silver casket. Come near! My dear! I will feed you with my hands." All the three grandmothers together fed Sri Sreepada with that *halwa*. That *halwa* did not exhaust even though it was drawn out many a time. Sri Sreepada conducted this diversion for a very long time.

Sri Sreepada questioned, "May be, there is lot of love for Me on the part of three grandmothers! If I alone eat so much *halwa* will not I become sick? Is this act approved by *dharma*?" After questioning like that He fed *halwa* with His own hands to His brothers, sisters and their husbands. There was one cultivator named Venkayya among those visitors. Sri Sreepada gave *data deekshas* in his house only. He gave *halwa* with His hands to Venkayya and instructed him to give *halwa* to the carriage drivers, and to the horses. He presented that silver casket to Venkayya.

Appalaraja Sarma prayed, "My dear son! My golden one! If we committed any offences not knowing that you are Lord Datta, pray pardon us." Sreepada said, "Father! I am your son. Is the son to pardon a father? What a perversity? You have to shower the nectar of affection on Me, who is your son. You have constantly wished for My progress."

Sri Venkavadhani and his wife were weeping bitterly. Then Sri Sreepada said, "Uncle! Our relationship is permanent. I am not a nephew for you alone. Every one who is born in your family can regard Me as his nephew. I will regale you with My *divine leelas*. You can

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satisfy all your longings at the time of Kalki incarnation by treating Padmavati Devi as your daughter.”

Grief overwhelmed Sumati Maharani. It became unbearable for her that her wish to decorate Him with the auspicious *kalyanam* (marriage) mark and see Him as a bridegroom was not satisfied. On the other hand, Her son was seen as a sage and was indifferent to the pleasures of senses. All this was unbearable to her. Then Sri Sreepada came near to His mother and gave assurance saying “Mother! You are not different from Mother Anasuya to Me. I will definitely fulfill your wishes in the incarnation of Kalki.”

“Mother! I became so great only because I was born from your womb. I was nourished with the ambrosia of your affection. Mother! Have you noticed what Vasavi has done? When I was hungry I turned into an infant child and approached Mother Anasuya to drink her breast milk but Vasavi drank all that milk. That devil of a sister warned me, “Brother! You go to Mother Sumati and drink that milk. If you delay I will drink that milk also.” Sreepada asked Sumati Maharani what to do. Saying these words, He at once turned into a small baby. Lying on the hard ground He was seeing at His mother with pitiful looks. Then sorrow overwhelmed Sumati Maharani. She held the baby in her hands and gave breast milk. She called, “Daughter! Vasavee!” A small female baby aged few months appeared on the floor. Both of the children drank the breast milk from either side. All the grief of Mother Sumati shattered.

Venkayya said, “A small submission to the Sree Maha Guru. This *durbar place* and the adjoining large land where this *divya leela* took place should become famous in the whole universe.” Sri Sreepada spoke thus, “In future My *durbar* will be constructed as a permanent building. Cows will also be there in it. I will demonstrate many miracles of Mine in that.”

This is an experience which I witnessed with my very eyes. Whatever I wrote here is true in respect of every letter. All the guests there fell into a sort of sleeping intoxication. In a short while there was none in the *durbar* except myself, Sanyasi and Sri Sreepada. I was worried as to what happened to all others. I had a doubt whether they became victims to devilish witch craft.

Sri Sreepada said, **“No conjuring of demons work in My presence. I returned all the guests safely to Pithikapuram. ‘Yad Bhaavam Tad Bhavate’. I will redeem those in the same *bhaava* (way) in which they adore Me. This is My vow.”**



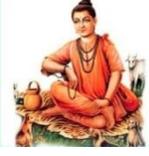
Victory Victory unto Sri Sreepada Sreevallabha!

