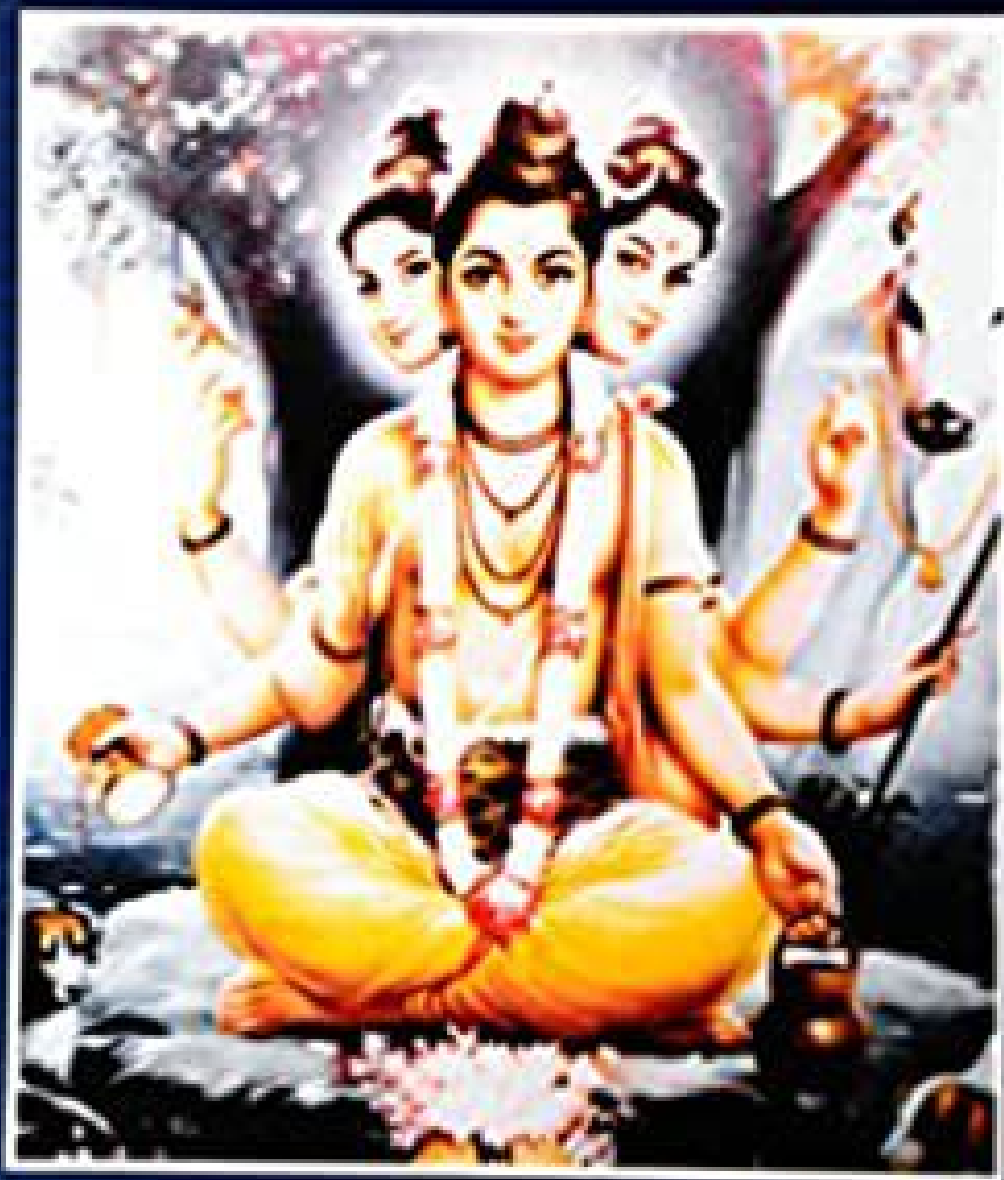
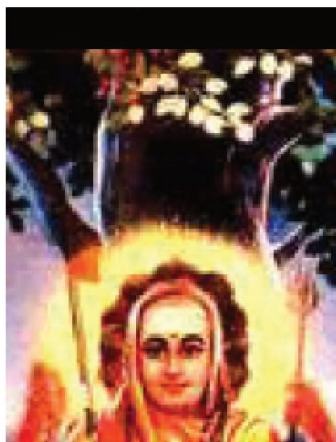


SREE GURUCHARITRA



ACHARYA
EKKIRALA BHARADWAJA



A devotee of Shri Guru by name Namdharak, greatly worried due to domestic miseries, left home and started on foot with the intense desire of seeing Shri Guru. While on his way, he was praying Shri Guru all the time.

"Oh, Guru, all say, 'Thou art Paris' (the Philosopher's stone then turns iron into gold by mere touch). But then why should I be required to suffer so much, so I have been reciting your name all the time, and absolutely having full faith in you?"

"In this Kaliyug, you are the incarnation of Trimurti (three principle Gods - Brahma, Vishnu and Mahesh.) Oh, Shri Narasimha Saraswathi, you are the Guide and treasure of the kindness of the devotees".

"As a mother does not forsake her child, in the same way please do not keep me away from yourself, as you are my mother, father, brother, sister, friend, relative - one and all".

"You are the protector of this Universe, donor of Gods you have all the knowledge. You made Bally, the king of Patal very humble, you gave Bibhishan the Kingdom of Lanka (Ceylon). You made this Earth devoid of the Kshatriya race and then gave it in charity to the Brahmins. You offered ever lasting place to Dhruva : But what did you receive in return from everyone of these? If you have received nothing, then what can an innocent human-being like myself, can offer you, who is him- self the Lord of Lakshmi (Goddess of Wealth)?"

"When a child, on the lap of its mother, opens its mouth to drink milk, what does the mother expect from the child? It does not become you, a great Donor, first receive and then to give"

"All the wells on the earth do not adore Varun, the God of rains, but yet Varun gives rains in abundance to one and all."



"My forefathers have been your devotees for generations. I possess only this treasure of services of my family unto you.

Kindly give me some loan from this treasure, as I am in very peculiar circumstances. I am seeking your shelter considering my misdeeds, please do not be angry with me."

"If a mother is angry with the child the child seeks father's shelter. So will you not protect me, an innocent child? Are not even inclined to listen to my miserable tale?"

Being tired of walking, he sat down under a tree and soon he was asleep. In his dream, he saw a Personality with hair-locks on head, ash markings on all the body and face full of kindness. He soon recognized him to be Shri Guru, who applied ashes to his forehead and placed his blessings hand in his head.

Kali said, "I am cruel. Please tell me how I should help the virtuous? Please direct me as to how I should behave on the Earth."

Brahma said, "I am sending Kal and Atma also with you who will direct you. The virtuous only can will you, all others will soon be your slaves."

Kali asked, "How a Sadhu(Saint) is to be known?" Brahma said "Please do not harrase the learned and those who worship Hari, Har , who serve parents, Gods and Brahmins, cows and plants as Tulsi, you need not affect these". Kali again asked, "What is the importance of Guru? How he is to be known?"

Brahma said 'Alphabet (gu)means Siddha and (R) and (U) imply Shri Ganesh who is Guru. Shiva, Vishnu, Brahma, parents are all Gurus of this Earth. Knowledge imbibed with devotion and rational thinking (vivek) is seen in the heart of the Guru. Study of Dhrama and Shastras without Guru is futile. He directs in action, thought, devotion and disintegration. One cannot surpass wordly miseries without the help and guidance of Guru. He throws a flash light on the dark illusionary path. Service to the Guru makes one pure in body, speech and thinking. I shall just tell a tale as an example.

On the bank of Godavari, there was the Ashram of Angiras Rishi. Many disciples were being trained in this Ashram. One disciple named Sandeepak served his Guru, Veda Dharma, with great devotion. Once Veda Dharma Muni gathered his disciples together and said, "If you really love me, do as I bid you."

All replied, "Gurudev, we shall act as per your command, for one who doesnot obey his Guru, goes to hell and cannot get salvation."

The Guru said, "I have committed sins in my previous births. The effect of many of them has been wiped off by my penance, but still some of them are persisting. I will not get salvation unless I suffer the evil effects of these sins with my body. I, therefore, wish to go to Kashi, stay there and get rid of these sins. You have to attend on me and serve me during this period. One who is strong enough should undertake this hard task".

Sandeepak accepted this bid. Veda Dharma said, "It is better to get rid of the sins so long as one has sound health, otherwise they spread like poison. So I should go to a holy place and suffer the bad effects myself. Even Gods have to suffer, then how can a human being like myself avoid the same".

Sandeepak said, "Kindly tell me what I should do. I shall spare no pains in serving you."

Veda Dharma said, "I shall become blind, lame and a leper, you will have to serve me for 21 years in such condition. If you are resolute, then only you should accept this job."

Sandeepak said, "Gurudeo, I resolve that I shall also be blind, lame and a leper and serve you devotedly and see that you get rid of all the sins".

Veda Dharma was much pleased with his words. He further said, "One should suffer the evil effects of one's sins oneself and should not allow the son or the pupil or anyone else to suffer for him. The sins will not be wiped off unless they are borne by one's own body. It is very taxing to serve a diseased person. So you will have to take troubles even more than myself. Please take me to Kashi and do serve me there."

Sandeepak assured his Guru and soon he took him to Kashi. They lived there at Kambaleshwar to the North of Mankarnika. The Muni took a bath in Mankarnika and worshiped Vishweshwar and began to suffer the pangs of diseases. As the time passed on, leprosy developed all over his body and he became blind losing his eyesight. His body was petrified and pus, blood and germs flowed out of it. He began to have fits also. Still Sandeepak took all pains to nurse his Guru with great devotion. He used to bring alms daily for his Guru, fed him and served him, thinking him to be Kashi Vishweshwar.

Veda Dharma being in a diseased condition, became peevish by nature and often was enraged and spoke harsh words to his disciple, Sandeepak. Some day he would not take food, some day he would abuse him cruelly for bringing insufficient for undelicious alms. Some day he would throw away the food in anger and despair. Sometimes he would even beat him severely. Another time he would complain that he did not clean his body, wounds, clothes smeared with stool and urine and consequently he was much troubled by flies. When Sandeepak was attending on him, he would say why did he not go out for alms. In this way Sandeepak was harassed every now and then.

Yet sandeepak tried his best to bring good delicious food and vegetables as directed by his Guru. Though he was living in Kashi, he never went to the Vishwehwar temple to worship and see the most holy shrine of Vishweshwar. Similarly he did not think of any other thing but he solely devoted himself to the nursing and giving best service to his Guru, whom he respected as God Shiv, Vishnu and Brahma. Though the Guru got enraged off and on, he did not retort harshly.

Seeing his such devoted service to his Guru, Kashi Vishweshwar was so pleased that he appeared before him and told him to ask for some favour or blessing. Sandeepak replied, "Without the approval of my Guru, I cannot ask for your blessings". He then came to his guru and said "Kashi Vishweshwar is pleased to offer me some blessing. If you permit me, I shall pray him to remove your physical pangs and give you sound health."

Hearing this, Veda Dharma was enraged. He said to Sundapeek "Donot pray Vishweshwar for my health. If I donot suffer these pangs, I will have to suffer in the next birth and this would abstract my path of salvation."



Sundeeepak returned to Kashi Vishweshwar, and told him, " My Guru doesnot like me to accept any blessings from you. " Being amazed Kashi Vishweshwar went to Shri Vishnu and reported this wonderful incident to him.

Hearing this, Shri Vishnu and Shri Kashi Vishweshwar desired to see this disciple and his Guru and so they both came to Kashi and approached Sandeepak. Shri Vishnu said, "Oh Sandeepak, I am pleased with your devotion to your Guru. You may ask for what ever you desire. I shall fulfill your wishes."

Sandeepak said, "Oh Narayan, even after undertaking penance in dense forest for infinite period, you disappoint your devotees. But when neither did I worship you, nor recite your name, why should you be pleased with me and ask me to have a boon from you?"

Shri Vishnu said, "Whatever devoted service you have rendered to your Guru, has been received by me. I love such disciples very much. I am under his influence and I willingly offer him my blessings. I like wife's devotion to her husband, bowing to Brahmins. Ascetics and Sanyasis, and such persons come to my place in the end."

Sandeepak said, "Oh Mahavishnu, I have full faith that I shall attain all knowledge of Vedas and Shastras from my Guru. As Guru is my God, Trimurties (Brahma,Vishnu and Mahesh) are within my reach, whatever blessings you give me, I shall be getting the same easily from my Guru. I am, therefore, serving my Guru devotedly."

On this Shri Vishnu said pleasingly, "Sandeepak, you are the best amongst all the disciples. You are my loving child. Shri Shiva and myself are pleased with your devotion. Ask for a boon."

Sandeepak said, "If you are so keen to favour me with your blessings, kindly give me such guidance as would enable me to serve my Guru with still more devotion."

Shri Vishnu said, "Amen! We offer you what you desire. You have known Guru and also experienced Par-Brahma in yourself. The word Guru contains only two alphabets, still it is the ocean of nectar. One, who dips into it even for a moment, will cross this wordly ocean. One who always remembers Guru is respected in all Lokas."

