

AVADHUTA LEELA

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Chapter 1

PRAYER

— GURUMADHYESTHITHAM VISHWAM, VISHWA MADHYE
STHITHO GURUHU —
— GURUR-VISHWAM NACHA-ANYOSTHI, TASMI SRI GURAVE
NAMAHA —

The Universe has its existence with in the Guru. The guru abides with the universe (as its essence). The Guru is the universe. Nothing exists besides him. Salutations to such a Guru.

(Sri Guru Geeta)

DEDICATION

I express my gratitude and dedication with utmost reverence to the lotus feet of Acharya E.Bhardwaja garu who took loving care regarding my spiritual welfare and sent me to avadhuta Sri Venkaiah Swamy for his blessings and who had edited and published the first book on the life history of Sri Venkaiah Swamy with the material I supplied and

To the lotus feet of Sri Sainath of Shirdi, who blessed me with the seva of Sri Venkaiah Swamy.

And to the lotus feet of merciful Bhagavan Sri Venkaiah Swamy who inspired me to sing his glory in this humble manner even though I am endowed with inadequate command over English language.

And to my mother P. Seshamma and my brother Pesala Ramanaiah who gave me college education and blessed me with a noble profession of teaching.

I vow my humble gratitude to Sri P.V. Subrahmaniam, MA who took pains in editing this English book.

To those who contributed money for the publication of this book and to Sri G. Venugopal who took pains in typing and to those who conduct satsang in their own houses as well as in public places which helps people to tread the path of purity.

I pray Sri Swamiji to bless one and all who helped in bringing out this first book in English language.

*ACHARYA DEVO BHAVA
MY HUMBLE PRANAMS*

I vow my great debt of gratitude and offer my humble heart felt pranams to the lotus feet of Acharya Sri E.Bhardwaja Master garu who loved me more than a father and sent me to the lotus feet of merciful Swamy and guided me to collect the experiences of devotees with Bhagavan Sri Venkaiah Swamy and who took laborious pains in editing the first book on Sri Swamy in Telugu language with the title "Avadhuta Leela" and got it published.

Even though I do not have proper knowledge of English, his invaluable advise that "Satsang" that is the devotional congregational reading of life history of Saints is the only way out of samsara", impelled me to translate this book "Avadhuta Leela" into English and share the joy of satsang with the readers. Acharya Bhardwaja master's holy books and talks enlightened me a lot to a life of peace and contentment. I pray merciful swamy to give an opportunity to the readers of this book to read the literature of Sri Bhardwaja Master and live a life of real sadakas with peace and contentment.

All the literary defects in conveying the message of Swamy are only due to my inadequate command over English language. I humbly beg the scholars to grasp the essence and excuse my language defects.

*ACHARYA DEVO BHAVA
P. Subbaramaiah.*

Chapter 2

THE CALL OF THE GURU

In 1966, I was appointed as Graduate Assistant (science) at Talupur high school, Nellore (Dist) A.P. At that time Swamiji used to visit my neighbors house, very frequently. I had the good fortune of seeing Swamiji from a very close distance. As I was then ignorant of his spiritual power I have never prostrated before him nor have I approached him with a worldly purpose like other people who visited him daily. In 1975 fortunately by the grace of God I had contacted Parama Pujya Sri Acharya Bharadwaja Masterji. I used to take his darshan regularly once in a week spending twenty rupees for each trip. In spite of his persuasion for one year, I did not approach Swamiji who was available in our village, Kalichedu, thinking that he was not worth visiting. After one year Sri Bharadwaja Master forced me to test the spiritual power of Swamiji, the God on earth and be devoted to him. He also gave me certain hints for finding out the spiritual powers of Swamiji.

Sri Swamy never allowed any body to touch him except the three specific servants among the twelve servants who usually serve him. He would not receive with his own hands any thing from any one. If the servants placed tobacco on the mat he would take it. So when I went to the Swamy, I prayed to Sai baba "You have demonstrated that you are in all saints. If Sri Venkaiah Swamy is a perfect saint like you, with in ten minutes, he should ask me to massage oil to his feet and take this little jaggary and pulses (fried Bengalgram) and eat without my asking. Two of his servants would

always attend on Swamy lest the visitors would touch Swamis feet. Within a few seconds both the servants went out to attend the nature call, leaving the Swamy alone. Merciful Swamy at once stretched his hand asking me "Ayyaa! Will you give me something to eat?" My joy knew no bounds. I made a powder of the pulses and jaggary and Swamy took it from my hands and ate it. He also asked me to massage his legs with oil. I massaged not only the feet but also all his body and gave him an oil bath also. From that day on wards I used to visit Swamiji frequently and spend all my leisure time in his august presence. In his blessed presence he used to answer my every unuttered thought and helped my budding faith in him to blossom rapidly.

Whenever I requested Swamy to grace my house, Swamiji used to say, "Not now, we shall see later". In 1977 I have completed the thirteenth parayana of Sri Saileelamrutam on the holy Gurupurnima day. On that day, we were conducting Sri Sai Japa Yagna for twelve hours. We prayed Sainath to grace the function in the form of Sri Venkaiah Swamy. Quite surprisingly he complied with our prayers and came to my house on the Gurupurnima day. He graced my house with his sacred fire and also the house of Sri T.V. Seshagiri Rao where the Japa Yagna was being conducted. Thus Swamiji demonstrated that he was none other than Sri Sainath of Shirdi.

During the devotional reading of Sri Saileelamrutam one night, I had a dream in which I have lost every thing (Property) and resorted to Sri Venkaiah Swamy for help. When Swamy visited my house on the Gurupurnima day he spoke to me of my previous dream in a veiled language but did not give any details.

On 13-04-1980 I have taken the darshan of Swamy at Talupur village. He gave me a chit stating "The teacher must take Matam". At that time I could not understand the purport of the statement; But by December 1983, When Swamy commanded me to stay permanently in the Ashramam at Golagamudi, I came to understand the relevance of that blessing given on a piece of paper nearly three years back.

On some other day in my dream, Swamiji directed me, "burn the tree without oil". Whenever I took oil stuff, my Asthma trouble began to flare up. Gradually I was able to understand the meaning of the dream direction

and began to avoid oil content in my food and got relief from the chronic disease, Asthma.

One day I requested Swamy to permit me to stay in his presence for some time and serve him. Sri Swamy told me "You can stay and serve on condition that you should eat your own food". From that day whenever I visited Swamy I cooked my own food and ate.

One day in my dream Sri Sainath ordered me to avoid Chilies, tamarind and salt in my food. So to follow this direction I had to cook my own food separately. So in the form of Sri Swamy, Sri Sainath made me to follow his direction.

After Swamis mahasamadhi on 24th August 1982, I did not visit Sri Swamy's Samadhi frequently. In October 1983 I have transgressed the direction of Sri Swamy by taking my food in my friend's house. As a result, from the next moment, I suffered from not only severe asthma, but also cough and terrible chill for a month. All the medical treatments of all systems including Homeopathy failed and the doctors advised me to go to Madras for treatment. Whenever I took any kind of diet whether liquid or solid it flared up my suffering. So I became a skeleton with in this month. Before going to Madras I wanted to stay for three days at Swamy's Samadhi at Golagamudi. Miracle of miracles happened. From the moment I got into the bus to go to Golagamudi, all my troubles vanished like a flash in a magic show. I stayed at Golagamudi for three days and ate well and slept soundly and picked up my normal body weight with in three days and there was life in my eyes and face. On the third night when I packed up my luggage for my departure in the next morning, at once all my previous troubles of asthma etc. jumped on my head and I suffered for one and half hours. At the suggestion of Barigala Nagaiah I vowed Swamy to visit his Samadhi every night after discharging my official duties during daytime and prayed Swamy for his mercy. Within a few seconds all my suffering vanished.