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Chapter – 48

Description of Durbar in Panchadev Pahaad

**The manner of addressing men and women
by Sri Sreepada Sreevallabha**



Sri Sreepada generally used to hold *durbar* in Panchadev Pahaad on every Thursday. **Sri Sreepada used to step on the waters of Krishna river and walk. A lotus was emerging at every spot where He was about to place His step. It is beyond human imagination as to how wooden sandals stood on that lotus. Not only that. Walking on water is a wonder. For sometime it used to be a wonder to the onlookers. After sometime it was considered as a common sport.** When Sri Sreepada arrived at the other bank of Krishna, His devotees were going in advance and were cordially inviting Him. The *durbar* used to continue till evening. After that, when He was crossing Krishna, He was walking on the lotus flowers that emerged from the water at every step. Then all devotees would bid farewell. During nights He was staying in Kurungadda in solitude. **Every Friday He was giving turmeric bits to marriageable girls and to ladies who desire *sowbhaagya* (auspicious married life).**

He used to address elderly ladies as 'Mother! Sumatee!' Sometimes He was addressing them as 'Mother! Anasuyamma Tallee!'. He was addressing women younger than Him as 'Ammam! Vasavee!' or 'Ammam! Sri Vidyaadharaa!', or 'Ammam! Radhaa!' or 'Ammam! Surekhaa!'. He was calling elders who were of the age of His father as 'Ayyaa! or Naayanaa!'. He was calling young boys as 'Orey Abbee! or Bangaaroo!'. He was addressing those who were of the age of His grandfather as 'Taataa!'. In case of such elderly ladies He was fondly calling them as 'Ammammaa!'.

Daily programme of Sri Sreepada and Durbar

At times He was holding the friday *durbar* in Kurungadda. At other times He was holding at Panchadev Pahaad. In the same way the *durbar* on Thursday was held either at Kurungadda or Panchadev Pahaad. It depended on His liking.

During the *durbar* on Sunday he delivered lecture on the esoteric *yogic vidya*. After that he was inquiring about the welfare of the visitors. He was patiently hearing their difficulties and granting assurance. **In the Monday *durbar* He was telling episodes from *puraanas*.** After the discourse He was inquiring about the welfare of the devotees. **In the Tuesday *durbar* He was teaching about *upanishads*.** After the teaching, He was listening to individual problems and suggesting solutions and in the same manner granting them assurance. **In the Wednesday *durbar* He was explaining *vedas* and meaning of *vedas*.** Afterwards He was patiently hearing the woes of devotees and was granting assurance. **In the Thursday *durbar* He was explaining about *guru tattwa*.** In this *durbar* also there was remedying of worries and chronic diseases of devotees and granting them assurance of protection. However, on that day meals were specially prepared and served to all people. Sometimes, when love for devotees swelled in Him, He was personally

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servicing food to them. For some fortunate people He was personally feeding them. For some people who were very much shy, He used to forcibly push food into their mouths and made them eat. He was telling that His treasure was always full and there was no question of paucity of money or food. **In the Friday *darbar* He was teaching about *sree vidya*. He was invariably distributing turmeric bits. In the *darbar* on Saturday He was teaching about the greatness of the worship of Shiva.**

Those who saw the *darbar* of Sri Sreepada were indeed fortunate. Devotees were bringing rice, vegetables, jowar and raagi grains. Everyday there was feast of food but on Thursday special preparations were made. Some sweet was prepared and distributed to devotees. The heart of Sri Sreepada was very tender. If any one bitten by troubles like snakes came to the *darbar*, He used to go out happily after the redressal of those troubles. **He used to tell that grace would surely be granted if Sree Datta Puraana is read. The love of Sreepada is that of crores of mothers.**

He was not allowing anybody to stay in Kurungadda during nights but He permitted the old Sanyasi who accompanied me to stay for some time. I was asked to stay in Kurungadda during night. The old Sanyasi was asked to go and live in Kashi and end his life there. My duty was to clean the cooking utensils, preparation of meals and to look after the comforts of devotees. Meals should be provided at any time to visitors of the *darbar*. Even if the visitor said that he had meals already, He was ordering that as it was *prasaad* of the *darbar* it should be taken without fail. When it was brought to His notice that the food was insufficient and the guests were more in number, He was sprinkling the water from His *kamandalu* on the food items. Those items of food were becoming inexhaustible. It happened like that many times.

During night times celestials used to come in aircrafts to Kurungadda and worship 'Sree Maha Guru'. They were going back after obtaining His blessings. Sometimes yogis from Himalayas were coming. They also used to come by walking on water. Their bodies were effulgent. Sri Sreepada used to personally serve them food.

The meal of Sri Sreepada consisted only of a fistful of cooked rice grains! He was telling that He would be very much satisfied if His devotees take meals belly-full, irrespective of whether it was food made of rice or jowar or raagi porridge or pudding.

