

॥ శ్రీపాదరాజం తరణం ప్రసద్యే ॥
దిగంబర! దిగంబర! శ్రీపాదపల్లభ దిగంబర!!!

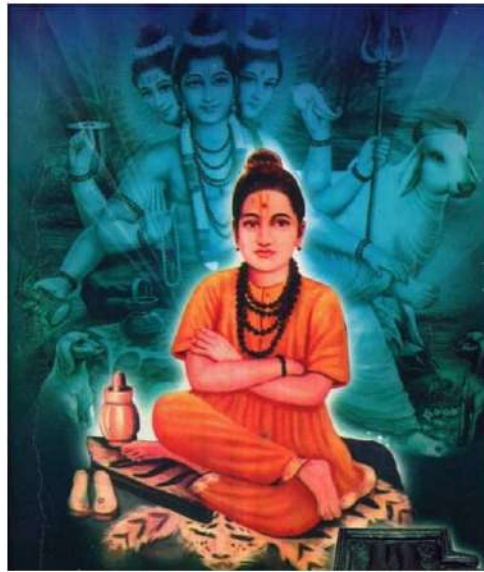
శ్రీపాద శ్రీవల్లభ సంపూర్ణ చరితామృతము

(హారారుల గ్రంథం)



శ్రీపాద ధారా ఆశ్రమము

SRIPADA SRI VALLABHA



Shri Sripada Vallabha was born to a Brahmin by name Appala Raja who lived with his wife Sumati, who was a Great Devotee of Goddess Sati, in Pithapuram. She had two children, unfortunately, one of whom was Blind and the other Limbless. It so happened one day that, Sumati woke up early to Perform Shradha (a ritual performed to honour the ancestors on their death anniversary) of her father-in-law. She cooked the necessary food and was waiting for Appala Raja who was out to Fetch Shradh Bhoktas (Materials used for Shradh). In the afternoon, a hermit (Lord Dattatreya Himself) with a divine glow on his face, came to her doorstep for alms and asked for some food. Sumati bowed in front of him humbly gave away all that she cooked for the Shradha.

The Hermit was so pleased with her, that he blessed her with whatever she desired. Sumati wanted to have a child with the same grace and elegance of the hermit who came for alms. Bestowing her with what she wished, the hermit suddenly disappeared, leaving Sumati awestruck and joyous. Meanwhile, Appala Raja returned home and Sumati informed him what all had happened, fearing that he would get annoyed. Instead, Appala Raja was so pleased with what she did and told her that giving food to the needy is the best part of donations. He also told her that his forefathers must have been satisfied with this dana (donation).

Over a period of time, the Lord Himself was born to her in the tenth month of pregnancy. When the child was born, it seemed as if the whole universe was filled with joy and celebrations. The child was named as Sripada (divine feet) as he had the symbols of Chakra and Shanka on his feet. His Parents also named him Sri Vallabha as the child had a divine lustre and charm in his appearance. The child grew to be one of the wise and valiant with immense knowledge of Shastras, Puranas and Vedas.

When he turned out to be sixteen years old, Sripada Vallabha's parents thought of his marriage. When Vallabha came to know about this, he explained his parents that the purpose of his birth was to find the truth and serve the world. Recollecting Vallabha's jataka (horoscope), in which it was written that he would become an ascetic, his parents did not stop him from accomplishing his tasks. Sripada Vallabha, before leaving his parents for pilgrimage, blessed his blind brother with sight and the legless brother with legs. His parents' joy was boundless on seeing their other two children back to Normal. They blessed their son, Sripada Vallabha, and with a heavy heart and joyous tears in their eyes, bade him goodbye.

Sripada Vallabha then went to Kashi , Badrinath and from there he moved to Gokarna, where he stayed for 3 years. Then he went to Shri Giri (Srisailam) and lived there for 4 months and further moved to Nivrutti Sangan. He preached all his Gyana (knowledge) to the saints and then retired at Kuruvapur, an island in River Krishna.

One day a widow, Ambika came to the river to end her life due to her unbearable poverty and to run away from the world which made fun of her for having given birth to a dullard and an idiot boy. Miraculously Sripaad came there and said 'Oh Brahmin, do not be hasty; otherwise you would incur the sin of committing suicide, as well as the sin of killing a Brahmin. No one can help you out of it. It is better for you to live on, facing any amount of suffering.' The Brahmin lady then said, 'Oh Holy one, people are humiliating me for being cursed with the birth of a stupid son. They consider it a sin even to see my face. What could I gain by continuing to live?'

The Lord was moved by compassion at her words and said, 'Mother, by committing suicide, you only add to your former sins and you will have to suffer more in the next life. Therefore, devote your whole life to the worship of Lord Shiva. You shall be blessed with a noble son in your next life'.

The Above Event was Perhaps Shri Guru's own Sankalpa to Reincarnate again as Shri Narasimha Saraswati. Therefore he had pre-arranged this leela so as to meet and bless his Next Incarnation's Mother-to-be.

Then he performed several Miracles at Kurwapur and blessed all his Devotees. Over a period of time, Sripada Vallabha took Nijananda in Krishna River at Kurwapur.