So from that day onwards I used to travel nearly hundred and forty kilometers up and down, daily to take the darshan of Sri Swamy at Golagamudi. In this manner daily I traveled for one year. But there was no direction of Swamiji for me to stay away at Kalichedu my native place. So I brought my

family also to Golagamudi and continued my up and down daily journey to earn my livelihood. From November third of 1989 Sri Swamy directed me to resign my teacher's job and to be in his service. I did so and I am spending all my time in the blessed service of Bhagavan Sri Venkaiah Swamy

With the blessings of Sri Swamy and the encouragement and advice of Acharya Shri E. Bharadwaja I have collected the experiences of the devotees with Sri Swamy and got it edited and published by Acharya E. Bharadwaja garu in Telugu language in August 1984 with the title "Avadhuta Leela". This present book in English is purely a translation to the original text in Telugu, Avadhuta Leela, by Acharya Sri E. Bharadwaja garu.

Today, I believe that suffering is also a type of blessing in disguise. Through my suffering I am blessed with his seva at his glorious Samadhi Mandir that removes the suffering of the mobs with a mere darshan of his Samadhi.

Chapter 3

INTRODUCTION

To save the people in distress and to guide the Sadhakas (Spiritual seekers) the PARAMATMA - God (who is formless and nameless) takes a human form and lives among us as Sadguru. They must be Omnipresent, Omniscient and Omnipotent. Without these hallmarks they will be considered as fake Gurus. Bhagawan Sri Venkaiah Swamy of Golagamudi is one such foremost saint and Sadguru of modern India, who lived up to 24th August 1982. Devotees' experiences confirm the truth that he is Omnipresent, Omniscient and Omnipotent.

”Siddhapurusha will never die. They have conquered death. So they are ever living and all pervading. They respond to every call of their devotees at any place and at any time”. Devotees' experiences with Bhagawan Sri Venkaiah Swamy are a proof for the above statement.

There is no bar of Caste or Race to secure the grace of Sri Swamiji. People of all castes and religions are worshipping him and are being benefited materially as well as spiritually.

Constant thinking of Sadguru will lead to the nullification of Karmic ties (The bonds of the fruits of the Karma) and the attainment of Atma Gnana. I have given detailed accounts of his daily life and talks. This will help us to concentrate our wavering mind on him. His life is a pole star to guide the people in the ocean of Samsara (Samsara sagara). Love for all creatures, simplicity, sraddha towards the goal and the dedicated living in achieving

the goal, Vyrageya (dispassion) adherence to Dharma, control over senses are some of the ways that his life has demonstrated to us by actual practice in that life.

Even though we have not seen Sri Ramana Maharshi and Sai baba of Shirdi, we are fortunate enough to see Swamiji who lived up to 1982. Very tactfully he concealed his spiritual powers till the day of his Mahasamadhi. He shunned the unnecessary publicity. Only after his Mahasamadhi, devotees ventured to reveal their experience with one another and enjoy the thrill of it.

As a part of his mission on earth, the merciful Swamy has inspired people to publish this book. For this purpose he brought people from far and near to Golagamudi and inspired me to collect their experiences. For example, the Merciful Swamiji once saved the life of a bull of Sri Chalamanaidu from the claws of a tiger. I have recorded this experience. But Rosi Reddy, a senior servant of Sri Swamiji concluded it as a fictitious report and asked me to delete it from the record. To the surprise of all, on the third day a man who heard the above experience directly from Chalamanaidu came all the way from Chickmanguluru - hundreds of miles away and confirmed the truth of that experience in the presence of Sri Rosi Reddy and so the experience was incorporated in the book now. Who has inspired that man to go over to Golagamudi from Chickmanguluru? Who else could it be other than Sri Swamiji? Thus he himself expounded his leelas to the world through this book to bring the ignorant people to his Subramarga (Righteous living).

Once Sri Swamiji told about this Golagamudi, "Ayyaa! There are huge fuming heaps of food between the koneru (pond) and the temple of Anjaneya Swamy for the last seven Janmas (Gathas). No body had touched it". Here the "fuming heaps of food" means abundance of Sri Swamiji's effervescent penance. My humble suggestion to those who step on to this glorious land is to avoid worldly talk and to remember his love and spiritual power, at least as long as they are here at Golagamudi and succeed to evoke his blessings on them.

Chapter 4

METHOD OF DEVOTIONAL PARAYANA

If we read this book in a methodical way with devotion, we can easily evoke Sri Swamy's grace immensely. It is Datta tradition.

This book is prepared in such a way that any body can do Saptaha Parayana (completion of this book within a week) whenever they find time. During Parayana time, worshipping Sri Swamy's picture and offering Naivedya will help a lot in evoking the grace of Sri Swamy. At the end of each such Parayana it is good to offer Coconut and flowers to Swamy and feeding one or two people thinking that they are the replicas of Sri Swamy and offering dakshina to them.

Those who cannot afford so much can leave plenty of food out side their house in the name of Sri Swamy and can send Dakshina to Golagamudi Ashramam according to their might.

During the time of periods, ladies should not read this book. If not grief stricken, myla (Sutakam due to the death of a person) is no bar for parayana.

If possible it is better to complete the parayana once in a week. Always it is good to do parayana in odd numbers.

It does immense good if we carry on the parayana at Golagamudi in the presence of Sri Swamy. Offering Seva during Aradhana time, that is, on 24th August every year is a good thing for devotees.

After Completion of a certain number of Parayana of this book it will be beneficial to read the life histories of saints mentioned in this book. Completion of parayana before Gurupurnima which falls in the month of July and before Dattajayanti which falls in the month of December every year and celebrating those festivals brings immense good to the devotees. Parayana of Sri Gurucharitra and Saileelamrutam before those festivals will be more beneficial. During that period if we read the verses in Gurugeeta, memorizing the meaning of the verses, we certainly get the grace of Sadguru.

Special methods of Services to Swamy are explained in Sri Gurucharitra and Sri Saileelamrutam, and in Sri Sai Prabhodamrutam.

*Original text in Telugu by
Acharya Sri E. Bharadwaja*

Chapter 5

GURU SMARANA

My father Ekkirala Ananthacharya was well versed in Vedas, yoga, ayurveda, and astrology. My elder brother Sriman Krishnamacharya also was a replica of my father in those fields. In 1957 it was decided to conduct Upanayanam for me. Due to the regard towards my father, some of the well versed astrologers at Vijayawada decided an auspicious time for that function. By the time my brother reached Vijayawada from Guntur, his second son who was very dear to me suffered sunstroke. Exactly at the time of my Upanayanam the boy expired. With that, the spiritual power of my father as well as my brother, and the power of auspicious time of the astrologers seemed to be meaningless to me as those powers failed to save the life of that boy. In fact the very existence of God and spirituality became a matter of doubt for me. With the greatest zeal, up to 1961, I have read so many books. I thought deeply on that issue. I have discussed with so many people. I have given up that effort with disappointment and began to think deeply, daily. All of a sudden, one day I got a collaboration of my thoughts. There was immense peace in my brain. If every thing went on, according to the will of god there was no place for my effort, for my spiritual elevation. If not so, if I have to lift up myself, there is no part of God in it. These thoughts were barriers to my progress.