A washerman named Ravi Das had the great fortune of washing the clothes of Sree Charan. Those who did not abandon their evil tendencies even after visiting Him, were facing peculiar difficulties. Again for their redressal they have to take refuge of 'Sri Sree Charan' only. He was telling that obsequious ceremonies should be compulsorily performed for the departed elders. He was telling that all the 18 castes were His children and He has no partiality for anyone and that He grants results according to the *dharma karmas* followed by people. **He was also remarking that the great opportunity available that day would not be available again and that He would behave strictly in the ensuing incarnation. He was also observing that His darshan would be available as a result of the merit earned in many births, and that the good opportunity available should be utilized or else *sadguru darshan* comes only after many births. He was also**

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saying that in the entire wide world 1,25,000 *siddha purushas* exist in any yuga and that all of them are His segments and if one takes refuge in any one among them His grace emanates through them.

He also added that He is the support for all creation and by His will only creation, sustenance and liquidation of it happens. **When you salute your guru He will salute his guru. Sri Sreepada said that in this manner, when we salute any guru it will ultimately belong to Him. It was also said that a guru protects when deities are angered but there is no protector against the wrath of a guru. He further remarked that benefits of this and the other world would be gained by those who worship Him and that no one should be hated in this creation, and when we hate any one it will also reach Him.**

He also averred that if He wanted to accord grace He will not notice even the merits and demerits but, one should have *saatwic ideas* in him to get His grace.

***Activities should be always performed
with chanting the name of God in the heart***

It was also remarked that Kurungadda was a Supreme Sacred Kshetra and that Iswara there was an awakened live one and that deities, sages and great persons lived there in disguise without being seen by people. There was a suitable place for everyone. **He asserted that God's name should be retained in Heart while discharging duties always, and that those duties should be in accordance with dharma. He also observed that on getting His darshan all the great sins would be removed and if one follow pious activities it would be possible to derive auspicious results. Let us follow the divine sayings of Sri Sreepada in our life and be redeemed!**

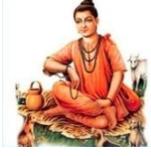


Victory Victory unto Sri Sreepada Sreevallabha!

Chapter – 49

The methods of Sri Sreepada in destroying karma

The significance of Number 33. His programmes in Kurungadda.



Once Sri Sreepada remarked, "Shankar Bhatt! What we practise is *agni vidya* (fire technique). Worshipping fire is a natural trait of an orthodox person. Your worship of fire lies in igniting the stove and preparing the meal!" Then I said to Sri Sreepada, "Hail Victory to Sree Maha Guru! This earthen Kitchen trench stove should burn like this even after my exit." Sreepada replied, "The fire in your stove has no power of its own. As my *yoga agni* is mixed the meals you prepare on this stove are turning into a *prasaad* which is removing the misery and humiliation of devotees. This stove should be there only for nine years more. It implies that I will conceal My body during my 30th year. After that I will grant vision in a lustrous form for 3 more years to devoted persons. Then it will be 33 years of age. **Thirty third year brings many changes in the life of a yogi.** The vertebrae in the spine are also 33 only. Rudra Ganas number into 33 crores. The fire sacrifice will continue even after that. As a symbol of burning *karmas* brought to gross level, I am performing this fire worship. However, the *karmas* of devotees will be in subtle forms before they assume gross forms. Prior to that they are attached to the *kaarana body* in *kaarana form*. Therefore, after 33rd year this kind of fire worship is unnecessary for Me. Then I will burn the sins attached to subtle bodies or *kaarana bodies* of those who depend on Me by My *yoga agni* but, you go on burning the kitchen stove till I attain 30th year. Afterwards, devotees come here and cook their own food and leave. That will go on for 3 years. Afterwards fire worship in physical form is not needed. I started *pruthvi yagna* (sacrifice of earth). It is going on successfully. I commenced *jala yagna* (water sacrifice). It is also going on as a grand success. Now I began fire worship as *fire yagna* (ritual sacrifices). This will also continue as irresistible. I am the one who is the form of fire in all living creatures! I am the one who sanctifies all things! I am the one who burns all things!"