When Sandeepak went to his Guru, the Guru asked him, "What did Mahavishnu give you?"

Sandeepak replied,"I asked him to guide me to serve my guru with more devotion and he was pleased to give me this blessing. I wish I should serve you well and incessantly".

Hearing this Veda Dharma too was extremely pleased. He said,"You are the best of all the disciples. You should stay in Kashi. What ever you say will be true. You will receive the wealth of Kuber(God of Wealth), the miseries of those who remember you will come to an end".





The same moment, the body of Veda Dharmamuni became healthy and bright. He had suffered from leprosy and other pangs only for testing his disciple.

In this way, Brahma told Kali this tale of Sandeepak, Oh, Namdhrak, you should also worship Shri Guru with such devotion and then only, you shall easily pass over the worldly miseries. Control your sense, Karma, Dnyan and also heart and other by you will win even the Great God i.e., Parameshwar."





Namdharak was greatly amazed to see the dream. He awoke and began to proceed further on his path. While going he was all the time thinking over the dream, he had seen in the previous night. He now observed that similar personality, alike that seen by him in the dream, was coming from the front. He prostrated himself humbly before him and said, "You are my mother and father. Kindly favour me, an orphan child. Kindly tell me your name and place of residence."

The Siddha Muni said, "I am a Yogi. I live on earth and in heaven also. I have been visiting holy places and now I have come here. I am a disciple of Shri Guru Narasimha Saraswathi, who resides at Ganagapur near Sangam, the meeting place of the Bhima and Amaraja rivers. He is in the incarnation of Trimurties and always found in meditation. He has come to this earth for the salvation of his devotees. His devotees get food, cows and other wealth in abundance"

Hearing this Namdharak asked him, "Though my forefathers have been devotees of Shri Guru for generations, why should be in such adverse conditions? Will you kindly satisfy me in this respect?"

Shri Siddha said, "You say that you worship Shri Guru and yet complain adversities. Then it seems that you are not worship Shri Guru wholeheartedly. Even if Shri Vishnu or Shri Shiva is angry with his devotee, Shri Guru can surely protect him. But if Shri Guru is enraged, even Shri Vishnu or Shiva cannot protect him."

Namdharak said, "Kindly tell me why Shri Guru is said to be the incarnation of Trimurtis - Bhrama, Vishnu, and Mahesh. How is it that if Shri Guru is enraged none else can protect? Where can I find this reference? Kindly explain all this to me, so that my mind would become more firm in devotion"



Namdharak - "Swamiji, you have removed my doubt by giving me the knowledge of the greatness of Shri Guru. I am much pleased at heart. Will you kindly inform me where you stay? What is your food? I wish to be in your service. Kindly accept me as your disciple".

Shri Siddha embraced him with affection and blessing him said "You will see that miraculous incidents are occurring at the dwelling place of Shri Guru. Studying the life of shri Guru is like draining nectar. I always read this life again and again" saying this he showed his sacred book titled (Life of Shri Guru) to Namdharak and further said, "Whatever pleasure or social status we desire, we shall get it soon by reading this. We shall not be affected by any disease incurred due to displeasure of the planets or other reasons. The sin of killing a Brahmin, is also wiped off if this book is read with devotion and concentration of mind".

Namdhrak - "Oh the Ocean of kindness, you appear to me be Shri guru himself. I wish to know the life of Shri Guru. Will you please remove the darkness of my ignorance by the light of this life of Shri Guru, which is as bright as the Sun?"

Shri Siddha assured him and holding his hand took him to a lovely place, seated him under Ashwatha tree which is like Kalpa Vriksha, i.e. a tree fulfilling one's desires and began to narrate him the nector like life of Shri Guru.

He told him, "You do not know how to serve Shri Guru and hence you have to suffer from anxieties, pains and miseries. You should therefore, try to know Shri Guru by good actions and firm belief".

Namdharak - "My body is burning due to threefold fires in this earthly ocean. I am obsessed by sex, anger and temptation. So kindly take me in the boat of knowledge, steer it by the wind of kindness and thus give salvation to me".



Shri Siddha said, "You need not be anxious. You will surely be relieved of your miseries, engrossed in illusion and temptation, those who doubt the great power of Shri Guru, they have always to suffer from poverty and hardship. So give up suspicion. Shri Guru is an Ocean of Kindness. He will give you everything. Just as clouds give rain everywhere, similarly Shri Guru gives showers of kindness. As water is stored in the deep portions of earth and on the rocky place, so an individual attains Shri Guru's favour. Therefore worship Shri Guru wholeheartedly."

Namdhrak - "My mind is clear now and I am anxious to listen to the life story of Shri Guru. Kindly tell me why Shri Guru took birth in Bharat?"

Shri Siddha - "Oh ! my good disciple, you have given inspiration to me. Shri Guru's life is like Kamadhenu. You will get all the four valours or favours viz., religion, wealth, pleasure and salvation.

"Shri Hari and Shri Har have to come this Earth in the form of different species at different times for the benefits of their devotees. Three Murtis have three different characteristics - Brahma's Raj, Vishnu's Satwa and Shiva's Tam. But these do not exists separately.

"In former times there lived a King by name Ambarish. He observed Ekadashi fast(11th day of every fortnight dark and bright). He induced Shri Vishnu to come to Earth.

"In order to test Ambarish's Ekadashi Vrat, Durvas Rishi came to him as a guest. That day Sadhan Dwadashi was only for 24 minutes after Sunrise. Ambarish received the Rishi warmly, worshiped him and requested him to return soon for dinner finishing his morning bath and rituals.

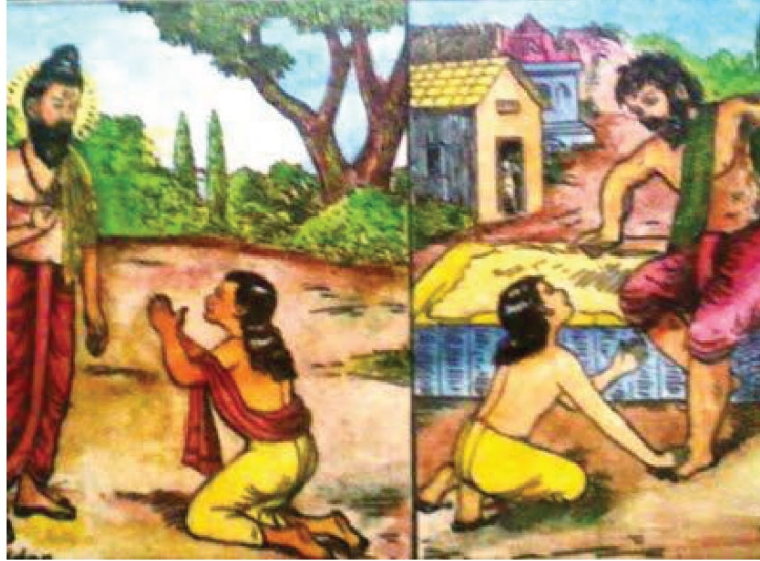
"Durvas went to the river, took bath and started rituals. Seeing that the time for Dwadashi (12th day of fortnight) was finishing and fearing the break of his Vrat, Ambarish took holywater and dines. In the meanwhile Durvas returned and seeing that Ambarish had dined before him, he was enraged and so he cursed Ambarish.



"Ambarish prayed Shri Vishnu, Protector of devotees. Shri Vishnu came from Vaikunth, his abode. Ambarish told Shri Vishnu that Durvas had for no reason cursed him to take birth in different species. Shri Vishnu told Durvas that he had cursed Ambarish in vain and that he should curse him (Vishnu) instead of Ambarish.

"Durvas thought that people on Earth cannot see Shri Vishnu, so it would be better to ask Shri Vishnu to descend on Earth with Shri Lakshmi for the salvation of the people. So he said to Shri Vishnu, 'You should descend on the Earth ten times'.





Shri Siddha said, "Four vedas came out as utterances of four headed Brahma. From the Vedas 18 Puranas were construed. Brahma Vaivarta is one of these and it is stated in it that in the Dwapur Yug, Vyas, the Vishnu incarnate, spread the light of knowledge on Earth, through such volumes known as Brahma Sutras. Rishies and Munis listened to the tales from Vyas, which I am narrating to you.

"Once upon a time , Kaliyug asked Brahma about the Greatness of Shri Guru".

Namdhrak intervned asking, "Why did Bhramha narrate this to Kali?"

Shri Siddha proceed saying, "In the stat of evolution Adinarayan, Shri Vishnu was lying on a leaf of Vat. He desired and lotus came out of his umbilicus. On it was seated Brahma, who looked to the four directions and he got four heads. He thought that he was all Supreme. Realising this Shri Vishnu smiled and said "Ah, I am here, bow to me". Brahma bowed to him and praised him. Being pleased Shri Vishnu asked Brahma to create this Universe. Shri Vishnu gave him four Vedas and also told him to create this world according to the process given in the Vedas.

Brahma then created this World, which has several animate and inanimate things such as:-

- 1) Swedaj : those born of perspiration as bugs etc.
- 2) Andaj : those coming out of eggs as birds,
- 3) Jaraj : those begetting from placenta i.e., womb as human beings and
- 4) Udbhij : i.e. coming out of earth i.e. plants, creepers,trees etc. Similarly Brahma created three Lokas (Worlds.). This process of creation has been stated in the Brahma Vaivarta Purana in the following manner :-



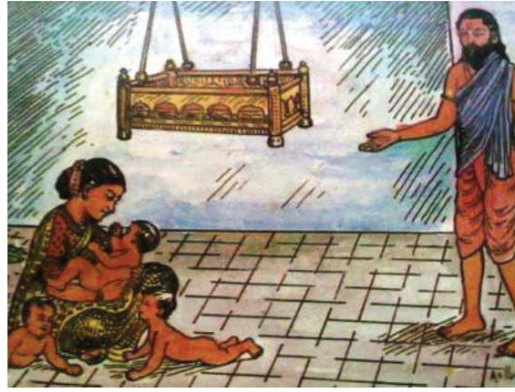
"In the first instance there was all water everywhere. Then an egg 'Hiranya garbha' (with Gold inside) came into existence. Universe has come out of it. Due to 'Raj' Brahma came in to existence. He is known as Hiranyagarbha. It broke into two hemispheres & the earth & the sky came into existence. Brahma thus created 14 Bhuvans, 10 directions, mind, speech, time, six enemies as desire, anger etc. Brahma created seven sons (manas putras) namely - 1.Marichi, 2.Atri, 3.Angiras, 4. Pulasti, 5. Pulaha, 6. Kratu and 7. Vashishtha. Of these Shri Guru took birth in the house of Atri. "Ansuya (devoid of hatred) was the devoted wife of Atri Rishi. She was very beautiful also. Seeing her exceptional devotion to her husband, the Gods in heaven began to fear that someday she might overcome them. Hence Indra and other Gods went to Brahma, Vishnu and Mahesh and said to them, "How can one describe the greatness of the devotion of Ansuya to her husband Atri. She served her husband with body, mind and speech . She also serves guests giving them desired food. None returns disappointed from her place. Fire, Sun and Wind are also afraid of her. We all are afraid of her. She may sometime win over this heaven. Therefore kindly do something to give us relief".

Hearing this, Brahma, Vishnu and Mahesh said angrily, "we shall test her devotion".

Brahma, Vishnu and Mahesh came to Atri Muni's Ashram in the mendicants' disguise, when Atri had been out to the river for daily rituals. The mendicants said to Ansuya, "We are very hungry. Give us food. We have come here hearing your good name for offering the guests their desired food".

Ansuya bowed to them respectfully and said, "you please return soon after finishing your bath and daily rituals".

The three Gods replied, "We have already taken bath and finished the rituals. Atri Rishi may take time to return. Better you serve us food soon".



Ansuya seated them on carpets and began serving food on leaf-plates. The guests said to Ansuya, "We have one more desire. We have come here from a long distance as we have heard of your beauty. We wish you to put off your garments and then serve us with food. If you do not comply with this, we shall leave this place without meals".

This made Ansuya bitterly anxious. She realised that some great personages have come to test her chastity. She thought that if they return without food she would lose sanctity of her penance. Believing that her mind is pure and that her husband's penance will protect her in this ordeal, she told them, "You have your food without any doubt. I shall serve you food as you desire".

She went into her kitchen and remembering her husband, put off her garments and saying 'The guests are like my children', she came out to serve food to the guests. Instantly all the three Gods were transformed into three newly born crying babies. She was terrified to see thee crying babies. She put on her clothes and took the babies one after the other to her breast for feeding. What great power does a Pativrata possess? Those who have 14 bhuvans, 7 oceans and fire in the belly, were all satisfied with the little milk in her breast. Ansuya thus became the mother of the three Great Gods. She placed them in a cradle and pulled the string to and fro and began singing lullabies.

It was midday. Atri Rishi returned from the river after finishing his rituals. He was very much astonished to see Ansuya pulling the string of a cradle and singing songs. Ansuya narrated all that had happened. Atri Rishi by power of intuition knew that the babies were Trimurties and so he bowed to them. The three Gods were also much pleased. They stood before him and told Atri to ask for a boon. Atri said to Ansuya, "You may ask for whatever you desire".