In that state, without fore-thought, I went to Shirdi with my second brother, just as his companion on February 8th 1963. I had a wonderful expe-

rience there. With that, I was convinced that there would be a lot of spiritual good by seeing Mahatmas. I decided to get the blessings of the famous living saints by seeing them in my life. Sri Shirdi Sainath, who is an ever-living spirit, favored me with a lot of such opportunities. Sri Rangannababu garu of Guntur, Mother Anandamayee, the recluse saint of Chivatam, Pakalapati Guruvu garu, Rakhadi baba, Sankaracharya of Kanchi, Mother Anasuya of Paradsinga and the saints who lived at Cheerala, Sreekalahasthi, Cuddapah etc., are some of the saints whom I could visit with the grace of Sainath. In the presence of these saints when I think of Sainath who is one with all saints, I got their special blessings. I have experienced Sri Sainath's grace in other ways also. Lot of spiritual books, which are Very rare to get, came to my hand and they are reforming my thinking process and ideas. Bhagawan Sri Venkaiah Swamy was one such saint whom I have seen.

In these trips, even though I have visited so many Ashrams and Temples, I never got the permanent peace, which I got at Shirdi. In 1969 I joined at Vidyanagar, Nellore District A.P., India, as an English lecturer as per the directions of Sri Sainath. There was Satsang in my house from 1972. All the people who were participating in the Satsang were experiencing the grace of Sri Sainath in many ways.

One day I said, "I am quite sure if all of us did Satsang and bhajan wholeheartedly, every one of us will surely get the darshan and blessings of Siddhapurusha. In this context, I will tell you an instance, how Baba gave that to us.

It was 1971, Sivaratri day. I have started for the darshan of Mummidivaram Balayogi and got down at Guntur to see Rangannababu garu (a saint) and wanted to bring him to Vidyanagar. On hearing my request Babu garu said "I can come only after taking the permission from my Guru Kodanda Ramaswamy. But he will not accept so easily. So many times, many people came to take me to Hyderabad and Madras. But Sree Rama did not permit". When I started from Mummidivaram I prayed "Sai! You are present in all saints and satpurushas. So with your grace Babu garu should accept to come to Vidyanagar". In the return journey when I saw Babu garu he said "AYYA! Sri Kodanda Ramaswamy permitted me to go". He also said "Ran-

ganna! The children at Vidyanagar are conducting Bhajans with devotion. So you may go to see them and come back". He came to Vidyanagar along with me and stayed there for three days and blessed all of us. He came to the plot which I have purchased and told that a beautiful Mandir will come up there and also an Ashramam. On the third day he went to Guntur. As for his blessings, there came up a Sai Baba temple at Vidyanagar miraculously.

On Sivaratri day in 1975, after finishing my daily worship, it occurred to me to see Bhagawan Sri Venkaiah Swamy at Golagamudi village. I requested my student and a devotee of Sri Swamy, Chi Ramakrishna Reddy, to accompany me. Ramakrishna said "we must enquire before hand, whether Sri Swamiji is at Golagamudi or not because he would be visiting neighboring villages also. Exactly at 8-30 A.M., I offered incense sticks (bathis) to Sri Sai and prayed before starting Sai you are in the form of all saints. I am going for your darshan in the form of Sri Venkaiah Swamy; kindly bless me with his august presence and blessings. "Nearly at 10 O'clock we caught the Golagamudi bus and got in to it. In that bus Chi. Ramakrishna Reddy recognized a sadhu who was holding the Ektara of Sri Swamy and enquired for Sri Swamy. That sadhu said "four days back Sri Swamy came to Nellore and stayed at Datta Mutt. At the beginning, he promised to stay there for ten days. So the firewood for his sacred fire was also kept ready by the devotees. But to day at 8-30 A.M. suddenly he wanted to go to Golagamudi at once. So he was sent to Golagamudi in a Tonga (Horse drawn can). He would have reached Golagamudi half an hour back." within a few minutes we were in his presence. As it was a surprise visit, no body came there for Sri Swamy's darshan. Chi Ramakrishna Reddy and myself spent six hours very peacefully in his presence. Sri Swamy blessed greatly both of us and also the Satsang at Vidyanagar.

Sri Sai is a complete incarnation of Sri Datta. So I Hope that Sri Sai proved to me that Sri Swamy was also his own form. Now and then I took the darshan of Sri Swamy and in the same way all the members of our Satsang visited Sri Swamiji.

Chapter 6

THE SECRET OF SADHANA

Whether we should give more importance to worldly dealings or to the Sadhana is a common question to all atheists. People who give more importance to worldly dealings, due to circumstances think that they are imprisoned in the world and suffer a lot. To the people who think that they can achieve the paramartha (spiritual goal) in the old age, the vasanas strengthen themselves day by day and they stand in their way to the spiritual goal. If any one is there to give more importance to spiritual goal even from the beginning of ones life, he forgets the worldly responsibilities and face the trouble and thinks that his wife and children are in the way to his spiritual goal. They torture them in the name of discipline or ignore them in the name of dispassion or vairagya. This is a riddle of the life. The society will compel us that every one should realize their duty and control their desires with the help of Dharma for the sake of others. But the individuals give importance to their own desires. This is another riddle for a person facing the life. The way of art for the above riddle is called Samscruthi. The nature's goal is to blossom the physical and mental faculties of the human beings and to beget children with such faculties for the betterment of the race. If we do not understand and work for this truth, the individual and the society will become topsy-turvy. All the religions say that the mahatma's blossom due to natural instincts and every body must learn this understanding and discipline from them. This is termed as "Dharma" by the Hinduism and "Seelam" by the

Buddhism and Jainism; "The way" by the Christians and Tavoros, "Shariath" by the Muslims.

The four ashrams like Brahmacharya etc., are the ways of disciplined life given by Maharshis. Then the way of worldly dealings and Sadhana will never be contrary. The worldly life will be a means for paramartha and the spiritual life will be a good method of living for the nation. For this reason, the Indian culture has been in existence for thousands of years even though all the western civilizations were outdated. Our civilization began to deteriorate only after we have neglected the tradition of getting the discipline from the perfect gurus or acharyas. Instead of coordinated and enlightened outlook (Gnana-drusti) we have individual ego, which lead to different cults, and in the name of religion we suffer great devastation. Though many enlightened souls lived in the same period, it is a thrill that there were no controversies between them in the past. The reason for this was that, only one best cult was prevailing at that time. The Gurugeeta declares that a student who has a sincere yearning for knowledge should gather the (Gnana) knowledge from different teachers like a bee that gathers honey from different flowers. Every perfect Gnani ordained his student to collect knowledge from other teachers also. Sri Krishna directed Arjuna like this, in Geeta (4:34). Vasista, the teacher of Raghu lineage ordained Dasaradha to send his son Sree Rama along with Viswamitra. Sri Vyasa sent his son Sri Suka Maharshi to Janaka Maharaja to acquire full knowledge. Sree Rama worshiped all the Rishis in the forest. In the eleventh scanda of Bhagavatham, the avadhuta collected knowledge from twenty-four gurus (teachers). By this the student realizes the truth that the gums may be of different forms and their ways may be different but the knowledge in them is the same like the honey in the different flowers of different plants. Then only we will not have the differences of cults and disputes. "Best ideas may come to us from all the directions" is the prayer of Vedic Rishis. "Ano bhadra Kratavoyasthu Viswatha".