I did not hear at any time about the sacrificial rituals relating to the five basic elements. I came to the conclusion that it is a waste to think about the sportive procedure of Sri Sreepada. One day a newly married couple came to visit Sri Sreepada. He ordered them to stay in the Panchadev Pahaad. After two days the young man died. They believed that Sree Maha Guru would save them and He was a benign God who grant many boons but, that new bride got widowhood unbearable to a woman. The relatives of the newly wedded couple came to Panchadev Pahaad. They were in a dilemma whether to cremate the corpse or not. It was not possible to take away the dead body from the *durbar* in Panchadev Pahaad without the permission of Sri Sreepada. That new bride looked like a deity of pathos. Sri Sreepada came to His *durbar*. The new bride submitted her misfortune to Him. Sri Sreepada remarked that the results of *karma* were unavoidable. Then that new bride submitted like this, "If the inert *karma* has really the power to grant death to my husband, it is better to accord the status of a *deity to karma* and worship it by constructing temples. I heard that for Sri Sreepada, Who is the personification of consciousness, Who wears robes of fire, Who is an embodiment of fire – there are no impossibilities. Kindly grant this

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unfortunate one *maangalya bhiksha* and gratify." That newly wedded bride had immense faith on the mercy and compassion of Sri Sreepada.

Granting life to the dead

Then Sri Sreepada said like this, "*Viswaso phaladaayakam*. If you have such strong faith in Me your husband will surely become alive. Nevertheless I suggest you a way so that the theory of *karma* is not opposed. You sell your *mangala sootra* and with that money you purchase firewood which equals the weight of your husband. Bring that firewood and give it here. We place that firewood in the kitchen trench and cook food. With that – the inauspiciousness of forfeiting your *maangalya*; by the burning of firewood, the inauspiciousness of the body of your husband being burnt to ashes; the vibrations of death by being attracted to the firewood, the inauspiciousness of *sraaddha anna* by the cooked food, will abate. Thus all the inauspiciousness will abate." When it was done like that her husband lived again.

Sri Sreepada used to attract various types of sinful activities of His devotees to pieces of firewood. By doing this those sticks were burnt and delicious food was prepared giving blessed auspicious results.

Great grace on a poor brahmin

On another occasion a poor brahmin came to have *darshan* of Sri Sreepada. He wailed that he would have to commit suicide if Sri Sreepada will not take mercy on him. Then Sri Sreepada brought a burning stick and touched the brahmin with it. That brahmin suffered for a very long time. Sreepada said to him, "You brahmin! You wanted to commit suicide. If I neglected you would have really committed suicide. By touching you with this burning stick I cancelled reactions of all sinful actions related to such suicides. From now you will not suffer from penury. Take this cooled stick wrapped in your towel and carry it carefully to your house". He did like that. When he opened the bundle in the house the stick turned into gold. The suffering from poverty of that brahmin was remedied.

Through His fire ritual Sri Sreepada used to destroy the sins of His devotees in strange ways. At times He was asking them to bring special vegetables like Brinjal or Bendi. He was attracting the reactions of sinful acts of the devotee into those vegetables. He was making the devotees to compulsorily eat the curry made from those vegetables. Those *afflictions of karma* were removed.

A girl did not get married even though she attained puberty. Having understood that she was having adverse effect of Mars, she was asked to bring red gram grains. Meals were prepared with those red grams and He instructed all including that girl to eat the meals. When the *shackles of karma* were removed in this way, she was married to a worthy bridegroom.

Some were instructed to bring cows' ghee for the food preparations in *durbar*. Some others' were asked to light lamps with cows' ghee. In case of very difficult situations or in

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conditions of non-marriage of girls, He was advising them to conduct worship of Ambika during 'raahu kaala' on Fridays.

Once a devotee became sick and was bed-ridden. Sri Sreepada instructed that a lamp with castor oil should be lighted and kept in his bed room. He also commanded that oil should be poured into the lamp to see that it was not extinguished under any circumstances during the night. When it was done like that the devotee was freed from disease.

One devotee was in a state of extreme misfortune. Then **Sri Sreepada told that if a lamp with cow's ghee is kept shining for one week without break the potency or influence of Lakshmi would reenter the house.** He was releasing His dependants from sinful actions through very many novel methods such as those mentioned above. It is not possible for human beings to know all these methods.

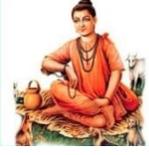


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Chapter – 50

Relief from poverty and other curses caused by abusing gurus

The efficacy of chanting of Naama



Once Sri Sreepada Sreevallabha said to me, “Shankar Bhatt! After our *agni yagna*; *vaayu yagna* is important. I am going to start *vaayu yagna* also.”