Ansuya said, "These babies should stay in this Ashram as our sons". The Trimurties readily complied. Ansuya began to nurse and feed them. Brahma was known as Chandra, Vishnu was called Datta and Mahesh was called Durvas.

After some time Chandra and Durvas told their mother Ansuya that they both were going away for penance and that the third Datta would be staying with her; she should know him as Trimurti. After this chandra and Durvas went away, Chandra went to Chandralok and Durvas went to he forest for penance. Datta or Dattatraya remained with Ansuya. Dattatraya is the founder of the seat of shri Guru.

Brahma called every Yug one after the other and asked him to go on Earth. first came Krith Yug, who did not speak a lie was learned and devoid of family attachments, had sacred thread and necklace of Rudraksha-beads around the neck. He said, "The people of Earth speak a lie, and are sinful. How can I go and stay their? Brahma said, "Stay there for some time. I shall be sending another Yug to follow you".

Then came Treta Yug. Fat in body possessed articles of sacrifice in his hands. In this Yug people performed sacrifices and abode by the rules of religions and rituals and most of them were Brahmins.

After the Treta Yug, Dwapaur Yug is approached Brahma. He had arrows and other weapons in his hands. He was both kind and wicked. Virtue and sin were both visible in him.

Lastly Kali Yug was called for ghost like appearance, thoughtless heart, old age, struggling and despising mentality were his characteristics. He came before Brahma and began dancing and uttering childish words. At one moment he laughed, at another he welted and then abuse anybody. Seeing him in such strange mood, Brahma asked, "Why are you naked and abusing so filthily?"

Kali replied, "I shall win over people by these two means. I am not afraid of anybody."

Brahma smiled and told me to go the Earth and show the influence of his evil intentions.

Kali said, "I selfish, destroyer of Dhrama, I like quarrel, despising and I long for the wealth and wives of others. I am a friend to those who pretend to be a saint and I am an enemy of all the virtuous."

Brahma told him, "In Kali Yug the span of life of the human beings would be only hundred years. In the former Yugas, as the life span was too long people followed the path of penance and devotion in order to attain supreme knowledge. In Kali Yug, a man can attain salvation, the observing penance and devotion for less time. You should help such virtuous persons."

Kali said,"Such virtuous men are my enemies. I am afraid of such persons. How should I then go to the Earth?" Brahma said , "Take Kal and Atma with you. They will destroy the religious mindedness and even induce virtuous persons to commit sins."

Kali said, "They are enemies, who abide by the religion and are devotees of Vishnu and Siva, who listen to puranas, give charities and who have peaceful hearts. But on the contrary, I love those who love their wives and children, dishonor their parents who despise Vedas and Sastras, who see separateness in Vishnu and Siva and despise them. " Brahma said", You are clever. People will follow you and act as per your wishes as soon as you go there. If a few persons are virtuous, you do not trouble them."



Shri Siddha - "Namdharak, Shri Vishnu had several incarnations as Matsya (Fish), Kachha (Tortoise), Varah (Bear), Narasimha (Man with lion's head), Waman, Parashram, Rama, Krishna, Buddha and Kalanki to protect the Sadhus and punish the wicked.

Bhagirath did his utmost to bring the Ganges on the Earth for the salvation of his fore-fathers, the Sagar Kings. Similarly a Brahmin women worshipped Shri Dattatraya and hence Shri Dattatraya took birth from her womb. I shall now narrate this tale to you.

"A Brahmin named Apalraj lived at Peethapur in the East. Sumatha was his most devoted wife. On one Amavasya day there was an anniversary day at the house of Apalraj. On that day Shri Datta came in disguise to his house for alms. Generally alms are not given to beggars, on the anniversary day. But though the Brahmins invited for the ceremony had not dined, Sumatha offered him alms. Hence Shri Datta was much pleased and he disclosed his divine appearance to her. She humbly bowed to Shri Datta who said, "Mother what do you desire?".

She said, "You are a treasure of kindness and protector of the devotees. You are well-Known in all the 14 Bhuwans. You just called me 'mother'. I begot children, but some of them died soon and of those that are surviving, one is blind and one is lame. I therefore feel my life to be futile without a good son. I wish I should have a son who would be world famous and learned like yourself. Will you fulfill this desire of mine?".

Shri Datta said, "You will have a son wellknown in Kaliyug. You abide by his wishes. He will be learned. He will fulfill all your desires". Saying this Shri Datta disappeared.

Sumatha told this to her husband. He too was much pleased. Both believed that Shri Datta himself will come to their home in the form of a child. The husband said, "Shri Datta lives at Mahur and Kolaphur. He comes in the mendicant's form daily alms at midday. You should always give him alms".



Sumatha told her husband that she had offered alms to Shri Datta that day even before the Brahmins invited for performing the Shraddha had dined. The husband said You did very well My fore-fathers will be more satisfied, as Shri Datta himself has taken alms to day. As you have obtained blessings from him, you will surely get a son. You need not worry".

Thus they were passing their time with pleasure. Sumata became pregnant. After the full period of nine months, she gave birth to a son. Brahmins foretold that this child will be a great Guru and an ascetic. Thinking him to be an incarnation of Shri Datta, he was called after one of Datta's name 'Shripad', His thread ceremony was performed when he was seven years old. Even at this age, he knew all four Vedas, Mimansa, Thark (Logic) etc. All people wondered at his brilliancy and said he must be a God in human form. He taught the Brahmins of the city various subjects as Achar, Vyuawahar, Prayaschitta, Vedant, Bhashya, Vedarth etc. When Shripad was sixteen years of age his parent began to think of his marriage. Shripad warned that would marry with the woman called disintrigation. All other ladies liked mother to him. He said, "I am a Brahmachari and an ascetic. I love Yoga and my name is Shri Vallabha. I now intend to go to the forests for observing penance and obtaining divine knowledge."

Hearing this, the parents recollected the words of Shri Datta, the mendicant and realised that he would have his own way. Still due to affection, they were very much aggrieved. The mother said, "we expected you to protect us in our old age". Saying so the mother became unconscious. Shripad consoled her and said, "Do not be anxious. I shall give you what you wish. Believe in me and live happily".

The mother said, "My Dear son, I forgot all my previous miseries only on account of you and I cherished a great hope that you would protect us in our old age. We have two other sons; but one is lame and the other is blind, who will look after them?"

Shripad looked at his lame and blind brother with nectar like sight. Instantly the blind brother got his sight and lame one got his legs. Both became learned, well-versed in Vedas, Shastras and Vyakaran. Thy prostrated before Shripad Shri Valabha and he blessed them. Just as iron is transformed into gold by the touch of the philosopher's stone, so both the brothers were enlightened and they became respectable due to the blessings of Shripad. He then said to the brothers, "You will have sons, grand-sons and great grand-sons and you all shall live happily."

He told his brothers further, "Serve your parents. You will be happy in this world and shall get salvation in the end."

He then said, to his mother, "you should be happy now. But your sons will live for 100 years. They will have sons and daughters and you will see them living merrily. They will have wealth for generations and shall be famous for their learning. Now donot prevent me from going to forest. I have to go to the North to guide the Sadhus."

Saying this, Shripad Swami disappeared and came to Kashi where he began to live secretly. After some days he went to Badri Narayan. He visited holy places one after the other and in course of time one day reached Gokarna."



Namdharak- "Swami, though Trimurti was Siddha, (Having Yogic power to do and undo things) why did he visit different holy places and why did he prefer Gokarna to other places? What is its significance?"

Shri Siddha "I am much delighted with your question and I am encouraged to narrate incidents from Shri Guru's life. Shripad Shrivallabha reached Gokarna and on his way he made disciples and gave them divine advice.

Gokarna is a sacred place of Shri Shiva and one of the Twelve famous Jyotirlingas. Shri Ganesh founded here the original Linga-image of Shiva. It is known as Mahabaleshwar, the tale of which I shall narrate to you now.

"Ravan's mother Kaikaya (wife of Pulasti Manasaputra of Brahma) was a great devotee of Shiva. She worshiped a new Shiva Linga every day. One day she could not get a new Shiva Linga. Fearing that her 'Vrat' would be futile, she prepared an earthen Linga and began to worship it with devotion. Seeing this, Ravan asked her what she was doing. she said that she was worshipping a Shiva-Linga. Ravan said, "You being my mother, it is a great misfortune that you should earthen Shiva Ling. Well what do you intend to achieve by this worship.?"

Mother replied that thereby she will get a place in Kailas, abode of Shiva after death. Thereupon Ravan said, 'why do you take so much troubles? I shall bring Kailas itself to you'.

Saying this, he went to Kailas and began to shake it violently with his 20 hands. He tried to lift it up. Due to this action of his, 7 Patals were shaken, Shesh moved his hood, the tortoise began to tremble with fear. Amarpur (capital of Indra the King of Gods) and Heaven were shocked. Parvati went to Shri Shiva with fear and said, 'What has happened to Kailas today? When everyone was in distress how are you lying at ease? Please do something to check this calamity.'



Shri Shiva said to her, 'You need not be anxious. Ravan, one of my devotees, is playing a game'.

Parvati entreated, 'Kindly protect the Gods who terrified'.

Shri Shiva pressed Ravan's 10 heads and 20 hands underneath the Kailas. Finding himself in distress, Ravan uttered 'Shiva-Shiva' and further prayed 'Shri Shiva', I have made a mistake. For give me. I seek your shelter. Kindly do not kill me, your devotee.'

Shri Shiva, who is very simple and kind, was pleased by his prayer, so he took him up from breath. Ravan then cut his head, turned his hands into violin, he attached his intestines to serve as musical wires. He then began to chant Samveda and sing other Ragas on the tune of this musical instrument. He praised Shri Shiva in Nine Rasas and Thirtysix Ragas.

Being much pleased by Ravan's performance at great personal sacrifice, Shri shiva appeared before him and said, 'I am much pleased. Ask for whatever you desire'.

Ravan said 'Oh God of Gods, Laxmi is my maid-servant. I possess all the 8 treasures. Brahma is my priest, and all 33 crore Gods are serving me day and night. The Sun, the Moon, the Varuna and the Wind also obey me. Agni (Fire God) washes my clothes, Yama does not take away anybody without my permission. Indrajit is my son and Kumbakarna is my brother. Kamadhenu is at my doors. Now I have come to take away Kailas with me as my mother has accepted a 'Vrat' to worship you daily. Kindly fulfill my mother's desire.'

Kailaspati Shri Shiva said, 'If your mother wishes to worship me, what is the necessity of taking Kailas to her. I shall give you Atma-Linga which will fulfill all her desires instantly. It is just like my soul.



Saying this, he gave his Atma-Linga to Ravan and said, 'After bath, place this at a holy place reciting Rudra sukta and worship it with 108 lap recitation of a particular mantra). One, who worships this Linga continuously for 3 years, will again my prowess. One, who possesses this Linga, will live for eternity, one is relieved of any great sin, simply with the sight of this Linga. Do not place this on the ground till you reach Lanka.'

Taking the Atma-Linga, Ravan at once started for Lanka. Naradamuni immediately approached Indra and said to him, 'How are you sitting idle? Ravan has become immortal. You will lose all your prominence. Shri Shiva has given him Atma-Linga and has assured him that if he would worship it for 3 years with devotion, he will be Ishwar himself. How will you then rescue 33 crores of gods who are in his custody. Better you all be his slaves. Also send divine damsels like Urwashi, rambha, Menka etc. to him'.

Being shocked, Indra requested Narad to advise what he would do. Narad asked him to go to brahma. Indra and Narad went to Brahma and narrated what had taken place. Then accompanied by Indra and Narad, Brahma went to Shri Vishnu and requested him to devise some means to overcome this calamity.

Shri Vishnu was enraged to hear this tale. He, with all others immediately went to Shri Shiva. Shri Vishnu said to Shri Shiva, 'What made you give Atma-Linga to Ravan, the most wicked, who has made all the gods his captives? How do you bless such cruel persons? Now he will conquer even heaven.'

Shri Shiva said, 'I was extremely pleased with his devotion. He cut his head and hands and made a violin using his intestines as strings and sang Samveda and other songs in different ragas. This time if he had asked for Parwati, I would have given her even to him.'

Shri Vishnu said, 'You give such blessings and the demons become impudent and then we are troubled much as they harass the gods and Brahmins and I have to descend on the earth. Well tell me when did you give the Ling to Ravan?'

Shri Shiva said, 'I gave it to him only two hours before.' Hearings this Shri Vishnu immediately sent his Sudarshan Chakra to hide the Sun and asked Narad to Ravan and induce him to linger on the way, as he would like to observe evening Sandhya. Then he called Ganesh and said to him, 'Ravan always disregards you. All bow to you first and you fulfill their desires. While those who speak ill of you, you bring obstacles in their undertakings. Ravan deceived Shri Shiva and has taken away from him the most valuable Atma-Linga. So you should go to him in the form of a Brahmachari boy and winning his confidence, take the Atma- Linga from him at Sun-set, when he would engage himself in the evening Sandhya and place the Linga on the earth. If you do so, the Linga will remain there. Saying this Shri Vishnu gave Ganesh various sweets, tilballs, gur, coconut kernel, milk, gee sugar etc.