If we have to serve many Mahatmas, first of all we must know the real value of that principle and we must have interest in that principle. Then we must know how the perfect Gnanis really appear. Otherwise there is the danger of our traveling in the wrong path and serving everyone who appear

like a perfect saint in the garb of perfection. To inculcate this quality in us Sri Veda Vyasa has written the life histories of many perfect saints in Bhagavatham. In Tamil we read the life history of Sixty-three Saiva saints in Peria-Puranam. In the same way we read the life histories of twelve Alwars. As the real Siddapurushas are beyond death, if we read their life history with devotion, even today, we get their blessings. Sri Parikshith who was destined to die in seven days was advised the devotional hearing of Bhagavatam by Shri Sukayogi. Shirdi Sai also prescribed the reading of Bhagavatam to Vijayanand in his last days.

If we do not recognize this great truth we think that we know better than Sri Suka and Sai baba of Shirdi and we do not give any importance to the best method of Sadhana i.e. of reading the life histories of great saints with devotion. Sri Ramana Maharshi also said that the reading of the life histories of Mahatmas and their teachings amounts to their direct presence. Sri Venkaiah Swamy also told a devotee that he should read the life history of Sri Potuluri Veerabrahmam. Sri Veerabrahmam garu wrote in Kalagnanam that he was the incarnation of Datta. Sri Nrusimha Saraswati the second incarnation of Datta also promised that he was in the form of "Sri Guru Charitra" and devotional reading will bless the reader with physical and spiritual uplift and also with his blessings. We find the same tradition in other religions also. In Bible and Koran we see the life histories of the great saints called "Pravaktas" who lived in those religions. So those religions prescribed to them the reading of their life histories with devotion.

The love and affection, which exists between great saints, are shown towards their devotees also. Sri Sai baba who was/always accustomed to wear white kora cloth, one day ordered his men to bring him kashaya. But he did not wear the Kashaya clothes given by them on that day. After some time, there came Sri Mulesastri, who was the disciple of Guru Golap Swamy and a Kashayadhari. But Mulesastri doubted that Sri Saibaba was a Muslim. Then Shri Sai appeared to him in the form of his guru who always dressed in kashaya color robes and thus Sri Sai reformed his brain. When the disciple of guru Siddarooda came to Shirdi Sai, he distributed fruits to all and pointing to that disciple, Sri Sai said, "He belonged to a great Durbar".

Shri Sai used to treat his contemporaries like Akkalkota Swamy, Tajuddinbaba, Hajarat Babajohn, Narasing Maharaj etc., with great regard and liking. Anandanath the disciple of Akkalkota Swamy, Devidas, Janakidas, Gangagir, Hajarat Bannemia, Shamsheuddin Mia, Ameeruddin (Nandhed) Rama Maruti Maharaj, Gajanana Maharaj, Dhunivaladada etc., took the darshan of Sainath of Shirdi with love and affection. The love between Mahatmas and their reverence towards Sainath are such.

This principle is true even today. In the life history of Shirdi Sai, we can see how the avadhutas like Chivatam Amma, Sri Venkaiah Swamy, Mayee Amma, Rami Reddy Tata, Anasuya Mata, the avadhutas of Pundi, Chirala, Cuddapah, Sri Kalahasti, Sri Gunavali Maharaj, Sri Gajanana Maharaj of Akkalkota, Ranganna Babu garu, Sri Pakalapati Guruvu garu etc., respected Sri Sainath and me who served him, and other Sai devotees and treated them with affection. A Sufi Mahatma called Attar wrote the life histories of Mahatmas in that tradition.

In this aspect we must think over the spiritual principle practiced by Sri Venkaiah Swamy, when he visited the Saibaba temple at Vidyanagar. You will read about this in detail in this book. The reverence towards and the devotional reading of Gurucharitra and Saileelamrutam made Sri P. Subbaramaiah to live in the direct presence of Sri Venkaiah Swamy and to serve him, and gave him the golden opportunity of collecting the life history of Sri Venkaiah Swamy. It also gave me (a servant of Saibaba) the opportunity to write the life history of Sri Swamy along with these spiritual secrets. This is only due to the fact that Sri Swamy's intention was that his devotees should read the life histories of many other mahatmas and their teaching and get the best samskaras. Otherwise why should he give that opportunity to me? Even Other mahatmas like Akkalkota Swamy, Hajarat Tajuddinbaba, Sri Gajanana Maharaj, Chivatam Amma etc., gave me the opportunity to write their life histories because of these reasons.

II

The essence of all religions is to have firm belief in God and remember him always and spend all our life to their best satisfaction. Those who achieve this fully are called Mahatmas. All the Mahatmas and all the scriptures say that only after achieving that state we permanently get rid of our sorrows. All the creatures wish to live without any sorrow and dissatisfaction throughout their life. But the way of achieving it, is very subtle. If we want to know that subtle method, we must resort to people who achieved that state. Even if we resort to them to receive all that they want to give us, we must know how to serve them. That must be taught by the enlightened Mahatmas, when we approach and serve them in the fitting manner. If we do not know how to serve them we move away from our guru just like many flowers, which fall away from the trees. That means the Mahatma, whom we have resorted to, was not satisfied with our service.

We have noted how much important it is, for a sadhaka to resort to a perfect Atma Gnani. All the puranas warn us that in the Kaliyuga there are a number of people who, without the required knowledge, pronounce themselves as Sadgurus as they are mad after money and fame. Even if we have the darshan of Sadguru by the good deeds of previous births we can attain good results only if he is suited to our samskaras acquired in the last birth. Among these Sadgurus, only those who belong to the top class, are capable of clearly suggesting the aspirant "so and so is your guru and you should approach him". For example, Akkalkota Swamy used to tell some devotees to resort to Sainath of Shirdi and, to some others to go to Sri Ramamaruthi Maharaj. Once Tajuddinbaba said to Bapusaheb Booty "your guru is at Shirdi. Go to him quickly. Who am I to interfere in your case?" We cannot know the Sadguru who is suitable to our past samskaras unless any Mahatma or God directs us towards them. Ramakrishna Paramahansa requested Kali Mata to give him the experience of Advaita. But Kali Mata said, "I have brought here for you, Totapuri, a vedantic guru. You take the required initiation from him". Ramakrishna Paramahansa experienced a deep Nirvikalpa Samadhi state for three days as soon as he took initiation

from Sri Totapuri. But as we are worldly-minded we do not have the required qualification to get the darshan of our chosen God. That is possible only due to the Sadhana in the previous life. For example, when he was seven years old, Ramakrishna Paramahansa saw the clouds and a number of cranes under that cloud. He found the cloud as Sri Krishna and the cranes as the chain of pearls in the neck of Balakrishna and he experienced a state of deep Samadhi. To such a great man it took twelve years of continuous Sadhana to get the darshan of Mother Kali.