Sri Divya Siddhamangala Sthothram:

Sreemadhanantha Sree vibhushitha Appala lakshmi narasimha raja
Jaya Vijayeebhava Digvijayeebhava Sreemadhakhanda Sree vijayeebhava

Sree Vidhyadhari radha surekha Sree rakheedhara Sree Paada
Jaya Vijayeebhava Digvijayeebhava Sreemadhakhanda Sree Vijayeebhava

Maathaa Sumathee vatsalyamrutha pariposhitha jaya Sree Paada
Jaya Vijayeebhava Digvijayeebhava Sreemadhakhanda Sree Vijayeebhava

Satyarusheeswara duhithanandhana bapanaryanutha Sree charana
Jaya Vijayeebhava Digvijayeebhava Sreemadhakhanda Sree Vijayeebhava

Savitrakatakachayana punyaphala bharadwaja rushi gothra sambhava
Jaya Vijayeebhava Digvijayeebhava Sreemadhakhanda Sree Vijayeebhava

Dho Chaupathee dev lakshmi gana sankhya bhodhitha Sree Charana
Jaya Vijayeebhava Digvijayeebhava Sreemadhakhanda Sree Vijayeebhava

Punyarupinee Rajamamba sutha garbha punya phala sanjhatha
Jaya Vijayeebhava Digvijayeebhava Sreemadhakhanda Sree Vijayeebhava

Sumatheenandhana naraharinandhana datta deva prabhu SreePaada

Jaya Vijayeebhava Digvijayeebhava Sreemadhakhanda Sree Vijayeebhava

Peetikapura nitya vihara madhumathi dhatta mangala ruupa

Jaya Vijayeebhava Digvijayeebhava Sreemadhakhanda Sree Vijayeebhava

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



Stotram:

Sri Paada Vallabhaguroh Vadhanaravindham
Vairagyadeepthi paramojvala madhvitheeyam
mandhasmitham sumadhuram karunardhaneetram
samsara thapaharanam satatham smaraami

Sri Paada vallabhaguroh karakalpavruksham
bhakteshta daana niratham ripusankshayamvyi
samsmarana maatrachithi jaagaranam subhadram
samsara beethi samanam satatham bhajami

Sri Paada vallabhaguroh parameswarasya
yogeeswarasya shivasakthi samanvitasya
sree parvatasya sikharam khalu sannivistam
trailokya pavana padaabja maham namami

Sri Paada Rajam Saranam Prapadhye

SREEPADA SREEVALLABHA SWAMY

The deficiency regarding availability of a complete history of Sreepada Sreevallabha – the first avatar of Dattatreya is no more. An elaborate and well-narrated history of Sreepada, with all the miracles he performed in his childhood, with so many mystical sayings, disclosing the essential nature of Datta as well as Sreepada, was written during 14 th century by Sankarabhatt of Karnataka when Sreepada still held his body, but was hitherto unknown. The original was written in Sanskrit, later as per the instruction of Sreepada it reached the house of his maternal grandparents – the 'Malladi' clan and was later translated into Telugu and finally reached its destination – 'Sripada Srivallabha Maha Sansthan' of Pithapuram recently. The book titled 'Sripada Srivallabha Charitamritam' is considered to be the result of prolonged tapas of so many devotees of Datta Marga. One may go through the book for further details, but here mention is made about some important facts.

The grandparents of Sreepada Sreevallabha actually belonged to the Malayadri village of Guntur District in the Palnadu area. Gradually the name Malayari in the colloquial usage became Malladi. In that village there are two clans with the surname of Malladi. One belongs to Malladi Bapanna Avadhanulu of Harithasa gothra who was a great scholar. The second one was the Malladi Sridhara Avadhanulu of Kousikasa gothra who was also a great scholar.

Bapanna Avadhanulu married Rajamamba the sister of Sridhara Avadhanulu, thus they were related matrimonially. Once the two scholars went to 'Ainavilli' a remote area in Godavari mandal, and there they conducted a yagna where they actually made Lord Ganapati appear during the time of Poornahuti, which was witnessed by all the people who attended the 'yagna'. Lord Ganapati had received the Poornahuti with his trunk and to the astonishment of all the people, disclosed that he will take birth as Sripada Srivallabha on Ganesh Chatudhi i.e. Vinayaka Chavithi, with the sixteen fold divine splendor. Later Bapannavudhanulu who was renowned as Satyarusheswara and Sridhara Panditulu went to Kaanipuram for a consecration ceremony of a Vinayaka temple. During the Pratishta Mahotsava, the Varasiddhi Vinayaka spoke to them, 'Time has come O Sridhara, for the incarnation of Sreepada Sreevallabha. Sridhara! I am changing your surname as Sreepada. The people in your clan will now onwards flourish with the surname of Sreepada" saying this Lord Ganapathi blessed him. After some time both of them migrated to Pithapuram and lived there.