Narad had already proceeded. Ganesh followed him hurriedly. Narad approached Ravan and said, 'I had just been to Kailas and knew that you pleased Shri Shiva by your hard penance and have brought his Atma-Linga from him. You have obtained extraordinary power and strength due to this. This Linga has great significance. Please let me see the Linga, I shall explain to you all its qualities.'

As Ravan did not believe Narad, he showed him the Linga from a distance. Narad asked, 'Do you know when and how this Linga came into existence? This is a very interesting account. A black skinned bright deer having all fragrant things, was lying in Brahmand-Khand. Brahma, Vishnu, and Mahesh once went there for hunting. They killed this deer and satisfied their hunger with its flesh. The deer had 3 horns on its head and 3 Lingas below. Each one of them took one Linga and preserved it as his Atma-Linga. One, who worships this for 3 years, becomes Ishwar himself. The place where this Linga is place, is like Kailas. Therefore Brahma, Vishnu and Mahesh have great prominence over all other gods.'

Ravan intercepted, 'I have no time to listen to you, as I have to reach Lanka soon. Let me proceed further on my way.'

Narad said, 'This is evening time. You know the Vedas, you should act as prescribed by the vedas. This is the time for evening Sandhya. Let us perform the same.' Saying this Narad went away for Sandhya.

In the meantime Ravan saw Ganesh in the form of a Brahmachari boy who was plucking 'durvas'(a particular grass). Ravan thought that that boy would not deceive him. Better observe Sandhya entrusting the Linga to that boy.

So thinking he approached Ganesh, who was afraid to see ravan with ten heads coming to him. But he began to run away. Ravan asked him, 'who are you? who are your parents?'

Ganesh said, 'Why are you inquiring? What does my father owe you? Ravan smiled and said 'Don't be afraid of me. I am asking this only out of curiosity.'

Ganesh replied, 'I am the son of Shri Shiva. He has ash marks all over the body, has a necklace of Rudra-beads around his neck and bears hair-locks on his head. My mother is Parwati. My father rides a bull Nandi with my mother and begs for alms daily.

Ravan said, 'your father is a pauper. He begs for alms from door to door. So it seems that you are unhappy at home. Inside in a beautiful city Lanka, rich with magnificent buildings, gardens and other wealth. You live with me. I shall give you whatever you desire.'

Ganesh said, 'there are many rakshasas in Lanka. They will devour me, a boy living in forest. Hence I would not come to Lanka. I am hungry and so I am eating these sweets.'

Ravan again entreated him to hold the Linga in his hand till he observed Sandhya.

Thereafter Ganesh said with hesitation, 'I am an ignorant boy. I won't hold this Linga in my hand as it may be heavy. Let me go to my place.' Still Ravan persuaded him and induced Ganesh to hold the Linga and he proceeded to observe Sandhya on the sea shore.

Ganesh warned him, 'Mind, as soon as I feel the Linga heavy, I shall place it on the earth.' Saying this Ganesh took the Linga and waited there. All the gods had gathered in the sky and were witnessing this event.

When ravan was offering arghyas (water ablutions to fire god), Ganesh called Ravan and said that he is fatigued and he should take his Linga from him soon.' Ravan made signs by hand and asked him to wait for a little more time.

After a while Ganesh again called Ravan and asked him to come immediately as it was becoming unbearable for him to hold the Linga.

Ravan was meditating this time. Seeing that ravan was not coming, Ganesh recollected Shri Vishnu's words and placed the Linga on the ground in the presence of the gods in the sky. All the gods were greatly pleased to see this and showered flowers in the head of Ganesh in admiration.

Soon after ravan returned and seeing that the Linga was placed on the ground, he was much annoyed. He began to thrash Ganesh in wrath.

Ravan tried his best with all his might to lift up the Linga. The earth trembled but the Linga could not be shaken a bit. As Ravan tried to lift it up by screwing, it took the shape of an ear of the cow and so it is known as "Gokarna" and as Ravan excercised all his might to lift it up it is called "Mahabaleshwar".

In dispair Ravan then went to the forest for hard penance. There are many other incidents signifying the greatness of this holy place. This is narrated in the Skand Purana.



Namdharak- "Swamin, will you tell me who were benefited by visiting this holy place of Gokarna?"

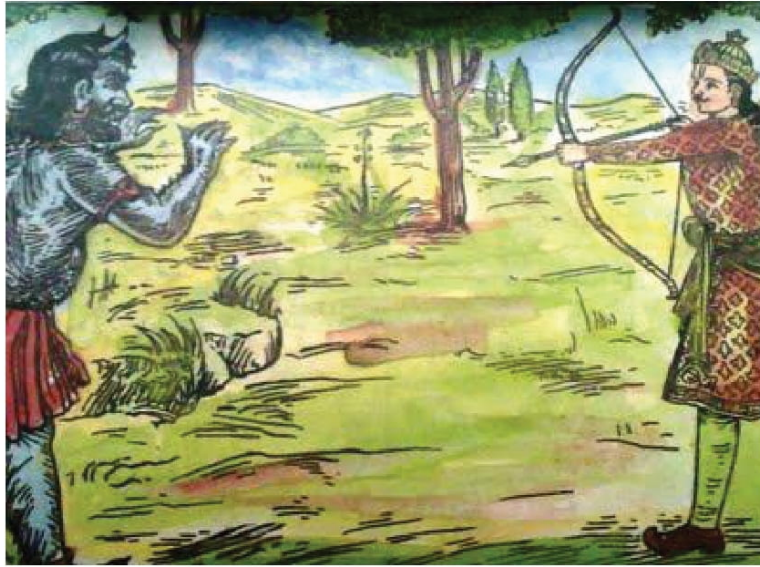
Shri Siddha- "Just listen. Formerly there lived a brave king in the family of Ikshwaku. He knew all the Shastras. He was considerate, strong and kind. Once he went on hunting and seeing a demon like a flame of fire, he aimed an arrow and the demon fell on the ground senseless. The brother of the demon wept bitterly in grief. Before dying, the demon asked his brother to take revenge of his death.

The brother approached the king in human form and sought his service and was engaged as a cook. On the anniversary day the king had invited rishis like Vashistha and others. When Vashistha and others were seated on their seats, the new cook served human flesh in the plate of Shri Vashistha. Being enraged, Vashistha cursed the king that he would become a Brahmarakshas.

The king was also annoyed to see that he was being cursed for no fault of his. He therefore, took water in his hand and intended to curse Shri Vashistha in return, Maharani Madayanti hastened to the king and entreated and prevented him from cursing his Guru. She requested him to pray Vashistha for 'Usshap' (blessing to nullify the effects of the curse).

Being pacified, he poured the water in his hands on his own feet, whereby after being a Brahmarakshas, he was called ~Kalmashpad'. Madayanti bowed to Vashistha and prayed for Usshap for the king. Vashistha was also cooled by this time. He assured her that the king would attain human form and return from the forest on completion of 12 years.

Kalmashpad lived in a dense forest. Once he saw a young Brahmin couple passing by. He clasped the Brahmin youth with the intention of devouring him. The young wife of the youth wept bitterly and requested Kalmashpad with folded hands, saying, 'kindly release my young husband who is well-versed in Vedas and thus give me my Sowbhagya.



By doing this you will add to your virtues. Treat me as your daughter. If I beget a son I shall give him your name.'

But the demon did not listen to her and killed the youth and ate his flesh. The wife of the youth collected the bones of her husband, arranged a pyre and set fire to it. Before burning herself in the same pyre, she cursed the demon, 'You will die instantly, when after 12 years you become king and touch your wife.'

The king returned to his city after 12 years. He told his wife Rani Madayanti all about the curse of the Brahmin's wife. Madayanti was much grieved to hear it. She exclaimed, 'Even after staying in the forest in hardship for 12 years you are not relieved of the evil effects of your evil actions! There is no son in our family. What should we do now?'

The king called the old priest and told him 'I have killed a Brahmin when I was a demon and was staying in the forest. How can I be relieved of its evil effects?'

The priest said, 'you should visit all the holy places and then all your sins will be wiped off'

The king then started to visit all the holy places one after the other. He performed sacrifices, gave money in charity, served meals to the Brahmins and the poor and did other virtuous acts. Still the sin of Brahma-hatya followed him like a shadow. Accidently he met Goutam muni. He bowed to the muni respectfully. Goutam asked, 'When you have your own state (kingdom) why are you wandering from place to place and why are you so much worried?'

'I have committed a Brahmahatya. I performed sacrifices and several Vratas. I visited holy places and did virtuous acts. Yet I am not relieved of this sin. I am fortunate to see you myself to day,' replied the king.



Goutam said, 'You need not worry. Shri Shiva will protect you. You should go to Gokarna to get rid of this sin. Mrityunjaya (the conqueror of Death) Shri Shiva, always stays there. Though the fire and the moon can do away with the darkness of the night, yet there is the necessity of the Sun. Similarly though your sins are not wiped off even after going to several holy places, still if you go to Gokarna, all your sins will be destroyed. Even if you have committed 1000 Brahmahatyas, all will be destroyed and you shall become sinless. Even Vishnu and Brahmadeo lived there for penance and their desires were fulfilled. Gokarna is like Kailas and Shri Shiva stays there. At the instance of Shri Vishnu, Shri Ganesh installed this Shivalinga. All the gods, demons, rishis, munis, siddhas live and worship Shri Shiva and thereby they attain all the four valous (purusharthas) with the blessing of Shri Shiva. Brahma, Vishnu, Kartavirya, Vinayak, Durga and others have also installed lingas here known after their names. All waters here holy. This is thus the most important holy place.

In Kritayug this Linga was white, in Treta it became red, in Dwapar yellow, and in the Kaliyug it has become black. The root of this Linga is in the Sapta Patal below. Even with the sight of this Linga one is relieved of the sins of Brahmahatya, gets one's desires fulfilled and after death one attains salvation. The devotees staying here go to Kailas in the end.

One should bathe and offer charities on Sunday, Monday and Wednesday. It is virtuous to worship here on "Vyatipat", Makar Sankrant and Mahashivaratri days. Bholenath Shiva passes judgement over all our actions. In the month of Magh, if one observes fast on the Shivaratri day and offers "Bel" leaf to Shri Shiva Linga, one's entrance in the heaven is ensured.'

Goutam Muni further said, 'so many have been benefitted by visiting Gokarna. I myself have witnessed a most wonderful incident, when I had been to that place. When I was sitting under a tree, I saw a leper shudra woman. She was without food the whole day. All her body was affected and pus and germs were seen all over. She had lost her teeth and had no clothes on her body. Being a widow, her head was shaved and she was much troubled due to midday hot Sun. She sat under a tree being tired, and soon died. Shiva Dootas came there with a divine place to take her to the Kailas.

While living with the shudra, she ate flesh Shudra, she ate flesh and took wine daily. One day she killed a calf thinking it to be a lamb and reserved its head for the next day. When it was time for milking the cow she looked for the calf and she came to know that my mistake, she had killed it. In grief she uttered the words Shiva' 'Shiva' and 'What a great sin I have committed unknowingly'.

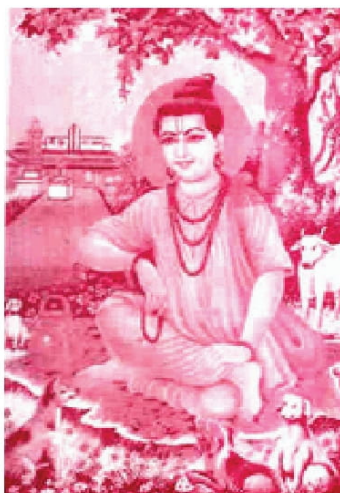
Fearing the warth of her husband, she burried the head, flesh and bones of the calf and told people that her calf was taken away by a tiger.



When she died Yam Dootas took her to the Yampuri and placed her in hell. She suffered tortures and was again born as a Shudra woman. She was ugly, black and blind. Her parents cared for her for some time and afterwards she begged for her food. She was an orphan without any shelter. She developed leprosy and in course of time she grew old.

Many people were going to Gokarna on Maha Shivaratri day Expecting to get good alms, she also followed them. It being a fast day nobody offered her food. In joke, some one placed "Bel" leaf in her hand. Knowing that it was not edible, she threw it away, which by chance, fell on the Shiva Linga and thus she had the credit of worshipping Shiva in that dark night. This pleased Shri Shiva and hence we have come to take her to Shivalok. Shivadootas sprinkled nectar on her body and soon she looked like a heavenly woman, she was then taken to Shiva Lok'

Hearing this the king was delighted. He went to Gokarna and was relieved of all his sins. Gokarna has great significance. Hence Shripad Shrivallabha had also been there and stayed there for 3 years."



Namdharak-"How long Shri Guru Shripad Shrivallabha stayed at Gokarna and what happened later?"