Lord Datta gives us a dream vision and tells us "the Sadguru whom we have to resort", if we, the worldly-minded men, do the devotional reading of Sri Gurucharitra. For example Lord Datta ordained some to resort to Shirdi Sai and to others to Akkalkota Swamy when the sadakas took to devotional reading of Gurucharitra. He ordered Vasudeva Sastry of Mangav - (Maharashtra) "you approach Sri Govinda Swamy of Narasobavadi". This Vasudeva Sastry became a Mahatma due to the grace of his Sadguru. Lord Datta directed Sri Rangavadhuta who took to the devotional reading of Sri Gurucharitra to resort to Sri Vasudevananda Saraswati. All people who followed these divinely directions became Mahatmas. We will know how to serve the Sadguru and we will have the capacity to serve the Sadguru only due to the devotional reading of Gurucharitra. That is the only good method of selecting a Sadguru. Before we get that fortune we will be blessed with the darshan of Mahatmas.

If we do not know how to serve the Mahatmas we commit mistakes in two ways.

1) Always by the grace of Mahatmas we can fulfill our desires and get rid of all our troubles. But we will be under the delusion that we need not get knowledge from them and follow them in life. We get suffering and joy in the next birth as per the deeds done in the life. We do good and bad things according to the likes and dislikes in us. In all beings and in all things there is only one god. As we are unable to recognize this truth we like certain things and dislike certain other things. That means the likes and dislikes are due to ignorance. Through them, we get the punya and papa (sin). We get into the cycle of death and birth and in every birth we get joys and sorrows. Due to

ignorance when we get joy, we commit more sins. So gradually our account of merit diminishes and the account of sin increases. As some body deludes, our good acts (deeds) will not ratify the bad deeds. We reap the consequences inevitably, separately according to the quantity and quality of our karma. If we resort to Mahatmas they can transfer to this birth, some punya of some other birth and the sorrow of this present birth to next birth and bring peace to us. But if we want to get peace without any sorrow permanently, we have to drive away ignorance with knowledge and remain without doing punya or papa (sin). The mahatmas do so because they expect us to be grateful to them, for temporarily removing sorrow and giving joy to serve them with Nishtha and Saburi. Those devotees, who do like that, are like the children who know their responsibility and bring joy to a father. They become dearer to the Sadguru. Otherwise, they will be like the children who do not know their responsibility and will be out of the good looks of their father. Shirdi Sai once said "I will tell you once or twice. If you do not listen to me I will leave you to your fate".

Sri Avadhuta Venkaiah Swamy also said "I will let them go if they are going". Avadhuta Pitchemma said, "If you eat like a bull and lie down like a log of wood what good will you derive".

2) If we do not know how to serve a Sadguru there is every possibility of committing mistake in some other way also. The God is everywhere without a form and a name. For us, who are capable of only recognizing the form and name, the God appears to us with form and name like a Sadguru. We call it as "Gurutatvam" and that Gurutatvam is Lord Datta. His incarnations like Sripada Srivallabha, Nrusimha Saraswati, Manikya Prabhu, Akkalkota Swamy, Sri Shirdi Saibaba and others who are always available to mankind as Sadgurus and the various forms of Lord Datta.

Even though they appear with a form and a name, they are not confined to them alone; they are the all pervading and are known through their leelas. If we do not recognize this, we will be under the misconception that the Guru also will be one like us with the form and name and when we show disrespect towards other Mahatmas that means we refuse the God who appears in the form of other Mahatmas. Then we refuse the real tatva of Sadguru.

If we want to overcome this defect we have to read the life histories of some Mahatmas and their teachings. We must see many Mahatmas. If we do not know the original nature of gold we cannot identify the real nature of gold ring (our Sadguru). The bee, which is capable of knowing the honey, can go and suck the honey from all the flowers containing honey. It sucks only the honey, without minding the form and name of the flower. So we will be realizing from their life histories the existence of one and only one God in all the forms of different Sadgurus. We must serve our Sadgurus, as instructed by them. In Bhagavatam (eleventh chapter) the Avadhuta says that he earned knowledge from twenty-four gurus. In Geeta, Sree Krishna said to Arjuna to see the Sadguru who had experienced the oneness with the universe and serve him and get his doubts cleared. If he did so the gurus would teach him. He said in the plural number only. In this, another principle is also hidden. Even though, we have met a number of teachers and got their blessings, it is only due to the grace of the Mahatma whom we have taken as our guru. Babu Saheb Booty a native of Nagpur served Sainath for along time. Once Saibaba said to him that he will be blessed with his grace in the form of Gajanan Maharaj of Shegaon. Actually, Gajanan Maharaj of Shegaon once came to Nagpur and lived in Bootys house for two or three months and gave him the opportunity to serve him. In the same way Rege went to Nagpur for the darshan of Tajuddinbaba baba. In those days Tajuddinbaba's darshan was very difficult to get, as he was living in the palace of Raja. In addition to that, thousands of men were waiting for his darshan in the garden in front of the palace. As Rege was scheduled to leave by train at four 0' clock in the evening, he wanted to wait there up to three 0' clock. A few minutes before three '0' clock a devotee from Tajuddinbaba baba came to Rege and took him to Baba's darshan saying that Baba wanted to give him a separate and special darshan. At another time a family in Pune saw Kaka Mahajani Maharaj and requested him to grace their house. But he refused their request. That family went to Sainath of Shirdi whom they were worshipping from a long time and told about Kaka Mahajani. He blessed them "Do not worry, Kaka Mahajani will come to your house". After that Kaka Mahajani miraculously came to their house and stayed for three or four

days. Sadakas will not forget this thing. Any women are respected only due to her chastity. If we do not know this principle and do not remember it, even though we have seen many Mahatmas, we will have only the wavering ideas. The Sadgurus who are enlightened souls see everybody as their own form. So they will not think that they are gurus and the others as their disciples, so they will never tell us how we should serve them. Whenever they get good devotees, they will tell them how they had served their Gurus. That is the only way to us. That is the only way to get their grace. As it is very difficult to read all the life histories of Mahatmas we should read at least Sree Gurucharitra, and the life history of Shirdi Saibaba and Sri Sai Prabhodamrutam. We will know the way of serving a Sadguru. If we do not know how to cook and how to conduct pooja we will not be able to offer naivedya and seva to a Sadguru. If the son of a Raja does not realize his responsibilities, he will not be able to get the kingdom from his father and will be able to get only food and clothes from the king like all other children from their father. Some other prince who knows the responsibility and who is competent to sit on the throne gets the kingdom. In the same way one who knows the technique to serve the guru can alone get the best result from him.

When we pay our visit to Golagamudi we should not waste our time. In the presence of our Swamy we must read the life history of Sri Swamy and take circumambulations (pradakshina) to the holy fire place (agni-gundam) and Samadhi mandir. Even in our house we can begin the parayana (the devotional reading) of Sri Swamiji's life history a week before the commencement of the Aradhana day, which falls on The twenty fourth of August every year, and complete it on the Aradhana day. The devotional reading of Gurucharitra during the Gurupurnima celebrations and the Saileelamrutam during Dasara up to Vijayadasami do a lot of good to us both physically-and spiritually.