Bapannavadhanulu had a son by name Venkavadhanulu and a daughter Sumathi. The horoscope of Sumati had all the good signs and there was an air of royalty around her. Her walking style and her dignity resembled that of a queen, hence he named her Sumathi Maharani. Days passed by. One day, a Brahmin boy – Ghandikota Appala Laxminarasimha Raja Sarma belonging to Bharadwaja gotra and Apasthambha stura and to the branch of Velnati Vaidikas, attracted by the name and fame of the great scholar Bapanarya came to him at Pithapuram with the aim of studying sastras under his able guidance. Appalaraju Sarma had an idol of Dattatreya in the form of 'Kalagni Samana', which was worshipped from the times of his great grandparents. Through he lost his parents in childhood, Appala Raju Sarma also worshipped Dattatreya and during his worship, Lord Datta used to converse with him and also instructed him about various things. One day while he was praying, Datta clearly ordered Appala Raju Sarma to go to Pithapuram and study under the guidance of Bapannavadhanulu. According to the instructions of Lord Datta he came to Bapannavadhanulu for Vedic education. Time passed by.

One day Bapannavadhanulu went to the Kukkuteswara temple and while he was performing abhishekha to the Sivalinga, a sober voice was heard from the Sivalinga. "Bapannavadhanulu! My son! Get your daughter married to Appala Raju Sarma. It is for the welfare of all. It is the decision made by

Lord Datta". As ordained by Datta, Bapannavadhunulu performed the marriage of his daughter with Appala Raju Sarma. After some time the couple had sons, but one of them was blind and another lame. Lamenting their misfortune the parents consoled themselves that everything was the blessing of Datta. One day some relatives of Bapannavadhunulu brought prasada from the popular temple of Ainavilli Vigneswara and gave it to the couple. They ate the prasada.

During the night Sumati Maharani saw a white elephant in her dream. From that day onwards every night she began to behold the visions of Trimurtis, several deities and yogis. When she disclosed about these to her father, he felt very happy and said that, "These are all the prophetic signs that a great man will be born to you". While worshipping Kalagnisamana Datta, Appala Raju Sarma questioned him about the dreams. At the time he saw a boy with tremendous glow around him, come out of the idol and enter into his body. He was awe struck. Then Lord Datta said, "What you have seen is my next incarnation. Do you know who you were in your previous birth? Look." And Lord Datta touched between the eyebrows of Appala Raju Sarma. Immediately Appala Raju Sarma understood that in his previous birth he was Vishnudatta and his present wife was also his wife with the name Suseela. Datta further said, "Actually I have asked you to have a wish in that previous birth, but you could not utilize it properly and you invited me as a Bhokta for Pitru Sraaddha and I came to your house and granted eternal Brahmaloaka to your ancestors. I now want to incarnate as Sreepada Sreevallabha. I had been giving darshans to so many yogis and great men as Sreepada Sreevallabha from hundreds of years. During Thretha yuga, Bhardwaja Maharshi conducted Savitrukatakachayana Yagna at this Pithapuram. As per the promise I made to him then, I now want to incarnate at this place. Later I would be born as Narasimhasarswathi – in Meena Lagna performing several miracles. I would be in Tapo Samadhi for three hundred years in the Kadaleevana of Srisailam. Then I would live at Pragnapura with the name 'Samardh'. When the Saturn enters the Meena or Pisces, I would leave the body'. Saying this Lord disappeared.



Having heard this Bapanarya said, "My son you had the good fortune of feeding Lord Datta in your previous birth. Even in this life also Datta may visit your house, asking for a meal on any day. Let it be on any day even the day of sraaddha, do not hesitate to give him alms." Accordingly one day Sumathi gave alms to an avadhoota and later gave birth to a son.

When Sreepada was born a three headed king cobra continuously came for eighteen days and spread its hood over Sreepada, when he was asleep. His birth too was not ordinary. He came from the womb of his mother in the form of light. Immediately after his birth Sreepada chanted Omkara. Even

while he was in cradle he used to speak at length in the language of Sanskrit. When he was a month old he could walk freely. Accompanied by his grandfather he attended several councils of the scholars and fluently spoke about various sastras. It surprised many people and a Brahmin Narasavadhanulu canvassed that the boy possessed by a ghost of a Vedic scholar and it was wrong to believe him as Lord Datta.



Narasavadhanulu grew the plants of spinach in his garden, the leaves of which were very delicious. He would not give it to anybody unless he expected some benefit from them. One day Sreepada asked his mother to prepare a curry with spinach, procured from the garden of Narasavadhanulu. Sreepada and his Grandfather went to the house of Narasavadhanulu to collect spinach. At that time Narasavadhanulu was seated on a raised platform in the verandah. He had a very long tuft of hair on the back of his head and a barber was attending to him.

Sreepada, seeing Narasavadhanulu, who was seated on the shoulder of his grandfather, greeted him with folded hands. Astonished at this rare gesture, Narasavadhanulu was awestruck. Sreepada glanced at the tuft of hair of Narasavadhanulu. Immediately it fell to the ground. Then Sreepada said to his grandfather, "Grandpa. The tuft of hair most loved by Narasanna grandpa fell to the ground, he is very by it. It is not the time to ask about spinach, let us return to our house" and they did so. Sreepada never asked about the curry. On the same day Narasavadhanulu was in meditation. A man resembling him came out of his own self. Narasavadhanulu asked the stranger, "who are you, where are you going" and he replied, "I am the virtuous body in you. You have recited Vedas so many times and worshiped Swayambhu Datta. But you insulted Sreepada who is an incarnation of Datta. You do not have a speck of love and affection for Sreepada as you have for your hair and the spinach plants grown in your garden. If you had so you could have attained salvation. You are bonded by your attachments. You will soon become a pauper. It is to prevent this Sreepada actually asked the spinach leaves from you. But you did not do so and have wasted the opportunity of becoming very rich in this life. But the mercy of Sreepada is just like an ocean. In the next life he will incarnate again. At that time you will be born as a poor Brahmin, then also you will grow the plants of spinach in your back yard. At an appropriate time I will again enter in you.