I do not know what was *vaayu yagna*. An old brahmin came to Kurungadda with stomach colic. He was suffering greatly. He said that it would be better to die by committing suicide than to endure that pain.

Then Sri Sreepada said, “In your previous birth you hurt many with your wordy shafts. You injured others with your sharp and repulsive words. As a result you have this unfortunate disease. **In kali yuga there is no greater cure to remove sins in speech than remembering the name of God.** By this all the *vaayu mandala* (airy region) will be purified. I am making a beginning in this regard by starting a grand *yagna* called *naama smarana* (remembering and chanting the name of God with devotion). I am going to control in yogic level ‘*paraa, pasyanti, madhyama* and *vaikhari*’ groups of words. **Whoever it may be, if he sincerely chants My name ‘Sreepada Vallabha Digambaraa! Datta Digambaraa!’ I will be easily accessible and bring all auspicious developments.**”

The name ‘Sreepada Sreevallabha Digambara’ was continuously chanted for three nights and three days as directed by Sree Charan. Sri Sreepada gave permission to stay in Kurungadda during night in those three days. The belly colic of the old brahmin was cured.

Sri Sreepada said like this, “**The entire ethereal region is filled today with the rubbish of verbiage wrongly used. When a person utters a word, he provokes one of the three attributes – *sattwa, rajo* and *tamo gunas* (sobriety, vigour and inertia attributes), or two attributes or three attributes. As those provoked attributes do not help for good, they exert malefic influence on earth, air, fire, water and sky. As these five elements are polluted everything is polluted and the mind, body and innerself of men are getting polluted. Thereby men are becoming sinful. Through it he becomes poor. On account of poverty he is again committing sins. As he involved in sinful acts, his mind becomes vile and he is unable to undertake virtuous deeds like giving donations etc. From that he is again condemned to poverty.**”

Need for purity of thought, speech and action

If man wants to get rid of the pangs of poverty, or get released from sinful acts, he must have purity of mind, speech and body. This is called *trikarana suddhi*. Whatever is thought in mind should only come in the speech and whatever is conveyed in speech should be found in action. A person who attains *trikarana suddhi* becomes a great person.

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If there is variation between thought, speech and action, it is the absence of *trikarana suddhi*. Then he becomes a bad person. There are many ways in this kali yuga to get salvation. Among them chanting of name is the most easy one. When the sacred name dances on the tongue a habit of speaking sacred words develops. When reciting the name, if mind is concentrated on God, mind also is sanctified. By that, encouragement to perform pious deeds is obtained.

Release from karma

Once a tuberculosis patient came to Kuruvapuram. He was having sugar complaint also. He had some more ailments also. On seeing him the Supreme Lord was very angry and said, "This person was a dacoit in the previous birth. He robbed money of many innocent people and subjected them to hardships. He stole the money from a person who saved money for the marriage of his daughter. As the money was lost the father could not perform the marriage of his daughter. He was banished from his caste because he could not perform the marriage of his daughter in time. As he could not offer dowry suitable alliances were not forthcoming. Only aged bridegrooms were available. Then that girl committed suicide and lost life. A life which should have run for full hundred years turned into ashes."

That tuberculosis patient sought refuge of Sree Charan with utmost wretched wails. The compassionate Sree Charan asked him to be laid to sleep in the cowshed of the *durbar* in Panchadev Pahaad. A lot of menace from mosquitoes was there. Gurudev ordered that drinking water also should not be given to him.

That person had a dream in which ghosts were killing him by strangling his throat. In another dream a big boulder was placed on his chest. A burly wrestler was sitting on that rock. With these two dreams his *karma-phala* (fruits of action) fructified and he became healthy. Sri Sreepada redeemed the karma of that sufferer of T.B. by making him experience mentally in this manner that bad karma from which he would have otherwise suffered physically for many years.