Chapter 7

SRI SAI AND SRI SWAMY

Both of them are identical in every respect. Both are bachelors. Both are above the differences of caste and creed. Both are worshipers of incessant sacred fire. Both are aniketas (persons without a permanent abode). Both led the life of ideal Sadhus. They adopted identical methods to save their Bhaktas or devotees. Their teachings and leelas are the same. In fact, without reading the life history of one, the other's life history cannot be understood in full spirit.

Once Sri Swamy told me that "there was his blood relation in the northern side and he was also a fire worshiper. Both of them speak in cryptic language. They not only predicted the date of their Mahasamadhi but were also saving their devotees even after their Mahasamadhi. Saibaba who inspired me (Bhardwaja) to write his life history has also inspired me to write this Avadhuta Leela.

In this book I have given references of other saints like Swamy and their leelas. There is a strong reason for that. If a devotee reads the life history of a single saint only, he will be fascinated to get the grace of such a saint and blindly follows them. But as Shirdi Sai says "Real saints are very rare". Bhagavad-Gita also declared the same idea, so there is the danger that innocent sadakas fall a victim to the fake gurus. So first the Sadakas must read the life histories of perfect saints like Sri Venkaiah Swamy, Sri Sainath. Then they will be able to identify the chaff from the grain. Bhagavad-Gita advises

sadakas to resort to such perfect Gnanis. The puranas and Bhagavad-Gita describes such Gnanis so that the sadakas can identify the perfect saint from the fake gurus.

Not only that, if we read Sri Gurucharitra and Sri Saileelamrutam with devotion we are sure to get the darshan and blessings of such perfect saints. You can see the proof of it, not only in these two books, but also in Sadguru Jyothi.

There is another important benefit of reading these books. Due to the punya in the previous life we may get the chance to serve such perfect saints. But due to ignorance one is apt to under estimate his fortune of serving them and cannot serve them well and get their full blessings. But those people who read these books will know that thing.

There is another motive in referring to those books and writing such books. People who read such books yearn to enjoy the presence of such great saints. That means they get devotion on Gurutatvam that takes the form of various Sadgurus. If a lot of people yearn for the darshan of such Sadgurus for many years in a country, many such real gurus will certainly be born there. Will there be any mother, who delays to come and console her baby if it is crying for her. Understanding this principle it must be the duty of every one not only to read such books for themselves but also should make others read them. There is no other way than this to bring welfare to the society along with ones own self-elevation. For this reason, Bhagavatam with the life history of such great saints is considered by scholars as the best book in spiritual literature.

Ekkirala Bharadwaja

Chapter 8

LIFE HISTORY OF BHAGAVAN SRI VENKAIAH SWAMY

Talapur - Cherlopalli is one of the villages in Nellore district of Andhra Pradesh (India). There was not a single drop of rain that year. The village irrigation water tank dried up completely. Securing drinking water was the major problem of the village. An uncertain dismal situation overwhelmed the villagers. If seasons fail, who else can come to the rescue of human beings, except GOD!

In that desperate village, one day there was uproar from the hilarious villagers. Many people were rushing to a place crying, "Swamy has come, and Swamy has come". An old lean man was sitting on a palmyrah leaf before the gathering of bhaktas. A fire made of logs of wood was blazing between the old man and the gathering of bhaktas. The old man was not ostentatious with such attractive symbols like the ochre robe, rosary, staff, trident etc. He was so very simple that we could not believe him to be the Swamy. He was enjoying in his own world just like a child immersed in a play. It appeared that he was not aware of the crowd around him. He was muttering something to himself and counting something with the help of his fingers. Just at that time, some of the village elders were anxious to tell

something to the old man. But they dared not speak to him in that state. So they stood silently looking at him. Suddenly the sight of the old man fell on the cattle at a distance eating waste papers. He keenly observed the cattle for a few minutes and shouted loudly "Ayyaa". In response to it, one or two of his servants came near him. The old man ordered, "We have to go to the tank, let us go". The servants enquired "what for, in to the tank, Swamy?"

Swamy said, "They commanded us to go there. So let us go at once". The servants looked at each other in surprise. As there was no other alternative for the servants, they carried the old man in a dolly in to the village tank. When they reached the tank, he asked them to stop at a spot and sat there and asked them to make a fire there. Within a few minutes his servants made a fire there. He spent a few hours there in front of this fire and came back to the village in his dolly. As soon as he reached his place, it began to rain heavily and it continued till the next morning. All the tanks were full. The merriment of the villagers was resounded with the crying of the frogs all through the night. Every one hailed him profusely for his command on the elements of nature. Mother Nature hailed her flags of green fields as a mark of her gratitude towards the merciful Swamy.

But will he enjoy their stotras and praises? He left the village along with his servants unmindful of their praises.

The wheel of time (Kalachakra) turned quickly. Just as he left Talupur village on that day silently, on the 24th day of August 1982 the merciful Swamy left this world.

This sad news spread all over the country like a wild fire. Everyone shed tears for this separation of Sri Swamy from them. But his promise "I will continue to exist till the sun and the moon are there" is a support for the grief stricken souls.

In 1982 the area of Gopaaram was suffering with famine due to lack of rain. The Cattle were suffering a lot for fodder and water. Palakonda Subbareddy one of the servants of Swamy who was traveling in a bus prayed, "Swamy when you were in the flesh and blood you were relieving our troubles. But now, to whom should we appeal in our grief! Due to the failure of rains

the cattle are dying for fodder and water". The merciful Swamy appeared before his mental eye and said "Ayyaa your grief is for the sake of the world and not for your personal ends. So there will be rain within three days". Swamy's words came true. From that day itself it began to rain. Even though it was the only single rain for that year all the tanks were completely filled and there was a good crop.

Physically he may not be among us. Yet He is available at every call of his devotees as Omnipresent, Omniscient and Omnipotent spirit at any place and at any time. He is the bridge between God and Man.

He was born to a pious couple Smt. Sompalli Pitchemma and Sri Penchalaiah as their eldest son at Nagulavellatur - a small village in Nellore District, Andhra Pradesh, India. He had two brothers and a sister. No body is alive at present. The exact date of birth of Sri Swamiji is not available. Swamy said that he was thirteen years old at the time of great famine in the year DATU (name of Telugu year). So by 1982 his age was more than one hundred years (according to the narration of an old lawyer at Nellore).

In his boyhood, he was just like any other boy of his age. For a few days he went for private tuition, during nights, to Sri Siddiraju Ramaiah. After one or two months due to poverty he discontinued his studies at his tutor. From the age of five he was a lover of loneliness. When his playmates invited him to play he used to tell them "brother! I have committed a theft; now the police will come and arrest me. If you are with me you will also be arrested. Please go away from me". When the children went away he used to sit behind a door for meditation, (says Komarigiri Ramaiah a servant who had served Swamiji nearly for thirty years).

Swamy used to go into the jungle to collect date fruits etc., along with his friends. He will sit behind a bush and carry on meditation. If any of his friends disturb him he will tell the same words and send them away. His sister Mangamma, who died in the year 1989 at Golagamudi narrated his boyhood in this manner.