Then Sreepada will come to your house, relish the curry of spinach served to him and grant you the riches. As you have been greeted by Sreepada with his folded hands, you have lost the embodiment of virtue that is me". Having said this he disappeared. When Narasavadhanulu, died after few days,

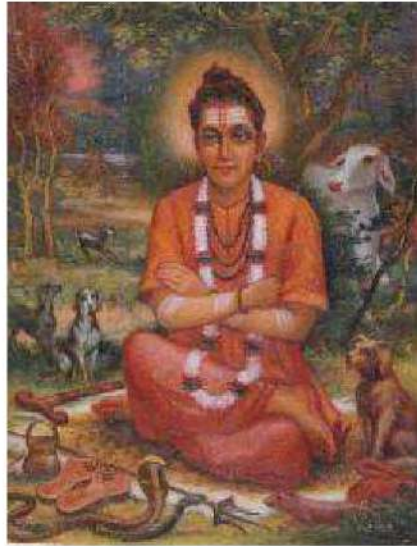
Sreepada restored him to life again. At another time when Bapannavadhanulu could not light the fire for agnihotra, Sreepada gave an order to Agni and set it ablaze. Sreepada then took the water pot and sprinkled water in the Homagunda, which flared the fire even more thus showing his leela. There were so many other leelas, which were performed by Sreepada during his childhood, mentioned in Sripada Srivallabha Charitamrutham.

Sripada Srivallabha Charitamrutham is like a commentary on the stories mentioned in Guru Charitra. Ravidasu who was the washerman of Sreepada at Kuruvapuram, was the son of Tirumala Dasu who washed his clothes at Pithapuram and the same Ravi Dasu became the king Bidar in his next life. The sorcerer who tried to cast his spell on Sreepada was born as Brahma Rakshasa and resided on the papal tree in Ganugapur and who was set free from his curse by Narasimhasaraswathi. The Avadhutha named Madhava who came to Pithapuram in the second year of Sreepada and who caused the recovery of idol of Swayambhu Datta from the river Yela and later the consecration of the idol by Sumathi and Appala Raju was born again as Vidyaranya who was to be born in a subsequent life as Krishnasarswathi, who initiated Narahari or Narasimhasarsathi into sanyasa. Thus the people who were close to Sreepada Sreevallabha in that incarnation were also close to him in his next incarnation as Narasimhasarswathi.

Sreepada had two brothers elder than him named Sridhara Raj Sarma and Sri Ramraja Sarma. The eldest brother of Sreepada, Sridhara Raja Sarma, was blind. If the periods of Lord Datta, Sreepada Sreevallabha and his brothers are taken into account, there was a long gap between actual incarnation of Datta and Sreepada Sreevallabha. It was like an ugly night, full of darkness. Sridhara Raja Sarma was a symbol of this age. The age that followed the birth of Sridhara Raja Sarma was born symbolic of this age. Any human being should be freed from tamas or darkness first, then he has to tide over the state of mental disturbance that is caused by false logic, doubts, scruples and perversions. Only then one can get the mercy of Sreepada Sreevallabha. This was the mystery, behind the births of the two brothers of Sreepada Sreevallabha. It is revealed by Sripada Srivallabha Charitamrutham. After Sreepada, a sister was born to him by the name Srividyardhari, who was married to Chandrasekharavadhanulu, son of Malladi Ramakrishna Avadhanulu.

Later another sister by name Radha was born and she was married to Viswanadha Muralikrishnavadhanulu of Vijayawada. Surekha was born after Radha and she was married to Tadepalli Dattatreyaavadhanulu of Mangalagiri. All these details regarding the life of Sripada Srivallabha were mentioned in Sripada Srivallabha Charitra, which we do not find in Sri Guru Charitra.

When Sreepada was four years old, a wrestler by name Kulasekhara visited Peethikapura. He was adept in the 'Marmakala'. 'Marmas' are found in the human body as the centers of tremendous energy, which control several parts of the body. If one is touched or struck in these places, one becomes unconscious or even disabled. In these marmas the élan or the life force is stored in abundance. By pressurizing these centers one can be saved from the life risking situations and chronic diseases too can be healed. Sreepada Sreevallabha encouraged a hump backed weakling ironically named Bheema, to fight with this expert of wrestling Kulasekhara and got him defeated in the hands of Bheema. By the blows hit by Kulasekhara the hump of Bheema was removed and he became a normal human being. That was the miracle of Sreepada Vallabha.