Shri Siddha:- "Shri Guru lived secretly for 3 years and from there he went to Shrigiri. After 4 months he went to Nivriti sangam and thence to Kuravapur on the bank of the Krishna river.

There lived a Brahmin well-versed in Veda and Shastras. We had a good natured devoted wife Ambika by name She begot children but none survived except one son. In due course his thread ceremony was celebrated; but he was dull, foolish and dumb. Hence the parents were much worried. The Brahmin got tired while training him and at times beat him for not learning his lessons. His wife could not bear this cruel treatment to her only son.

The Brahmin died after some time. The woman lived with her son begging for their livelihood. The boy grew up; but being foolish and poor no one liked to give one's daughter in marriage to him. People said to him, 'your father was a learned man; but you are like a stone. You have brought disgrace to his family. How are you not ashamed of begging for your living? Better give up your life in the Ganga river.

He was aggrieved to hear such harsh words off and on. He therefore intended to give up his life in the deep waters of a river. Seeing this his mother said to him in grief, 'I shall also company you.'

They both went on the river Krishna. Shripad Shrivallabha also had been there. Seeing him, the mother bowed to him and said, 'we both have decided to give up our lives in this river; but as committing suicide is a sin, how shall we be relieved of our miseries without being offended?'

Shri Guru asked, 'Which miseries induce you to give up your lives?'



Narrating her whole account the woman said, 'Swamin, we visited holy places and observed 'vratas' for getting a son and after this we got this son; but he is a dullard. All despise him and scold him. I therefore, request you to bless me with a son who will be pious like your goodself at least in the next birth. He should prove good for all our further generations.'

Seeing her devotion Shri Guru said, 'you worship Ishwar i.e Shri Shiva with devotion and you will have god-like son. Nanda Gawali worshipped God and hence Shri Krishna lived at his home. Your desire will also be fulfilled if you worship him devotedly.'

The woman asked, 'How did the cowherd worship Shri Hari? What 'vrat' did they observe?'

Shri Guru - 'On every 'Shani-pradosh.' worship God Shiva. A tale in this respect is narrated in the Skand Purana.'

There lived a righteous king Chandrasen in Ujjain. Manibhadra was his chief councillor. He worshipped Shri Shiva most devotedly and Shri Shiva favoured him with the most bright 'Chintamani' bead which he had given to his master Chandrasen. A mere touch of the bead turned iron into gold. By mere sight of the bead, one's desires were fulfilled. So all other kings desired to have such bead. Many kings tried to get the bead from the king and offered him money for the same. But all efforts were in vain. So they all combined their forces and attacked Ujjain, when Chandrasen was engaged in worshipping Shri Shiva on a 'Shani pradosh' day.

The children of the cow herds watched the worship of the king and they also wished to worship Shri Shiva similarly. The boys gathered stones and prepared a Shiva Temple and placed one stone as image of Shiva Linga and began worshipping it with flowers and other herbs. The mothers of the boys came there and took their sons for meals to their homes. But one boy did not go home.



His mother thrashed him angrily and said, it is night now. Come to have your meals.' She broke the Temple and threw away the image of Shiva Linga. Seeing this the boy began to weep in grief and intended to give up his life. But after some time he felt asleep.

Shri Shiva was pleased with his devotion and create a beautiful Temple a Linga of precious Stones was installed in it. Shri Shiva awoke the boy, looked at him with affection and asked him to have a boon from him.





"There lived a washerman at Kuravpur. He was a great devotee of Shri Guru. Shripad Shrivallabha used to go to the river, have bath, morning Sandhya and other rituals just like ordinary Brahmins. The washerman would go to the river, wash Shri Guru's clothes and would bow to him with reverence."

Once Shri Guru asked him, 'why do you take so much troubles for me. I am pleased with your services. Go home and live happily.'

Hearing this the washerman gave up household attachment, lived at Shri Guru's dwelling place, swept the court yard and sprinkled water on it everyday. Thus he served Shri kGuru with more devotion.

Once in spring, in the month of Vaishakh, a Muslim king came to the river along-with his harem of beautiful woman, wearing precious ornaments and clother with many servants, elephants, horses, musical instruments and was enjoying joyfully.

The washerman was looking at the splendour and glory of the king. He began thinking, 'How fort;unate shllall I be, if I could also enjoy such glorious life.'

Knowing his intentions, Shri Guru asked him what he was thinking about. The washerman replied, ' I was just thinking what deity this king might have pleased, so as to have such splendour and glory? However I do not long for it. I have all my pleasures at thy feet.'

Shri Guru said, ' you are struggling hard in life. Do you aspire to enjoy royal glory? If the senses are not satisfied by enjoying their objects, they obstruct the path of 'Moksha' (freedom from worries of life and death). So you better take birth in a Muslim royal family and enjoy kingly life.'

Washerman- 'Kindly do not ask me to go away from you'.



Shri Guru- 'You will have birth in the Royal family of Bidar and I shall meet you in your later life, I shall also have another birth and shall be known as 'Narsinha Saraswati.' I shall be leading a Sanyasi's life.

Saying this, Shri Guru allowed him to go, but again asked whether he would like to enjoy Royal life in that very birth or in the next birth.

Washerman expressed, 'I am now grown old. It would be good if I enjoy royal pleasures from the childhood.'

Soon after the washerman died. He was later born in the Royal family of Bidar. His account is narrated later in the 50th chapter of this book.

Shri Guru was thus much praised and respected during his stay at Kuravpur, I am unable to describe all the miracles of his life, Kuravpur has become a famous holy place due to his residence. Shripad Shrivallabha disappeared in the river Krishna on Ashwin Vadya 12, which is known as 'Guru Dwadashi'. Real devotees can still see here Shripad Shrivallabha, the Dattatray incarnate. 'Many have experienced this.'



Namdharak, - 'Please tell me the next birth (incarnation) of Shripad Shrivallabha'.

Shri Siddha- 'Shripad Shrivallabha had many incarnations. All possessed the omnipotence of Shri Narayan. Devotion of Shri Guru is never futile. Shri Guru never disappoints his disciples. Therefore serve him from your heart. I shall narrate to you one tale as an illustration.

Vallabhesh, a righteous Brahmin, was doing business. He used to go to Shripad Shrivallabha Padukas at Kuravpur every year. Once he declared that if he made good business he would feed 1000 Brahmins at Kuravpur. Fortunately he earned good profit. He always recited Shri Guru's name. He started for Kuravpur with good money.

Knowing this, some thieves also accompanied him. After two or three days, one night the thief killed the Brahmin when he was asleep and wanted to take away all his money. In the meantime Shripad Shrivallabha, with locks of hair on his head and trishul and Khatwang in his hands appeared on the scene. He killed three thieves; but one, who surrendered himself saying, 'I am innocent. I did not know that these three persons would kill the Brahmin. You are omniscient. Kindly save me'.

Hearing his prayer, Shripad Muni told him to rub the "Vibhuti" (enchanted ashes) all over the body of the Brahmin. As soon as the enchanted Vibhuti was applied to the Brahmin's body, he woke up. It was dawn when Shripad Muni disappeared from the place.

Vallabhesh asked the person sitting by his side, 'why have you held me; Who has killed these men?'



The person replied, 'A great ascetic had come here. He killed these thieves with his Trishul. He saved me for you. He asked me to rub enchanted Vibhuti to your body. He woke you and made you sit by his hands. He has just disappeared. He might be the great god Shri Shiva.

Hearing this the Brahmin realised that all this has been done by Shri Guru Shripad Shrivallabh. Taking the amount from the thieves, he went to Kuravpur. He worshipped the Padukas (foot symbol) of Shri Guru with great devotion and fed about 4000 Brahmins.

'Oh! Namdharak, though Shripad Shrivallabha has disappeared he still comes to protect his devotees'.



An account of a Brahmani has been given in the 8th chapter. She was worshipping Shri Shankar devotedly in the evening on Shani Pradosh (12th day of a fortnight falling on Saturday). She died in course of time and took the next birth in a Brahmin family at Karanja in Berar. Her name was kAmba Bhawani. She was married to a Brahmin youth Madhava, who was also a devotee of Shri Shiva.

As per her nature of the previous birth Amba Bhavani worshipped Shri Shiva along with her husband devotedly. She became pregnant when she was sixteen years old, customary ceremonies were performed in the 3rd and 5th months. She used to have good desires. She advised people with high principles. Filing of 'oti' (putting of corn, cocoanut etc. in the open side of the sari worn by a woman) in the 7th month and Simanti was also observed.

After completing 9 months, a son was born to her. The baby uttered 'om' from the very birth. People wondered to see this. The astrologers foretold, 'He will be a great ascetic and Jagatguru. He will not marry; but will be known and revered all over the earth. Being an incarnation of god, he will wipe off all your miseries and fulfill your desires.'

The parents of the child were very much pleased to heart this and they gave money and clothes to the Brahmins. In order that the baby may not suffer from the evil eye of any person, lemon and salt were waved on him and thrown away.

He was named 'Shaligramdeo' but his pet name was 'Narhari'. He was later publicly known as Narasimhasaraswati.'

One day Amba told her husband that there was not sufficient milk in her breast for their baby. So let us have a feeding nurse or a sheep. Hearing this the baby smiled and just touched the right pap of its mother. Immediately milk sprang out in 32 teats and her cloth became wet. Knowing thus that the baby was an incarnation of god, the parents bowed to him.



The mother put the baby in a cradle and sang lullaby songs. But the baby would prefer to lay down on the floor and play cheerfully. The child became one year old; but it did not utter any other words except OM. The parents were anxious to see that the child speaks other words also. As days passed on, they were afraid of his being dumb. Some would say he has all the knowledge, but purposely he does not speak.

The child became 7 years old. The parents could not know how to celebrate his thread ceremony. As they were Brahmins, the thread ceremony was most essential. They worshipped Gouri, observed Pradosh and other fasts but they were of no avail. They were now anxious to know how to make the child recite Gayatri Mantra (the mantra in prayer of the Sun god), which a Brahmin boy learns at the time of his thread ceremony.

Seeing the parents in dejected mood, the son would approach them and try to console them. Once he held an iron bar in his hand and instantly it was turned into a gold bar. Seeing this the parents were astonished. They gave him some more iron and that too was turned into gold. Then the parents asked the son, when and how he would speak.

He moved his hand around his chest and loin and expressed that when the sacred thread would be worn and Nuj grass would be tied around his loin, he would speak.

The parents were much pleased and they started enthusiastically the preparations for his thread ceremony, still some doubted the success of the function. The parents invited all the relatives, friends and learned brahmins for the function.

The ceremonies started. On the first day 'choul' (shaving the hair on the head) and dinner took place. Next day after the bath of the boy, the sacred thread was put on his left shoulder. The boy dined with his mother and other boys of his age. The father then uttered 'Gayatri Mantra' in the ears of the boy Narhari, who recited it in his mind.

The mother then came with alms. After offering the first alms, the mother asked the boy to recite Rigveda (the first of the four Vedas). Narhari recited "Agni Meele etc". After giving the second alms, the mother asked Narhari to recite Yajurveda. Narhari recited " Yajurveda Ishetwa etc. After the third alms Narhari recited "Agni Aayahi" from Samaveda, the third veda. Thus people realised that Narhari had the knowledge of all the Vedas and they all bowed to him with reverence.

Narhari then said to his mother, "You have asked me to beg for alms. I would, therefore, live on begging. So allow me to go to visit the holy-places".

Hearing this the parents were much aggrieved. The mother fell on the ground senseless. After recouping she said, "we expected that you would take out care. So far due to out misfortune you were not speaking. Now seeing that you can speak, we are much delighted and we think that our devotion to god has been fruitful. But now you are talking of leaving us and this make us very uneasy."

Narhare, "You need not be sorry. You shall have four sons and they will look after you very obediently." So saying he placed his palm over her head.

She instantly recollected her previous life and saw Shripad Shrivallabha standing before her. She bowed to him humbly Narhari raised her head and said, 'Mother, keep this a secret. We sanyasis keep ourselves aloof from family life. As I have to do my misiion please allow me to go.'

Mother - 'Dear son, do not go leaving us alone. No religion asks one to be an ascetic in such a tender age. You should have Brahmacharyashram for 12 years. The second is Grihasthashram, the most important in all the four ashramas. After going through the third Ashram viz. Vanprasthashram, one becomes liable for the fourth Ashram viz. Sanyasashram. So say the Shastras. So study Vedas in the Brahmacharyashram. Later on get yourself married and have the pleasures of the family life. Then perform sacrifices and thereafter become a Sanyansi. But it is not desirable to be a Sanyasi in the childhood.



Narhari said, 'This body is perishable. What is its guarantee? So long one has sound body, one should act virtuously. Your advice is for them, who have won victory over death. They can say, they will follow religion later. So one should do religious deeds in the childhood. There are three stages of life - the childhood, the youth and the oldage. But it is not certain when one will die. Yamraj (God of death) is counting every moment of man's life, day and night. Knowing that the life is running fast, those who do not lead religious and virtuous life are like beasts. House, property, wife, children, mother - nothing is eternal. Old age kills a man, just as a crocodile devours him. Therefore, the wise man should do virtuous deeds in young age. Why do you then prevent me from going? This life is like a dream. As a power dries in air, the body of a man is getting more and more dry day by day. This body may perish in a moment.