At the age of sixteen he used to cut firewood and take it to Nellore on bullock cart and sell it there. He also took the banyan leaves that were used for the preparation of leaf plates and sold them at Nellore. He learned

ploughing at the age of twelve which is impossible at that age. He performed all sorts of agricultural work to the best satisfaction of elders. He did every work with so much of interest that the on lookers could not but praise the precision of the work. The furrows were so straight that an egg kept at one end of the line could be seen from the other end. They were like the lines drawn on a piece of paper with the help of a ruler. He cut the crop so neatly that it resembles the machine cutting. The entire crop was cut at the same height. All the heaps were of equal bulk and not a single plant was scattered. Probably he would have wanted to demonstrate to us that doing even a small piece of work assiduously, was yoga itself. He used to work in the fields for daily wages also. His parents treated him with great regard. So they would not allow him to carry on his head the heap of grains, which he got as wages for his work like other laborers. They sent Swamy's sister or brother with a small basket to bring the grain given for his daily wages. When he was a child of five he sowed some seeds of tamarind, margosa etc., around his house. Even though they did not take proper care of them, they grew up into big trees. At that time we could not know that they are the miraculous hands of a yogi.

Even from his childhood he was very intelligent and was respected. Even though I was quite younger to him he never addressed me in a singular person. He always called me by my full name. I used to call him "Venkanna" just like his playmates. But he corrected me saying "you should not call me Venkanna like the other boys, sister! You should call me "brother" you should not call me by name "He was the leader of his play males. They came to him to settle their disputes. By the time of my marriage he was not considered a lunatic. My mother wanted to give me in marriage at a far off village, Rajapadmapuram. He was not willing to send me (The only sister) to such a distant place. So he quarreled with my mother on this issue. But my mother was adamant and settled the same alliance. He did not attend the marriage function and slept in the fields expressing his dissatisfaction.

One day they were preparing to take the grain from the granary, A beggar came for alms. His mother said that there was no grain in the house. At once Sri Swamy sharply asked the beggar to come after an hour and take the

grain. He did not like to speak falsehood.

8.1 MADNESS (LUNACY) - A MISCONCEPTION

At the age of twenty, he was struck down by severe fever for a week. In those days there were no hospitals and medicines as to day. Fasting was the only remedy in those days. He ate a few groundnut peas and was in bed. One day, surprisingly he began to speak insane words. He asked his parents "our house is going to be auctioned, where you will live?" There were no debts to his family. How could it be -auctioned? And by whom? So they concluded that he was off his brain due to severe fever. So they started doing all sorts of tantric and quack treatments. After a month he began to run round the streets shouting "Mangal Yoga" (Mangal means barber) Chakala yoga (Chakala means dhobi (washer man)) "Zakkala yoga (Zakkala - a tribe of people) Dubuduck, Dubuduck" He used to move only in the lonely places. He did not take food and water for two or three days. He did not come to the house. His parents used to send food tied in a piece of cloth through a coolie. Swamy used to follow the coolie and come home. After taking his meal, he used to run out hurriedly.

He used to snatch morsels of food from the dhobi, barbers, harijans and other low caste people and eat. Caste feeling in those days was highly prevalent. So the village elders branded his tongue with gold (say some people, but some others deny this). Due to endless wanderings in the forest without food and drink for days together, all his clothes were torn to rags. When he came home his mother gave him sumptuous feeding and kept new clothes ready for him. He put on the new clothes and ran out into the forest. At this stage all people called him mad Venkaiah. The village urchans asked, "For whom is the dhobi yoga, Venkanna?" Swamy used to tell the surname of his maternal uncle.

His parents some times tied him to a pole by foot and hand and gave him treatments but it had no effect. When tied to the pole he gave the

least resistance and sat calmly for any length of time. As there was no improvement in his condition his mother set him free, as she could not bear the sight of her son being bound- to a pole like a bull.

During this period he lived at Rajapadmapuram for some time taking his food at his sister Mangamma's house. One day the village children asked Swamy "Venkanna, please tell us a story, we will give you Sankati" (a semi solid made from the powder of Ragi). Swamy's crisp reply was "If rice is given, sight will be lost, so give Sankati only". They came to a conclusion that he was not at all mad. He neither abhorred nor bet anybody. He would never use impolite language. He would ask only those who would give him food. The only thing was that he would be wandering lonely without any rest.

His occult powers: One day Sri Swamy came to Mangamma to take her to his native place, Nagulavellatur to see his mother who was ill. She thought "If I go with this mad boy he may leave me some where in the middle. Now what to do". At once this Omniscient boy crisply replied to her unuttered thought "what sister! I am not such a mad boy to leave you in the middle of the way". This is a proof of his super human powers in the childhood.

One-day Mangamma's son was seriously ill. She was crying in fear. At once Swamy waved his palm on the face of the child and said "Sister! You need not fear. The child will be all right. Strangely, from that moment, the child began to recover gradually.

There were a number of incidents to prove that he was endowed with occult powers even from his childhood. But the pity was no body could believe his powers. They thought that it happened by chance.

Yogic Sadhana: During the period of lunacy he used -to hang his head downwards by twisting his legs to the branches of a tree that projected into the wells (kapila bavi) When he lost the grip of the twist he would fall head long into the well. He will swim out of the well and again hang in the same fashion.

This type of Sadhana was given to Saibaba by his spiritual teacher and was also practiced by many saints (Sailelamrutam). Swamy's younger brother narrates some such habits of Swamiji, which he had witnessed. If any double

bullock cart were going on the road Swamy would sleek behind the cart and hung head downwards twisting his legs to the cart. If anybody noticed it he would sit right nicely.

He was wandering freely in his village for two or more years. One day he disappeared from the village. Nobody knew his whereabouts. His parents searched for him in the nearby forest and villages but in vein. They lost hope and gave up their trials. At this time he was aged twenty years.

After four or five years he again appeared in the near by villages. But by this time he was no more a mad person. He was called Sri Venkaiah Swamy. Everybody treated him with great respect and reverence. By this time he was able to cure any incurable disease only with a word or by giving a piece of thread or incense.

Sri Swamy's younger brother narrates - Swamiji used to sit at a distance of four inches from his sacred fire. We cannot tolerate the heat of the fire from such a close distance.

The farmers would dig a pit near their fields and fill the pit with the water of the river Pennar. They will lift the water with a liver (yetam - a device to lift water) and irrigate their fields. Sri Swamy would let off half of the water to the river. The remaining half of the water was so plenty that it needed two people to water the fields instead of one person.

On hearing the sad news of his mother's death, he said that "Mother is there; She is not dead." In the same way when his brother died he said that "he did not die. He is; He will come again". Death is only for physical body made of the five elements (earth, water, light, air and space). The jeeva is beyond birth and death. All born creatures will die and the dead creatures will come to live. People who know this truth do not weep - Bhagavad-Gita.

At the time of lunatic wanderings, Sri Swamy was suspected by the police and was kept in the police station. He sat in the police station silently. He was released after two days. He directly went to Mangamma, his sister at Rajapadmapuram. He told the episode to Mangamma and began to cry. On seeing Sri Swamy crying, Mangamma also began to cry. The onlookers could not understand anything. Some how, they extracted the matter and consoled Sri Swamy saying that they would punish those who took him to

police station. Then Sri Swamy kept quiet like a small child.