The first two incarnations of Dattatreya in Kaliyuga namely Sreepada Sreevallabha and Sree Narasimhasaraswathi visited this universe primarily to fulfill two objectives – firstly to reform the abusive agnostics and secondly to save the devotees. Nothing is impossible for Sreepada Sreevallabha says Sripada Srivallabha Charitamrutham. And as a testimony it reveals the mystery behind the incarnation of Manikya Prabhu. When Lord Rama and Janaki out of profound fondness for Maruti, gave a 'Manihaara' or a garland of precious stones which embody their energy, Hanuman took it and bit it and realizing that there was no 'Rama Nama' in it threw it away. "Then, at that time I have taken it in my safe custody. That 'haara' was nothing but the embodiment of Datta. I have breathed life into it through the light of my soul which would become in the coming ages as an embodiment of a great Guru". These words uttered by Sreepada Sreevallabha clearly reveal that Manikya Prabhu was also an another incarnation of Sreepada Sreevallabha.

Sreepada Sreevallabha in his next incarnation as Narasimhasaraswathi stayed at Kadaleevana for more than three hundred years in yoga Samadhi and reached Akkolakot as Swami Samardh. This is also mentioned in Sreepada Sreevallabha Charitra. It also says that Sainadha or Saibaba of Shirdi was the incarnation of Lord Hanuman and the epithet Nadha was bestowed upon him by Sreepada Sreevallabha. It also describes, "The energy and the glory which is in me would also become a part of you. I bestow this power in you, when I would become as Swamy Samardh and at the time I leave that body I enter into you when you would be in the form of Saibaba. The power of my incarnation rests in you and you would be renowned as the most popular Avatar, the most competent Avatar – Swamy Samardh Sathguru". Sreepada Sreevallabha thus blessed Lord Hanuman. Though they appear different to the physical eye these five Avatars internally share the same essence of the same supreme spirit that is Dattatreya, thus giving an experience of unity in multiplicity. Sreepada Sreevallabha left Peethikapura at the age of sixteen years on a pilgrimage to Badari and Kedara and then went to mount Sanjeevani which is also known as Dronagiri. He spent few days with renowned saints there and from there he went to Sambala which is to be the birth place of the coming Avatara Kalki.

He drank the pure water from the 'Sphatika Parvatha' that is the crystal mountain. The process of ageing comes to a halt, to those who drink this water. Thus Sreepada Sreevallabha remained at an age of sixteen and he appeared like a sixteen year old boy throughout his life without any change, in his body. Later he went to Gokarna where after staying for three years, he left for mount Srisaila. It is said that later he went to Surya mandal along with his body through the path of yoga, with a body of blazing ball. From the Surya mandala he went to the star Dhruva and later to the region of Sapta Rishi. From

that place he also went to the star Ardhra and returned to the mount Srisaila after four months. While he was on the star Ardhra as per the wishes of saints he called for a meeting of several yogis and taught them the most modern yoga namely "Divya Gnana Yoga" he sent back those yogis to the star Ardhra. He later returned to Kuruvapura.

Once upon a time Lord Datta wanted to escape from the multitudes of munis and groups of yogis, who were constantly chasing him. To lure them into illusion he disappeared into the bed of a river. It is said that the river was the river Krishna and the place he disappeared was Kuruvapura. It is also mentioned that the same Kuruvapura was the place where Lord Datta bestowed wisdom on the king Kuru who was the founder father of the clans of Kouravas and Pandavas. Today the same place is referred as that of Kurum Gadda. The Sripada Srivallabha Charitaamritam also discloses that it is not possible to describe the greatness of the place even for the thousand-tongued Adishesha.

When Sreepada Sreevallabha was living at Kurumgedda, every Thursday he crossed the river Krishna and wherever he stepped, there arose a lotus. It is unimaginable that how the wooden sandals balanced upon the tender flowers. In the beginning it was a wonder to everybody to see this. But gradually it became common and a proof for his greatness. When Sreepada Sreevallabha crossed the river Krishna and came to Panchadevapahaad, the devotees at the village heartily welcomed him and the Darbar was held till the evening and in the same manner all the devotees came up to the river Krishna to bid him goodbye. Sreepada Sreevallabha allowed no body in Kurumgedda to stay in the night. He remained alone. Every Friday he distributed turmeric rhizomes to maidens and to the married women. Sreepada Sreevallabha addressed the elderly women as 'Amma Sumathi thalli', or as 'Amma Anasuyamma thalli' or 'Amma Surekha thalli' and at times he called them 'Amma Vasavi'. He frequently told that Vasavi Kanyaka Parameswari was his sister and he has shown her to many people. He addressed the elderly men, of the age of his father as 'Ayya' or 'Nayana' or 'Baba'. He called the younger ones as 'Orey Abbi' or 'Bangaru'. He addressed the men at the age of his grandfather as 'Thatha' and women as 'ammamma'.

On Thursdays and Fridays the durbar was held either at Kurumgedda or Panchadeva Pahaad according to the wish of Sreepada Sreevallabha. On Sunday he taught about Yogavidiya and spoke on epics on Monday. Tuesday was the day of teaching of Upanishads. Every Wednesday he explained the Vedas and their meanings, on every Thursday he detailed about the Gurutatva. On Fridays in durbar, he taught Srividya and distributed the rhizomes of turmeric to all. On Saturdays he described about the worship of Siva. During the times of durbar meals were generally arranged for all. At times he himself served the devotees affectionately and watched that everybody ate to their heart's content. He said, "My treasury is always full. There is no dearth of either food or money". Sweet dish was compulsory in the feast held on Thursday. He constantly encouraged the devotees to read Datta Purana and told that the Parayana of Datta Purana bestows the grace of Datta. Having tasted his endless love, people thought that it was more than the love of countless mothers. But what he ate was very meager, a handful of rice or jowar or a ball of ragi. He told the devotees that if their stomachs were filled so would his.