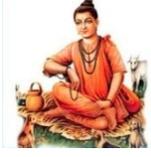


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Chapter – 51

Protection from drowning and other perils

The efficacy of a devoted reading of this book



In the meantime 'Aswayuja Krishna Dwaadasi' came. That day was the day was the day of star Hastha. After taking bath in Krishna River Sri Sreepada Sreevallabha went into meditation for some time. However much I tried, the trench stove did not begin to burn. The fire died down. Sri Sreepada asked me to bathe once again and come to Him. Then he began to declare, "My dear! Shankar Bhatt! The time has come for Me to remain incognito. I will disappear in river Krishna. I will be moving in disguise in this Kurungadda. After that I come under the name of Narasimha Saraswati to restore the order of asceticism. Dear child! **This great sacred book named Sreepada Sreevallabha Charitaamrutam which you are writing becomes a kalpataruvu (a celestial tree which fulfills all wishes) to devotees. This becomes a book where every letter of it is true. Sound only will be there in the sky. I have dikkus (directions) for My robes. Therefore, I am called Digambara.**

Reading of this book greatly helps in correcting the mental world. Benefits of this world and the other world accrue to those who make a paaraayana of this book. Know that each letter in this equals to the vedic sayings. The Sanskrit copy which you are writing will be retained in the form of sound many fathoms deep beneath the audumbara tree in My Maha Samsthan. The heavenly sounds emanating from there will not be heard by skinny ears. Those who receive My call in their heart will surely come for My darshan. I am always alert in the protection of My devotees. A Telugu translation also for your Sanskrit work comes. It will come into light in the 33rd generation of Sri Baapanaarya. It will be translated into many languages. The divine experiences and protection will be the same in whatever language it is read.

The assurance of Sri Sreepada to devotees

"You have served Me so much. You are like a child who is attached to his father. I am presenting you My *Wooden Paadukas*. Don't grieve that I am not here. You stay here for three more years. During these three years I will give you *darshan* in the effulgent form. I will be informing you about many *yogic secrets*."

Disappearance of Sri Sreepada

"On Aswayuja Krishna Dwaadasi coming after three years, you read the Sreepada Sreevallabha Charitaamrutam written by you in the presence of *My Paadukas*. Those who come for *My darshan* on that day are all fortunate. My auspicious blessings to all."

Supreme Lord Sreepada Sreevallabha averred like that. He got down into the river Krishna and disappeared.

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I hugged the wooden sandals to my heart and wept sobbing like a small child who lost its mother. Then I fainted. After I woke up, I took bath in the River Krishna and was meditating. Sri Sreepada Sreevallabha gave *darshan* in effulgent form to my mental eyes.



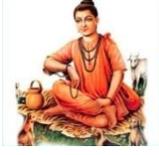
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Chapter – 52

Proving the yogic experience of Shankar Bhatt

The divine darshan of Sri Sreepada



I was having the *divine effulgent darshan* of Sri Sreepada Sreevallabha everyday at midnight for three years. I wrote a separate book about my *yogic experiences*. A yogi residing in Himalayas took it. It happened like this only in accordance with the command of Sri Sreepada Sreevallabha.



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Chapter – 53

The manner in which Sri Sreepada Sreevallabha – Charitaamrutam reached Pithikapuram.

Special details of Sri Sreepada Charitaamruta



Sri Sreepada Sreevallabha Charitaamrutam which I authored will be with the family of His maternal uncles for sometime. Afterwards it should be translated into Telugu. After the completion of Telugu translation my Sanskrit copy will vanish. Gandharvas carry it to the birth place of Sri Sreepada and keep it at some fathoms deep. There it will be read by *siddha yogis*.

I read the Charitaamrutam written by me before the *Divine Paadukas* of Sri Sreepada. Five people came there. They were immensely happy.

I am not a *pandit* (scholar). Therefore, I cannot foretell what kind of result will be obtained by reading a particular chapter. The Telugu copy of this book will come into light during the 33rd generation of Sri Baapanaarya.

Prior to bringing the Telugu book into light, the person who was designated by Sri Sreepada to bring it to light must immerse it in Krishna river in the *Vijayawatika maha punya kshetra*.

The fortunate individual who has to bring it to light, should perform *paaraayana* of the Telugu Copy of Sri Sreepada Sreevallabha Charitaamruta in the holy place where His Maha Samsthan was formed at His birth place and dedicate it to His auspicious feet. If during the middle of the *paaraayana* if *prasaad* is received unsolicited from Gangapur by that fortunate person, he might have belonged to 33rd generation of the family of Sri Baapanaarya. This is the divine saying of Sri Sreepada Sreevallabha who gave *darshan* in effulgent form.



Victory Victory unto Sri Sreepada Sreevallabha!