Mother - 'Dear child, you are advising me. You told me that I would have four sons. So you should stay with me till I have at least one son. If you go disregarding my request, I would give up my life instantly.' Narhari smiled and said, 'what I have said will not be otherwise. However, after you get two sons let me go. Then I shall not stay here. I promise to stay here for one year.'

Thus Narhari lived there happily. All people wondered to see that a boy of seven knows all the Vedas and can teach the same. Crown up learned persons also came to him to learn Vedas and Shastras.

His mother became pregnant. After nine months she gave birth to two handsome sons. The parents were glad to have two more sons. By the end of one year the two babies became 3 months old. Narhari told his mother that her desire was fulfilled. She would get 2 more sons and they will all live happily. She should now permit him to live as per Sanyasdharm.



The parents bowed to Narhari and said, 'You are our family God. We cannot say anything before you. Please forgive us if we have spoken any harsh words, thinking you to be our son. Our devotion to Shri Shankar has materialised. You made us glorious. When shall we see you again?'

Narhari - 'I shall be before you whenever you remember me. You will have one daughter and two more sons. You will have no miseries and in the end you will attain the best place in Parlok. I have now to proceed to Badrinarayan to meet Siddhu. So please allow me to go'

The parents, males and females of the town walked with Narhari. Some said 'see how a Bramachari is going for penance. He is an incarnation of God. Else at such tender age of only seven, how can he know all the four Vedas?' All others bowed to him and returned. The parents still followed Narhari, who then appeared before them in the form of Shripad Shri Vallabha. The parents put their heads on his feet and then Narhari immediately went away.

Narhari started for Badrinarayan. On the way he reached the holy 'Kashi'. He did penance here and saw the Vishweshwar. He also practised here all the kinds of Yogas. Many Sanyasis also observed penance at this holy place. Narhari showed great proficiency in Yoga. Many Sanyasis came to see him.

There had been one old Sanyasi named 'Krishna Saraswati' who had realised Brahma. He also showed respect for Narhari. He said to all the Sanyasis, 'He is not an ordinary human being but he is an incarnation of God and deserves respect from all. Let us request him to be a Sanyasi and bless the people'.

Accordingly all went to him and said, 'It will be better if you now accept Sanyas-diksha as per religious rules and accept worship and respect from us and favour us with your blessings. Sanyasis are despised in this Kaliyug. Though there are different means of devotion, Sanyas in particular is dishonoured. Shri Shankaracharya rejuvenated Sanyasdharma in the seventh century. But now Kali being more influential, the sanyas is being degenerated. So you please rejuvenate it.'

Narhari conceded to the request and accepted Sanyas-diksha from Shri Krishna Saraswati.

Namdharak interrupted, "When Narhari himself was Shri Guru Dattatraya incarnate, why did he have another Guru?"

Shri Siddha, "In former days Vashishta was the Guru of Shri Ram, and sandipani was the Guru of Shri Krishna, in the same way, Krishna Saraswati became Guru of Narhari and hereafter he was known as `Shri Narsinha Saraswati. In human life human customs are to be followed and so Narhari approached the well known aged Yati (sanyasi) Krishna Saraswati and accepted him as his Guru."

Shri Shankar is the first Guru, Shri Vishnu the second, Brahmadeo is the third. After these followed Vashishta, Parashar and Vyas, who was the incarnation of Shri Vishnu. Thereafter Shuka, Goudpad, Govind-guru, Shankaracharya, Vishwarupvarya, Dnyanbodhgiriya, Giriraj, Ishwartirth and Bharatitirth succeeded one after the other. Thereafter, Vidyaranya, Shripadmuni, Vityatirth, Malianand, Deotirth, Saraswatitirth, Saraswati Yadeovendra and his disciple was Krishna Saraswati. Such is the line of succession of Gurus.

Shri Guru Narsinha Saraswati was very much respected in Kashi for his deep knowledge of the Vedas. After some time Shri Guru went to Badrinarayan with many followers. Talking a round of the Marugiri and seeing the holy places of Navakhand, Shri Guru came to gangasagar. He then went by the bank of Ganga and came to Prayag. A learned Brahmin `Madhav' saw him there. Shri Guru initiated him with sanyas and named him `Madhav Saraswati'. Later on Shri Guru had many more followers".



Namdharak :- "Gurudeo, Shri Guru initiated Sanyas to Madhav at Prayag. Please let me know what occurred later".

Siddha - "Shri Guru lived at Prayag for some days. He had many disciples there. These included Bal Saraswati, Krishna, Saraswati, Upendra Saraswati, Madav Saraswati, Sadanand Saraswati, Dnyanjyoti Saraswati and myself as seven chief disciples. He then visited holy places in the south and came to Karanjahim, he was invited door to door. The mother recollected that he was Shripad Shrivallabha and called herself fortunate. She told this to her husband when both requested him to liberate them from the worldly-sea. Shri Guru said, 'If a person accepts sanyas his forty-two generations (21 Parental & 21 maternal) are liberated. Their issues have no fear of the God of death. You will see that your sons live for hundred years. Then you will go to Kashi, the holy place of liberation. There is no doubt about this.

Ratnai, his sister requested Shri Guru, 'I am entangled in a family trap. Please take me out of this. I wish to do penance.'

Shri Guru - 'Serve your husband and this will liberate you. One has to suffer as per one's fate. Females can win over this worldly sea only with the help of their husbands. Thinking the husband to be Shri Shiva, serve him. This is what the Vedas, Shastras and Puranas dictate.'

She further asked, 'you know the past and the future also. Please tell me what is my future.'

Shri guru - 'In the previous birth, you hit a cow with your legs, you made the neighbouring couples quarrel amongst themselves, so you will develop leprosy for hitting the cow and your husband will leave you and be a Sanyasi.'

Hearing Guru - 'You shall live amicably for some years. In old age your husband will accept Sanyas. When you have leprosy, you will see me. You come to Papvinashi on the bank of the Bhima river in the South. Nearby is the Bhima Amarja Sangam and Ganangapur. After bathing in the Papavinashi, you will be cured of leprosy.'



Shri Guru then went to Trimbakeshwar, the place of penance of Goutam Muni. Shri Shankar was pleased by the penance of Goutam who brought Ganga (Godavary) on the earth for the benefit of the people. Shri Guru travelled by the Bank of Godavery and came to Manjrika. A learned Brahmin 'Madhavaranya' lived here. He adored 'Narsinha'. Seeing that Shri Guru appeared just a 'Narsinha', he bowed to him and praised him in Sanskrit. Shri Guru was pleased and he appeared before him in his divine form. Madhavaranya prostrated before him and chanted prayers. Shri Guru then blessed him.

Shri Guru then went to Brahmeshwar. Here a Brahmin suffered from acute colic pain. He was rolling in the sand of the river due to severe pain. He had to be on fast for several days. Whenever he dined he had severe pain. He was intending to give up his life by drowning himself in the river and thus getting rid of the acute colic pain. Knowing his intentions, Shri Guru asked his disciples to bring the Brahmin to him. When he was brought before him, Shri Guru asked him, 'Why are you committing suicide? This is a great sin. What is your misery?'

Brahmin - 'I am burdensome on this earth. I dine once in a fortnight or a month, but I have to bear a very severe colic pain. The body lives on food and if food cannot be taken how can this body survive?'

Shri Guru - 'I shall give a medicine. You have a full meal today.' The Brahmin was much encouraged with Shri Guru's words. In the meanwhile the officer of the town came to the river for bath. Seeing Shri Guru, he bowed to him with reverence. Shri Guru inquired 'May I know your name and where - abouts?'

The officer said, 'I belong to Koundinya Gotra and am a Brahmin of Apastamb shakha. My name is Sayamdeo. I come from Kanchi. I am serving here as a Town - officer of a Muslim Ruler for one year. I feel myself very fortunate to see thy holyself today. Sins are wiped off by seeing the Ganga, heat of the body subsides by seeing the moon and poverty is destroyed by the favour of a Kalpa-Taru. But by seeing thyself along, all these three miseries are wiped off and one gets all the four valours viz.



Sayamdeo humbly expressed, 'Gurudeo, he dined yesterday after one month and subsequently he had severe colic pain. If he is given food today and if he dies, shall I not be held responsible for his death?'

Shri Guru - 'I am giving medicine which should be fried in ghee and given to him. Besides give him food containing sugar and milk. Do not have any doubt in the mind.'

Sayamdeo agreed and further requested Shri Guru to grace his home by his presence and accept alms at his house. Shri Guru gladly accepted his invitation.

Shri Guru, three Brahmins and other disciples came to Sayamdeo. Sayamdeo's wife Jakhai was a devoted wife. Both worshipped Shri Guru ceremoniously. They worshipped the disciples also. All had a happy dinner that day. The colic pain of the Brahmin disappeared instantly by the grace of Shri Guru. All were wonderstruck to see this miracle. Shri Guru blessed Sayamdeo saying, your family will flourish and devotion of Guru will be continued in the later generations of your family.





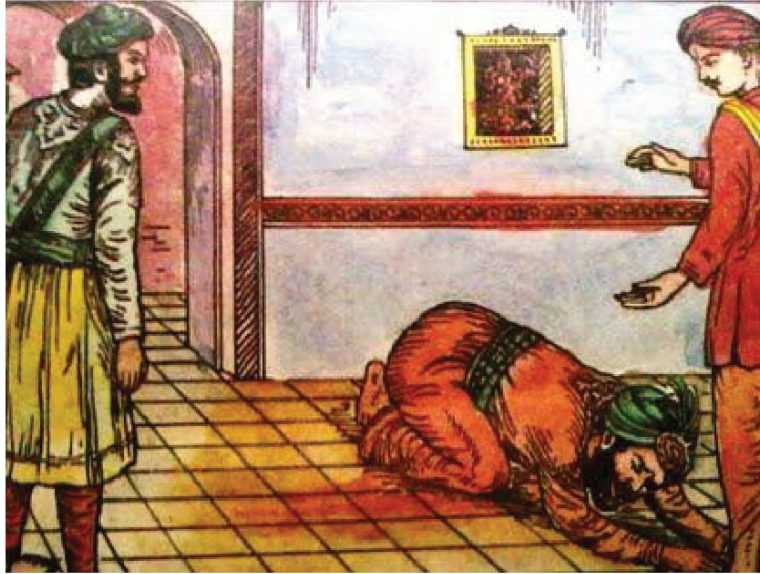
Sayamdeo bowed to Shri Guru and said, 'Gurudeo, though you are Trimurti incarnate, due to our ignorance, you appear to us as a human being. In truth, you are all pervading. It is beyond our intellect to describe your greatness.

I am the servant of a Muslim King, who is very cruel. He invites a Brahmin every year and kills him. He has invited me to day. If I go to him, he will kill me, but as I have now seen your holy, how can he dare to kill me?'

Shri Guru placed his palm on his head and said, 'you do not care a bit. You go to the king fearlessly. He will receive you well and send you back to me. Have faith in my words. I am here till you return and then I shall proceed further. You have been my devotee, you will live happily and have lasting wealth.'

Sayamdeo went to the cruel Muslim King. He was reciting Shri Guru's name all the time. As soon as the king saw Sayamdeo he turned his face and went inside. Sayamdeo said to himself, 'What harm a cruel king can do to one, who is blessed by Shri Guru? How can a serpent bite the kids of a garud? How can an elephant kill a lion? A Devotee of Shri Guru has no fear even from death'.

The Muslim king felt drowsy and had a sound sleep. He saw in a dream that a Brahmin was beating him. When he awoke and came outside, he saw Sayamdeo. He came to him, fell at his feet and said, 'you are my master, who called you here? You can go back happily'. Saying this he offered clothes and ornaments to Sayamdeo.



Sayamdeo soon returned to his place. He first went to see Shri Guru on the bank of the river. He bowed to Shri Guru and reported what had happened. Shri Guru again blessed him and said that he would now proceed Southwards.

Sayamdeo folded his hands and said, 'Now I shall not leave these feet. I shall also come with you. You only can liberate us from this wordly sea. Sagar brought the Ganga on this earth for the liberation of his forefathers. In the same way you have descended on the earth for our liberation.'

Shri Guru - I am going southwards for certain purpose. You shall again see me after 15 years, I shall be then staying near your place. You should then come to me with your family and children. You should live without worry. All your miseries and wants are wiped off now.'

Sayamdeo offered clothes and ornaments to Shri Guru. Shri Guru came to Arogya Bhavani Vajinath and lived there secretly."



Shri Guru lived at Arogya Bhavani secretly because many persons approached him at any time. These included the good and bad, honest and dishonest, cunning, rich and poor, diseased men of all castes, cults, sex, and ages. Parshuram killed Kartikeya (Arjuna) and gave the earth in charity to the Brahmins. Still the Brahmins approached him and asked for more. So Parshuram lived in the sea secretly. Similarly Shri Guru sent all his disciples on pilgrimage and himself lived secretly.