During the night the gods and goddesses came to Kurumgedda in their celestial vehicles and offered their obeisance and spent their time in the service of the great Guru. At times many siddhas and yogis came to Kurumgedda from Himalayas, their bodies full of light and Sreepada Sreevallabha himself prepared meals and served them.

One day a newly wedded couple came for the darshan of Sreepada and he ordered them to stay in the durbar at the Panchadeva Pahaad. The husband died after two days. The misery of the bride knew no bounds. The relatives of the couple came to know about this and they came to Panchadevpahaad. They

wanted to take the corpse for cremation. But the people of the village told that without the instructions of Sreepada they could not move the corpse from the place. Sreepada came at that time and the bride fell at his feet and pleaded, "Oh Lord you are the savior. Even a brief glance of your beautiful face gives one all the riches on the earth. We believe that you are the protectors, but why did you do this? Please save my Mangalya, my life, you are the only refuge", she lamented.

Sreepada then said, "If you have such strong belief your husband will definitely live. I would suggest you a way that is not against the theory of karma. Do as I say. Go and fetch a load of wooden logs equal to the weight of your husband, by selling your sacred thread. We will throw the wooden logs into the hearth and we will prepare the meal. By doing so, the bad omens of your husband's death, his funeral and the subsequent preparation of food for the sarddha, will be attracted to the wooden logs and they will be burnt and all the inauspicious evils will be burnt giving rise to peaceful, auspicious atmosphere. She did as suggested by Sreepada Sreevallabha and her husband was brought back to life. One day, a poor Brahmin came to Sreepada Sreevallabha. "If you do not show me mercy there is no other way except death" saying this he fell at the feet of Swamy and wept. Immediately Sreepada took a flaming wooden torch and touched on the back of the Brahmin. Unable to bear the burns he screamed with pain. "You wanted to commit suicide. If I did not respond, you would have done that by this time. I made all the sinful vibrations regarding the thought of suicide to get attracted to the flames and put them to torch. No more poverty to you. Take this cold torch, wrap it in your upper garment and carry it to your home", said Sreepada Sreevallabha. When the Brahmin went to his house and opened the bundle, to his surprise he found a big ball of gold in place of the torch.

Sreepada Sreevallabha used to destroy all the sins of the devotees through a mystic ceremony called 'Agni Yagna'. Sometimes he asked the devotees to bring vegetables like bottle gourd, ladies fingers, brinjal or others. He attracted the sinful vibrations of the devotee into the vegetables brought by them. The curries prepared by those vegetables were served to all, thus liberating them from karmic bondage.

A girl, who reached the age of puberty, was not yet married. Understanding that she was suffering from Kujadosha (a defect predicted by astrology), she was asked to bring red grams and with which a recipe was prepared and fed to all. Thus her karmic influence was removed.

A devotee fell ill and was bedridden. Sreepada Sreevallabha asked the householders to light a lamp of castor oil and strictly instructed them to see that it would not burn out due to lack of oil. By doing so, the devotee got rid of the disease.

Another devotee was in severe affliction of poverty. Sripada Srivallabha instructed him to light a lamp fuelled by cow's ghee in his house and said "let this lamp glow incessantly, let it not extinguish forever. Your house would become haven of wealth". The mystic ways and means adopted by Sreepada Sreevallabha to destroy the karmas of devotees was impossible to grasp by an ordinary intellect. Another day a man afflicted with tuberculosis came to Kurugedda. He was suffering with several other diseases including diabetes. Sreepada Sreevallabha abhorred him. He had been a dacoit in the previous life. He robbed many innocents, killed some people and injured others. He stole money even from a father who had accumulated money for his daughter's marriage. The marriage did not materialize due to dearth of money for dowry. The bride committed suicide. He was such a sinner. With so many dreaded diseases, he came to Sreepada Sreevallabha and fell at his feet and prayed for asylum. Though he committed many a sin, a remote virtue from an unknown past brought him the sacred feet of Sreepada Sreevallabha.

Sreepada Sreevallabha said kindly, "Take him to the cowshed at Panchadevapahaad and lay him there" and he strictly ordered "Do not give him even water". The cowshed was full of buzzing mosquitoes. That night he had a dream – demons came to him, squeezing his neck, they were trying to strangle him to death. In another dream a hefty muscular man placed a big boulder on his bosom and he squatting on it pressed the stone. As a result of these two bad dreams and the subsequent suffering, he was relieved of his ripened bad karmas. Normally in the ordinary course it would take years for the ripening of his karmas but Sreepada Sreevallabha reduced it in a short span of mental agony and the man was liberated from his bad karmas. These are only few out of so many leelas he performed.