The disciples asked, 'Gurudeo, why are you indifferent with us. Vedas and Shastras say that all the holy places are at thy feet? When Kalpataru is near us, why should we go elsewhere?' Shri Guru- As you are Sanyasis, you should visit different holy places and make your mind firm. I shall go to Shri Shailya in Bahudhanya Sanwatsar. You should come and see me there.

The disciples - one disobeying Shri Guru has to go to hell. So we go to the holy places as per your instructions but kindly tell us to which places we should go.

Shri Guru - Kashi is a famous holy place on earth. It is on the bank of Bhagirathi (ganga). You travel 60 yojans (yojan-2miles) by its bank and observe 60 Krishhra prayashchittas. Then go to Prayag (allahabad) and observe 120 Krichhras. There are 25 gram (town) on the bank of Yamuna and 40 on the bank of Saraswati. Take bath in the river daily. This is like performing a sacrifice. One attains Brahma in the end.

Travel by the tank of rivers as Varuna, Kushavarti, Krishnaveni, Vitasta, Sharaswati, Marudvridha, Asikni, Madhumati, Payasvini, Ghritvati, Deonadi etc. At every place take bath and Prayashchitta. Even sin of Bramahatya is wiped off. Travel by the banks of Chadrabhaga, Revati, Sharyu, Gouthami, Vedika, Koushiki, Mandakini, Sahasravakra, Purna Bahuda, Aruna. Bath at a sangam confluence of rivers is like that of Prayag.



There are other holy places as Pushkar, Vairochani, Falgu, Tirth at Gaya, Setubandha, Rameshwar, Shri Rang Padmanabh, Purushottam, Nemisharanya, Badri Narayan, Kurukshetra, Shri shailya, Pitru Tirth, Kedar, Koti. Narmada, Matruakeshwar, Kunj, Kokamukhi, Prabhas, gokarna, Shankh-Karna, Ayodhya, Mathura, Kanchi, Dwarka. Gaya, Shaligram and Shambalgram are the 7 cities giving liberation.

Travelling by the bank of Godavary gives fruit of doing Vajpeya sacrifice. Visit Bhimeshwar, Vajra sangam and Kush. Travel by the bank of Purna, Krishnaveni, Tungbhadra, Bhima. Visit Pampa saroval, Harihar, Pandharpur, Matruling, Ganagapur, Near Bhima Amarja-sangam. There is an Ashwattha on the Amarja and in the north is Varanashi, in the east are Papivashi Rudrapad, Chakratirth, Kesheodeo, Vinayak, Kotitirth, Mammath, Kallwshwar. See Varada Malprabha sangam and Nivritti sangam.

When The Guru (Jupitar) is in the Sinha (leo) all the rivers have union with Bhagirathi. When guru is in Kanya (Vibro) bhagirathi comes in Krishna. Have bath in Patalganga and see Mallikarjuna. Baths at Kaveri sangam, Payaswini and bhavanashini are virtuous. See places like Samudraskanda, Sheshadri, Shri Ranganath, Padmanabha, Shrimat Anant, Trimamalla, Kumbhakonam Kanyakumari, Matsyatirth, Pakshitirth, Rameshwar, Dhanushkoti, Mahalakshmi at Kolhapur, Mahabaleshwar, origin of Krishna. Bahe, Narsinhadeo at Kolegaon Bhuvaneshwari at Bhilawadi, Shrupali, Chhaya Bhagwati (Vishwamitra's place) Shweta Shring, whence Krince flows northwards, Kalyan etc.

A river is said to be in menses when she gets new rain water and so bath in the river is not desirable on that day.

All the disciples then bowed to Shri Guru and departed for visiting the various holy places.



Namdharak- when all the disciples went away on the pilgrimage who served Shri Guru?

Siddha- I was in a swoon of delusion. But your question has given rise to the Sun of knowledge. Shri Guru's life is like Kamdhenu. Shri Guru lived secretly at Arogya Bhavani near Vajnath. I was with him this time. A Brahmin came to Shri Guru, praised him and said humbly, 'I am doing penance, but my mind has not become still. I am greatly appeased to see you, kindly tell me means to attain knowledge and liberate me.'

The Brahmin further said, ' Gurudeo, I had a Guru, He used harsh words and asked me to do undesirable service. He did not teach me logic, grammer, bhashya etc. He said that my mind is not still, so I left him in anger.'

Shri Guru-'You are a fool, harming yourself and treacherous to Guru. You speak ill of Guru, how can you have knowledge? Why did you come to me leaving Guru, who is a Kamdhenu. By pleasing the Guru by service and giving respect to him one can know Vedas, Shastras and eight Siddhis (a boon to do particular miracles).'

The Brahmin placed his head on the feet of Shriguru and asked, 'gurudeo, kindly tell me who is a Guru and how to serve him?'

Shri Guru- Mother and father are Gurus. Brahma, Vishnu, Maheswhar are Gurus. One serve his Guru with devotion. I narrate to you a tale in this connection.

Dhoumyarishi lived at Dhwarawati. He had three disciples; Aruni, Baid and Upmanyu. In former times, the Guru tested his disciples before giving knowledge to them. Dhoumys said to Aruni, 'go to my field and fill it with canal water.' Aruni went to the field. The canal water was flowing with great force. Paddy was sown in the field which was on higher land than the level of the water. He placed stones to divert the water to the field.



He then laid his body across the canal and thus half the flow of water entered the field. Even by sunset, as Aruni did not return, Dhoomya went to his field and called him loudly. He feared a serpent might have bitten or a tiger might have attacked him. Hearing the Guru's voice, Aruni came out of the canal and bowed to the Guru, and stood near him Dhoomya embraced with pleasure and blessed him saying 'You will know all Vidyas. Go home get married and live happily'.

Dhoomya then said to Baid, 'Go to the field, keep watch on the crop and when it is reaped, bring it hime. Baid accordingly went to the field, and kept the watch day and night. When the crop was reaped, a cart with one buffalo was given to him. Baid placed the corn in the cart, yoked the buffalo on one side of the yoke and he himself pulled the cart on the other side. He could not draw the cart with the buffalo, still he drew it with much strain. The buffalow got stuckup in the mud and could not go forward. So he alone drew the heavy cart. Subsequently his neck was strangled and he had to face great strain. In the meantime, Dhoomya came there and released him from the yoke. He embraced Baid an said, 'you know Vedas and Shastras well.'

The third disciple Upmanyu was fat and dull Dhoomya asked him to take the cattle for grazing the forest. Upmanyu took the cattle to graze. At times, being hungry he would return early from the forest. The Guru told him not to come from the forest till sunset.

Narhari conceded to the request and accepted Sanyas-diksha from Shri Krishna Saraswati.

Namdharak interrupted, "When Narhari himself was Shri Guru Dattatraya incarnate, why did he have another Guru?"

The cattle would graze on the bank of a river Upmanyu would bathe, take alms from the Brahmins living nearby. Thus he satisfied his hunger. One day the Guru asked him, 'How are you living?'

He said that he took alms and dined. Guru said, 'How to you dine without us? Give the alms in the Ashram and again go to the forest.'

Upmanyu acted as directed by the Guru. He would give the alms in the Ashram. But as he did not get full meals at the Ashram he again took alms from some Brahmin houses and satisfied his hunger. When the Guru knew this. He angrily said, 'Give both the alms in the Ashram.'



As directed, he gave both the alms in the Ashram. Hee was anxious now how to satisfy his hunger. He saw calves drinking milk of cows and much milk fell on the ground and was wasted. He held that milk in his hands and drank it.

After some days the Guru asked him how he was fat, He said that he drank the milk that fell while the calves drank the milk from the cows. The guru said, 'you should not drink milk tasted by calves as this milk makes you dill.'

While remaining in the forest, he saw milk like pastee coming out of the "rui" plant. He held the milk in leaves and while hee was drinking it, some drops thereof entered his eyes. Subsequently hee lost his eye-sight and became blind. Now he thought the Guru would be angry with him. He began to collect the cattle; but as he could not see, he fell in a well.

When Dhoumys knew that Upmanyu did not return by the evening, hee went to the forest and called him loudly. Upmanyu responded from the well and informed him about his wehreabouts.

Dhoumya came near the well and said to him with sympathy 'Recitee Ashwinikumar mantra'. After doing that, he got back his eye-sight. He came out of the well, bowed to his Guru and stood by him. Dhoumya placed his palm on his head and instantly he had all thee knowledge. Dhoumya said to him, "Go home, get married and live happily. You will be wellknown. One of your disciples, Uttank will bring Kundal (ear ornament) and win the Shesh. He will advise King Janme jaya to perform sacrifice of the serpents and kill all the serpents in the sacrifice"

As stated, Uttank caused Janmejaya to perform the sacrifice in which even Indra had to come down along with Takshak (the king of serpents). This is all due to the greatness of Guru. He will liberate you. You should try to please him.

The Brahmin said, 'gurudeo, you have given me thee right advice. As I have offended my Guru, how can I please him now? It is very difficult to appease the wounded heart. I would, therefore, leave this worthless body of mine,' saying this, he bowwed to Shri Guru. Shri Guru realised his repentance and knowing his desires, Shri Guru said, 'All your sins are wiped off now. Remember your Guru.'

The Brahmin folded his hands and prayed, 'You are the Guru of all the world and incarnation of three great Gods. How can there be darkness after the rise of the Sun? You please protect me.'

Hearing this Shri Guru was kind to place his right palm on his head and instantly he had knowledge of Vedas, Shastras, Mantras etc. By the touch of the philosophers's stone, iron is changed into goid, similarly the Brahmin became learned. Shri Guru again asked him to go to his Guru.





Shri Guru observed Chaturmas living under the Audumber tree near bhuvaneshwari secretly. Still his name and fame spread in all the quarters.

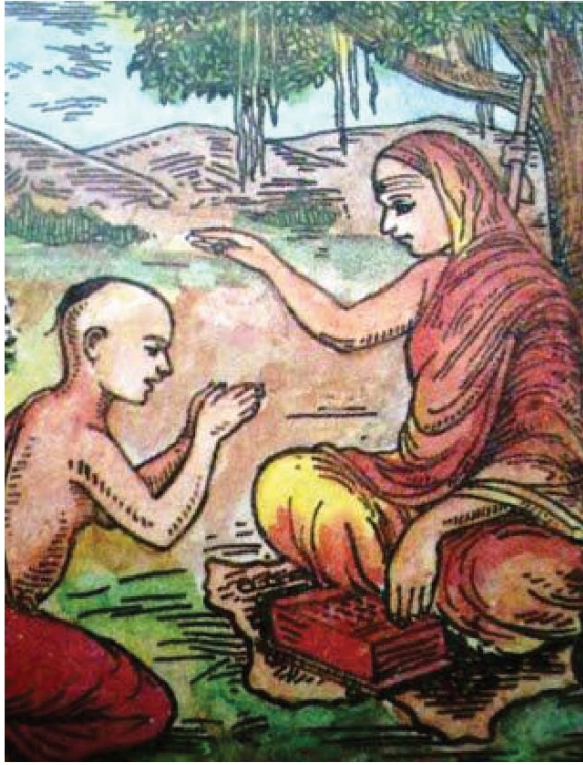
Namdharak-Why Shri Guru lived secretly? Why did he observe anushtan and asked for alms?

Siddha-Shri Shankar and Shri Guru Dattatraya like to beg alms. Shri Guru roamed through holy places for protecting his devotees. People came to him and harrassed him for trifles and hence he lived secretly. But though the Kasturi is hidden, its fragrance cannot be hidden, similarly brightness of Shri Guru could not be hidden.

There lived at Kavir a learned Brahmin who knew the Vedas. He had a dull foolish son. His parents died in his childhood. When he was seven, his thread ceremony was celebrated, but he could not do Sandhya and recitee 'Gayatri' mantra. Local Brahmins abused him saying, 'your father knew Vedas and shastras; but you have spoiled his name. Your life is worthless. Chintamani is best among the beads, so is the knowledge for a person. A man is honoured for his knowledge. A King is respected by his people; but even a king respects learned persons, as knowledge is wealth.'

The boy requested them to suggest means for his improvement. The Brahmins said, 'you will have knowledge in the next birth. You should beg for your maintenance in this life.'

The boy being dejected, went to a forest. He was thinking of giving up his life. In the evening he reached Bhilavadi. He took darshan of Bhuvaneshwari and sat at the door of the temple. Next morning he cut his tongue and placed it at the feet of the goddess and said, 'If you do not be kind with me. I shall even offer my head at your feet.'



That night he had a dream in which Devi appeared before him and said, "Oh Brahmachari, why are you getting angry with me? There is an Avatarik Purusha sitting under an Audumber tree on the bank of the Krishna. Go to him. He will fulfil your desires."

He woke up and at once ran and crossed the river. He rolled at the Guru's feet and started praising Him. Guru was pleased with him, blessed him and put his hand on his head as Varad Hastha. At once the boy got knowledge and enlightenment. He also got his tongue back.

If a crow has a dip in the Manasa-Sarovar it will become a Hamsa (swan). So also he who touches Guru's feet will acquire all knowledge. Guru is Almighty. His glory needs to be sung.