The day of Dwadasi in the month of Aswin came and it was the day of star 'Hastha'. Sreepada Sreevallabha bathed in the river Krishna and meditated for some time. Sankarabhatt (the author of Sripada Srivallabha Charitra) was trying to kindle the fire, but the fire extinguished. Sreepada Sreevallabha instructed him to bathe again. Later he said, "Sankarabhatt! Time is ripe for changing into a hidden form. I would disappear into the river Krishna. But I would be in Kuruvapura in a hidden form and grace my darshan to the eligible devotees. I would fulfill their wishes. After some time I would incarnate as 'Narasimha Saraswathi', and I would declare the superiority of 'sanyasasrama and spread the importance of 'Guru' everywhere". Presenting Sankarabhatt his padukas or sandals Sreepada Sreevallabha disappeared.

What we so far read is only a droplet in the ocean called 'Sripada Srivallabha Charithamrutha'. Sankarabhattu from the state of Karnataka went to Udupi for the darshan of Lord Sri Krishna. As ordered by Sri Krishna he came to Kanyakumari for the darshan of Sri Kanyakaparameswari. She said, "Go to Kuruvapura. Have darshan of Sripada Srivallabha and attain salvation." Thus he started his journey towards Kuruvapura during which he met many devotees of Sreepada Sreevallabha like – Vyghreswara Sarma, Siddhayogindra, Palani Swamy, Namananda, Tirumaladasu etc. and through whom he came to know about the leelas of Sreepada Sreevallabha. At last he reached Kuruvapura and got the divine blessings of Sreepada Sreevallabha.

Sankarabhatt compiled so many leelas in this book, some, which he heard from various people and others as shown to him and performed by Sripada Srivallabha. He made it as self-authentic a book as the Veda. He clearly states that the essential nature of Sripada Srivallabha was nothing but of its source – Lord Datta and He is the causative factor for all causes. There are so many mysteries and

precepts in the book which are to be understood and practiced by the devotees of Datta. Sripada Srivallabha Charithramrutha is another divine creation like 'Sri Guru Charitra'. Those who read it or listened to it, would undoubtedly attain immortal bliss. The fact that Sripada Srivallabha was not only the first complete incarnation of Lord Datta but also the Head of Dattaratara network of Kaliyuga, is clearly established by the book. It is clear that Sripada Srivallabha incarnated with a well-articulated divine plan for the upliftment of mankind who had fallen to the lowest rung of spirituality, lured by the 'maya' of 'kali'. It is also proved that all the Dattavataras, Avadhoothas, Siddhas and yogis who succeeded him, were in constant touch with him and executing the orders according to the sacred plan of Sripada Srivallabha. Limiting himself to remoteness, unseen and hidden, he is coordinating the plan indirectly but playing his role predominantly.



Avadhootha Chinthana Sree Gurudeva Datta. The birth place of Sripada Srivallabha – Pithapuram is situated in Vijayawada – Visakhapatnam Railway line at a distance of 18 Km. from Kakinada. Kuruvapura – the place where he performed many a leela is on the way to Raichur from Hyderabad. If we travel by road we have to get down at 'Makthal'. From Makthal one has to go Panchadevapahaad. On crossing the river Krishna we will reach Kuruvapura.

Sreepada Sreevallabha, revealed the depths and mysteries of the essential nature (Tatva) of Datta in a more authoritative and multifaceted manner, in the book 'Sreepada Sreevallabha Charithramrutha'. Unlike any Dattavatara, who succeeded him, Sreepada Sreevallabha time and again, without any hesitation declared that he was the embodiment of Datta. He focused on us the rich light of the mystique of Dattatreya, which is required in these turbulent days to understand the unity of all religions. Let us taste the divine nectar.

When I say I am Brahma I mean that I motivate Brahma to create. All the things animate and inanimate thus created exist for a brief period by the grace of Vishnu. I am the Mahavishnu who motivates Vishnu to do so. Mahasaraswathi is different from Saraswathi. Saraswathi belongs to this world and is the embodiment of wisdom. Mahasaraswathi is 'Anagha Swaroopa' which motivates and energizes the Saraswathi.

Lakshmi is the material abundance, who is the causal factor for the existence of creation. Mahalaxmi is another form of 'Anagha', who goads and gives power to Lakshmi. Kaali is primeval force of creation. Mahakaali is still another form of 'Anagha', who incites and empowers Kaali.

'Anagha swamy' is a form of Datta when I am joined by 'Anagha Laxmi'. When the three – Mahasrswathi, Mahalaxmi and Mahakaali are merged, 'Anagha Laxmi', the divine mother different from the three – emerges. Hence carefully notice that Anagha Laxmi bears the forms of Mahasrswathi, Mahalaxmi and Mahakaali in her subtle nature and she is the basic and divine power who is above the three. And also know that my form as 'Anagha swamy' bear the forms of Brahma, Vishnu and Rudra in its subtle nature and I am the base for the three and above them I am the 'Shakti Roopa' bearing 'Anagha' the embodiment of the three powers on my left. As a result of 'Savitrukatakachayana Yagna' performed during Tretayuga my splended divine form, based on Ardhanareswara Tatwa and along with Maha Vishnu came to this earth as Sreepada Sreevallabha at Pithapuram in the garb of an ascetic or Yati.