Varuna Sangam is known as Kashi in the south. Shri Guru came here from bhilavadi and stayed near Panch Ganga sangam for 12 years. Shiva, Bhadra, Bhogavati, Kumbhi and Saraswati are the five rivers. This is a famous holy place like Kashi and Prayag. There is a temple of amareshwar and an Audumbar tree as a Kalpataru. Sixtyfour yoginis lived here. There are 8 holy places in the neighbourhood. They are Shukla Tirth. Papavinshi, Kanyatirth, Siddha Varad, Prayag Tirth, Shakti Tirthm Amar Tirth and Koti tirth.

Shri Guru lived under the Audumbar tree here. He would go to Amarpur for alms. In Amarpur lived a Brahmin knowing Vedas. He had a devoted wife. He had a sem creeper at his door. When he could not get sufficient corn he would live on the boiled seems. He adored Shri Guru with devotion. He invited Shri Guru for alms one day. After taking the alms Shri Guru blessed him saying that his poverty was wiped off. While leaving the premises, Shri Guru cut the root of the sem creeper. Seeing this the Brahmins's wife bitterly saying `our means of livelihood are lost.' The Brahmin tried to console her saying, there must be some good intention of shri Guru in cutting the root of the sem. It is our good fortune that Shri Guru in cutting came to us for alms. Do not blame Shri Guru who blessed us. He will protect us.



The brahmin took away the leaves of the creeper from the courtyard and while digging to take off the root of the creeper, he found a vessel full of coins. He told this to his wife ho was much pleased and now repented for blaming Shri Guru. Both then went to shri Guru and worshipped him with devotion and reported what had occurred.

Shri Guru said, `Do not tell this to any body, else the wealth will be destroyed, you shall live happily with your sons and grandsons.'



Namdharak: "Leaving other holy trees why Shri Guru lived under the Audumber tree? Greatness of Ashwattha is described even in the Vedas, Why then he preferred Audumbar?"

Siddha : "Shri Vishnu took Narasinhawatar to kill the demon Hranyakashyapu. He tore the belly of the demon by his nails, took out the intestines and put them around his neck as a wreath. Narsinha's nails were filled with strong poison and so caused great heat in his body. Shri Lakshmi took Audumbar fruits and thrush Narsinha's nails in them. The poison and the heat of the body subsided and Lakshmi and Narsinha were pleased. So they blessed the Audumbar tree, 'You shall always bear fruits and people will worship you as the Kalpataru. Strong poisons will be subsided even by your sight and sterile women will get issues if they worship you with devotion.'

Audumbar is a Kalpa-Taru in Kaliyug, hence Shri Guru lived under it Brahma, Vishnu and Mahesh live here in the form of shri Dattatraya. When Shri Guru lived here, 64 yoginis used to come to him at midday and take Shri Guru to their place under the waters of the river, worshipped and offered him delicious food and Shri Guru would return to his place under the Audumbar.

Brahmins wondered how this sanyasi lived along under the Audumbar, as he did not go in the town to anybody for alms. Some bramins kept a watch but at midday they got frightened and so they gave up the idea.

Ganganuj was a farmer who had his field at the river side. At midday he saw that 64 yoginis came out of the river, bowed to Shri Guru and took him to the river. A passage was created for him by the bifercation of the river water. After some time Shri Guru returned by the same passage. Next day Ganganuj also followed Shri Guru when he was being taken by the yoginis. He saw that there was a nice place with buildings of precious stones, and there was a high and well decorated throne. Shri Guru was seated on the throne.



Shri Guru was seated on the throne. He was duly worshipped, had Arati and was Shri Guru saw Ganganuj. Shri Guru asked him. 'How did you come here?' He replied, 'I came here to see Thy holy self.' Saying so, he bowed to Shri Guru, who said to him, 'Your miseries are wiped off. Your desires will be fulfilled. Do not disclose to anyone whatever you have seen here. Else you will lose all instantly.'

Then Shri Guru came to the Audumbar with him. Ganganuj came to his fields and found a treasure. He got knowledge also. He served Shri Guru with his wife and children with more devotion thereafter.

Om Magh Poornima Ganganuj said to Shri Guru 'It is said that bath at Kashi and Prayag is very virtuous. How can this be possible for me?

Shri Guru said, 'Panch Ganga Sangam is like Prayag, Jugul is Kashi and Kolhapur is like Gaya. If you wish to see Kashi-Prayag I shall show it to you.'

Shri Guru was sitting on a tiger skin. He asked Ganganuj to shut his eyes and to hold the hind part of the skin firmly and they instantly reached Prayag in the morning. After having bath they went to Kashi at mid-day. They had darshan of Kashivishweshwar and went to Gaya in the afternoon. They returned to Audumbar by the same evening.

Shri Guru now thought of leaving the place. 64 Yoginis requested him, 'Why are you leaving us? All our miseries are wiped off when we see you.'

Shri Guru smiled and said, 'I am always at this Audumbar. You live here happily. Amarapur is also my dwelling place. Those who worship you, this Audumbar and the Padukas here, all their desires will be fulfilled, and they will get four purusharthas. One who takes bath at Papvinashi, Kanya and Siddha Tirthas, worships the Audumbar and these Padukas for seven days, even if his wife is 60 years old and sterile.

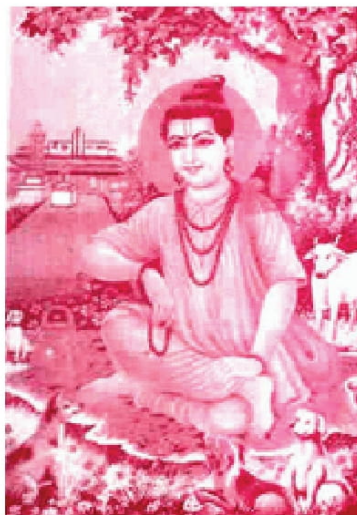


If one recites a mantra, under this Audumbar with a pure mind, it will be a great virtue. One lakh rounds of this tree will wipe off leprosy and one's body would be bright as gold. Such is the significance of this place.'

Saying this, Shri Guru came to Gangapur on the bank of Bhima.



A Brahmani Relieved from Brahmahatya & gets Issues.



Gangahar, a Vedic-Brahmin lived at Shirol. His wife was devoted and good-natured. But the misery was that she had no children. She got issues but they all died after birth in the childhood. She got issues but they all died after birth in the childhood. She observed fasts and vratas, but they bore no fruit.

Some Brahmins said, 'This is due to the sin of the previous birth. Those who commit abortions become sterile. Those who kill a cow or a horse and take other's wealth, have no issues in the next birth.'

One brahmin told her 'You took some money from a Brahmin of Shounak Gotra. He asked you to pay the money many times and at last he committed suicide. He spirit does not allow your issues to live.'

The brahmin was very sorry to know this. She requested the Brahmin to suggest means to get relief from the spirit trouble.

The Brahmin said, 'After the death of the Brahmin his death rituals were not performed. You go to the bank of Krishna, observe fast for one month, bathe in the Papvinashi and worship Audumhar for 7 days, do abhishek to Shri Guru, bathe in the Kanya Tirth and give Rs.100/- to a Brahmin of Shounak Gotra and observe the death rituals of the Brahmin. Then Shri Guru will protect you.'

The Brahmin said to her, 'Shri Guru lives at the Audumbar. He protects his devotees from all the miseries. You spend money as per your circumstances on the advice of Shri Guru.'

The Brahmini went to the place. Bathing in the Papvinashi, she took rounds of the Audumber. Bathing in the Kanya Tirth she worshipped Shri Guru and observed fast. After 3 days the Shounak Gotra Brahmin came in her dream and began to thrash her.



She took shelter of the Audumbar tree. Shri Guru appeared and asked the Brahmin why he was beating the Brahmani. Hearing what the Brahmin told, Shri Guru said, 'If you harass my devotee, I shall punish you. Accept whatever this Brahmani offers to you and leave her. Mind if you again harass her.'

The Brahmin's spirit bowed to Shri Guru and said, 'It is my good fortune that I could see you. I shall act as per your order. Kindly liberate me.'

Shri Guru told the Brahmini, 'You give the money you have, in charity in the name of the Brahmin's spirit, 'Shri Guru told the spirit. 'After the rituals of 10 days, you shall be free from this life.'

When the Bramani had wworshipped the Audumbar for 7 days, Shri Guru came in her dream and said, 'All your sins are wiped off. You will now have sons and daughters. Who will have long life.'

She acted as asked by Shri Guru for 10 days. Her sin of Brahmahatya was wiped off and the spirit of the Brahmin was liberated from the spirit life. On the last day Guru appeared in her dream and placed two cocoanuts in her sari and a sked her to do the last function (Udyapan) of her vrat.

The Brahmin couple worshipped Shri-Guru with devotion. Shri Guru appeared before them. The Brahmin got two sons in course of time.

Thread ceremony of the first son was duly celebrated. Chout (shaving the hair on the head) ceremony of the second was to be performed; but the boy fell sick due to titanus and died on the thrid day after great suffering. The parents began to weep in grief.

The Brahmani said, 'Shri Guru, you are the donor of true and real things. I believed in your words. How did this happen? Due to the sin of Brahmahatya I took your shelter. Due to the fear of a tiger a cow goes to a Muslim and he kills the cow. Similar has been my case.

Next morning the brahmins of the place tried to console her and demanded the corpse of the boy for funeral; but she held the corpse of her son at bosom and refused to give it and said, 'Burn me also with this corpse.'

The Brahmins said, 'Does mother give her life with that of a son? How foolish you are! Besides, to comit suicide is a great sin'. It was afternoon; but she did not part with the corpse. In the meantime a Sanyasi came there and began to advise her.'



The Sanyasi said, 'You are mourning in vain. He who has come to birth, in this world has to die. How long can last the foam or a bubble in the water. This body is made of five principles and when they are separated, the body also perishes. Satwa, Raj and Tam are the three qualities of those principles. Satwa begets god, Raj begets human being and Tam begets demon. Man does good and bad actions and accordingly he gets enjoyment or suffering in the next birth.

Being deluded by affection and agreed, men have pleasures or miseries. They are dependent on the actions of the previous birth. Even Gods and Rishis have to suffer. Only is not grieved at death.

When a female is pregnant, in the beginning the foetus has no shape; but it develops and comes to birth and it is therefore evident that it will perish one day. A body is like a bubble in the water. Some die in childhood, some in youth and some in old age as per actions of the past life. But due to affection, it is said that she is the mother. He is the father, son, wife, friend and so on. The body appears to be clean; but it is full of flesh, blood, urine, filth etc.

As one comes to birth one's enjoyment and suffering are destined. No one has won victory over death. One sees treasure in dream but of what use can it be in practical life? You had many lives in different yonis i.e. species e.g. animals, birds, worms, human being etc; but how many of these can you recollect? If you had been a human being can you tell me whose wife or daughter you had been? If you cannot know this, why do you mourn saying 'my son.'? You give the corpse to the brahmins for funeral.'

Hearing the advice of the Sanyasi, the Brahmani said, 'You have advised me but I am not satisfied and if the fate is unchangable, why one should adore God? If iron is not transformed into gold by the touch of Paris (Philosopher's stone) what is its significance? Being unfortunate, I adored Shri Guru. If one has fever, one goes to a physician and seeks relief by his medicine.



Shri Narsinh Saraswati is the incarnation of Tri-Murti (Three Gods). He blessed us by giving us sons with long lives. How can it be untrue? In the circumstances, why this calamity should befall me? Therefore I have decided to give up my life.'

Hearing her decision, the Sanyasi said, 'Shri Guru has blessed you to have sons having long lives and still your son has died, then you should better go to the place of Audumbar with your dead child.'

Being encouraged in this fashion, she tied the body of her son at her back and came to Audumbar. She dashed her head on the padukas and began to mourn. As the night was approaching the brahmins again asked for the dead body, but she refused to give. The brahmins said 'the body will emanate foul odour tomorrow and then she will have to give it.' Saying this, they went home. Only the parents remained there. Later on after midnight the parents fell drowsy and got a nap due to exertion.

In her dream she saw a person with vibhuti marks on the body, a wreath of rudraksha round the neck, a Trishul in the hand and a tiger skin on the body. He said to her, 'Why are you blaming me and mourning? What ails your son? Saying so he applied bhasma or vibhuti to the forehead of the son, opened his mouth and blew air into it by his mouth. Thus oxygen was infused in his body. The result was that the boy began to move his limbs and came to life.

At first sight she was frightened. She thought that one sees in one's dream whatever is in one's mind. But as she awoke she found that the boy was making movement and his body was warm. At first she placed the boy away out of fear but the boy sat and asked for something to eat as he was hungry. She took him to her breast. Milk came out profusely from the paps. Then she gave up fear and was delighted. She aroused her husband. Both bowed to the Padukas of Shri Guru and prayed, 'Kindly forgive us for our harsh words.' They took rounds of the tree and went for bath.

After bath they washed the blood on the Padukas and worshipped them with great devotion. By this time it was morning. The brahmins came there again for the funeral, but they were wonderstruck to see the child alive. All were glad to see this miracle and praised the greatness of Shri Guru.