I am the great volition of Mahasankalpa of the whole universe. All the sankalpas of gods and goddesses rise from the minutest part of my Mahasankalpa. However minute they may be, they possess freedom to a certain extent. A farmer ties the cow to a tree with a rope. The cow can graze to such an extent depending on the length of the rope thus a limit was fixed by the farmer for the cow go graze. The cow can move and graze freely in that limited area. Thus the freedom given to it is limited. This is not complete freedom. If it wants to graze beyond the limit, the permission from the farmer is compulsory. When there is no more grass the farmer either ties it to the other tree or increases the length of the rope.

Thus freedom is given the 'Amsavataras' (incarnations sins ss'part') but restricted by some rules and jurisdiction. Thus the 'sankalpa' comes from primordial nature (Moola Tatwa). The responsibility of implementation is given to the 'Amsavataras'. When problems arise the grievances are submitted to the primordial nature. They draw grace from it and effect welfare of the people. As the Amsavataras are devoid of evil forces like envy, hatred and ego etc. they could perform all the activities efficiently as that of the source, the 'Moola Tatwa'. Hence, as far as the living beings are concerned it doesn't make any difference whether it is a 'Amsavatara' or 'Poornavatara' (wholesome incarnation).

I am Datta – the easily attainable. Other gods, satisfied with the 'tapas' of a devotee, grant boons. But Datta the embodiment of 'Guru' and ocean of mercy with his power destroys the evil tendencies that hinder the devotee or disciple from attaining a boon. Hence I am called as 'smritimatraprasannah' (who graces with a mere remembrance), I am the essential nature of all Gurus. This is the most merciful incarnation of Supreme Guru. Hence there is no end to this. I immediately

answer the call of my devotee. Actually I eagerly wait for his call. If he comes one step towards me I walk hundred steps to reach him. It is my natural tendency to save my devotees like a lid of an eye and to protect them from all dangers and miseries.

The Mahasankalpa which creates supports and destroys the immeasurable galaxies of this universe – that formless, attribute less essential nature has taken a form with attributes and who manifested in the past as Datta has again come down to this earth in the Kaliyuga during our times as Sreepada Sreevallabha. It is a great fallacy to consider him as a human being. He is formless though appearing with a form (body). He is nirguna though appears as saguna. Though he appears as a single god he is the embodiment of all gods. He is the goal of all paths. All the gods, from times immemorial who appeared differently to different yogis as a result of their severe tapas – are his forms i.e. the various forms of Sreepada Sreevallabha.

I am the self-illuminating light, glowing in all the faiths, precepts and religions of the world. Though I appear differently with different natures depending upon the desires, interests, mental, dispositions and the paths my devotees tread upon – I am the eternal, ever free and non-dual in nature. Hence there is no specific style of mine. I am the inward light that shines gloriously in all the deities. It is I who receive all the praises and prayers offered to those various deities and it is also I who shower the blessings in return. A seeker can attain me either through external or internal 'yoga'. Let him be an extrovert or an introvert, it is I who guard him always. It is I who greet him. It is I, who has been described as 'truth', 'wisdom' and 'eternal', in the Vedas. I am the embodiment of Guru. I always look after the safety, security and welfare of those people who worship me with a pure heart, who surrender all their burdens and seek permanent refuge in me. I am Sreepada Sreevallabha!

Whoever worships me with tender love and fondness, I wander in their like a little child. The soothing sounds of my tender steps reverberate in their hearts. One who obediently bows his head and surrender at the sacred feet of Sreepada Sreevallabha, live happily as a child who is warmly protected in the secure lap of the mother.

As per the 'Sankalpa' (will) of Sri Datta future may become the present. The present may become past. Or the past may become the present. The consciousness of Sri Datta is ever present. All the deeds – past, present and future follow the sankalpa of Datta. The will of Sri Datta is the main factor for anything to happen or not to happen or to happen in an altogether new and different way. Sri Dattatreya is the Maha Sankalpa according to which the entire process of creation – existence – destruction is taking place. He himself took human form and incarnated on this earth as Sreepada Sreevallabha.

You would require lakhs of births to experience the essential nature of Datta. Know that Datta is the single, unique, huge and only light that pervades crores and crores of galaxies of the universes and beyond. That glorious Lord Datta embodied as Sreepada Sreevallabha and stood before you.

Lord Datta can give both luxuries and liberation. To worship his padukas (sandals) is to worship him. The four Vedas became four dogs, licking the sandals. When the Vedas which can cleanse all the impurities became unholy dogs and remain seated obediently at the sacred feet of Datta, it is impossible not only for human beings but also for gods and Saprashis to imagine his purity.

In the past during the incarnation of Vaamana (one of the dasaavatars), Vamadeva Maharshi was his contemporary. At the time of Maharshi's birth his head once came outside, observed the

surroundings and again returned into the womb. Only after the prayers of gods and saints was he born again. He was a born bachelor.

It so happened during the birth of Sreepada Sreevallabha too. At first he was born just as pure light and then with a body. Thus he was born two times and become twice born (Aajanma Dwija). He was born, fully conscious about his eternal, nondual and blissful nature. That is why he had no Guru in that incarnation. Actually he is not the unified form of the Trimurtis but a unique 'tatwa' above them. As he was beyond the three gods and belonged to a fourth tatwa, he was born on a 'Chaturdhi' (fourth lunar day).