After his day's ramblings he would come to his sister for food. If he noticed that his brothers-in-law were zeering at him that he was eating wastefully, he would not stay there any further. Whenever he came home if we silently serve him food and come out of the room he would eat. If we stand there he would ask us to give him privacy.

After his wanderings in the forest and fields he would gather and bring two kilos of groundnuts and give them to his sister and eat food in their house. Perhaps he would have thought that he should not be indebted to them.

After his departure from his native place Nagulavellatur, he never came to that village again. One day his brother brought him to their village. But he did not enter in to the village. At that time his family was cutting maize crop. He began to cut the crop shouting his usual slogan Chakala yogam and Mangal yogam and had done double the work, four days work was completed within two days.

When he became famous with the title "Swamy", one day his mother went to him and offered some eatables. Swamy asked her to distribute them to the devotees around him and took a little at the end. He made them into a powder and offered to ants. He took only a little from it.

One day, soon after his supper he returned to his brother-in-law and complained that his sister Mangamma has mixed some medicine in his food and as a result of it all his body-suffered 'poking' and burning pains. So he asked them food. As it was a late hour in the night, there was no food in the house. They asked him to come in the morning. So he took some Ragi (Ragulu, a type of grain) from them and offered them to ants. Perhaps if the hunger of the ants is appeased, then his hunger is fully satisfied.

The width of the river Pennar is only twenty feet at Pennabadwel. Sri Swamy used to erect a sand bund across the flowing river carrying sand with his own hands. At that time Jayarama Raju, Vengai ah helped Swamy in erecting the sand bund. When the water stops flowing, he would make a canal and make the water flow in the opposite direction of the river for a few yards and divert the water into the river. He put some wasteful dried

twigs on the water and lit fire with the burning rope. When the twigs were burning he used to pour water with his munta (a small pot) on either side of the fire. He used to say "Ayyaa do you know the value of this water? One Tula of water is three hundred crores. Even after spending for the days expenditure of the whole world there is some more balance in our account". The servants asked, "Why for all this, Swamy"? He would reply, "It was all to eradicate small pox, cholera and other diseases from the world" While he was immersed in this work, he never allowed anybody to come near. As he was days together immersed in sand bund work his hands and feet were terribly affected by fungal infection. It is a wonder - how he worked all through the day in the wet sand with such a terrible fungal infection in his hands and feet!

8.2 Reproach of Sadhu

At Kotitheertham village once a very big log of wood came to the banks of the river because of the flood in the river. Many young men tried to take it home but in vain, because it was very heavy. But the next morning this log was burning in the sacred fire of Sri Swamiji. Everybody wondered how he could bring such a heavy log. The villagers reproached Swamy for burning such a useful log of wood. One of the villagers slapped Swamy. By the time that fellow went home, his house was on flames. All the villagers begged pardon and prayed Swamy to protect them from the havoc. Merciful Swamy blessed them saying "It will bum the sinners and the rest will behaved" Only the house of the reprobate was burnt to ashes and all other houses were safe and intact. The reprobate prostrated at the feet of Swamy and begged pardon".

8.3 Sajjana Vandita

In those days the number of visitors for Swamy's darshan was very few. On seeing his fire, palmyrah leaves, gunny bags, aluminum utensils, dust laden

clothes, ordinary people took him for a lunatic and did not approach him any more. Only people with personal experience came to the darshan of Sri Swamy "the God on earth".

Sri Chidananda Swamy, Devananda Swamy and Madhavananda Swamy from Rishikesh - Sivananda Ashramam were coming for the darshan of Sri Swamy. On hearing the news thousands of people came to Golagamudi to take the darshan of the Swamiji from Rishikesh. Even though it was 4.30 PM (the scheduled time) these holy men did not turn up. The mob was very anxious to see them and was very much disappointed. Swamy said "Ayyaa! They are coming still there is a little time" Really within a few minutes those Swamijis came in a taxi. When they arrived they were immersed in chanting the divine Nama "Narayana, Narayana". At once they prostrated at the feet of Sri Venkaiah Swamy. The place resounded with Narayana Mantra. The mob was wonder struck and said "My God! Our Swamy is greater than these holy men from Rishikesh". Their ignorant eyes were opened. The Swamijis offered some sweets and requested Swamy to eat them. Swamy said "Ayyaa! Eating the sweet is equal to eating poison. Here are so many people. If you give them then I am satisfied. On hearing these words Sri Chidananda Swamy expressed his sorrow for his mistake.

Swamy blessed them and said that Sri Chidananda Swamy will cross the ocean on a tour. To his utter amazement when the Swamiji returned to Rishikesh an invitation was waiting for his American trip.

One day two famous magicians came to Golagamudi. They sat under a tree in front of the ashram at 10 AM. They did not move up to 4 PM. They did not speak with any one in the Ashramam. During that period Swamy added more fuel to his fire and raised the flames of the fire. At 4PM., Sri Swamiji ordered his men to give them food and two rupees each as they were very much tired with the days work. Swamy's servants carried out the orders. At the time of their departure they said "we were jealous of Swamy's fame and wanted to do some witch-craft on Swamy. It is quite strange that we have forgotten the purpose of our visit and sat like this. It is due to the greatness of Swamy. Even though we have come here with a sinister motive, the merciful Swamy has treated us with compassion and love. We

are not worthy enough to receive his love". They prostrated before Swamy with wholehearted repentance for their misdeeds.

One day Swamy was suffering with severe asthma. As a remedy the servants gave Swamy a small cup (one hundred ml.) of garlic essence. With that, the pulse came down (almost to zero) and they could not read the pulse. Thinking that Sri Swamiji was going to shed off his physical frame, they began to weep with grief stricken hearts; all the devotees were dozing at midnight. When they woke up they found that Sri Swamy -was not there. They searched every nook and comer of the place. After some time Sri Swamy was coming afresh with smiles after a bath in the river. On seeing Swamy so healthy, they could not decide whether the previous suffering of Swamy was real or their illusion.

One day it was pouring down heavily. Sri Swamy was protecting his scared fire under a tree. Drops of water fell from the leaves of the tree and the fire was extinguishing. But with a strong determination and pains Sri Swamy was making fire by dropping thin dried twigs in to the fire. The devotees requested Sri Swamy to shift his fire into the temple and over come the problem. "Ayyaa it will lead to a hole" Sri Swamy answered briefly. Devotees could not understand these words. Swamy's meaning may be like this "On account of the difficulty, if we break our principle the roof of the temple called Swadharma (ones own duty) will be broken. His ever-blazing Dharma Nishtha will also be put out like the fire in the rain. If it is the decision of God to extinguish his fire, even though he shifted the fire in to the temple, it will certainly be put out by a leakage in the roof of the temple. So it is better to continue as it is without changing its place.

One day a rich man left a costly bed sheet for Swamy even though Swamy refused to accept it. Sri Swamy's servants kept it with them. During that hot summer, at 1PM Sri Swamy wanted to come down from Siddalaiah hill. On the way Sri Swamy stopped them at a place and asked for a new bed sheet. The servants were very happy to offer the new bed sheet of the rich man to Sri Swamy. Sri Swamy asked them to make it into small pieces of six inches width. When they cut it into small pieces he asked them to give the pieces of bed sheet to patients. It would relieve them from the suffering.

He always used gunny bags palmyrah plates and mats, earthen pots and utensils made of aluminum. He never allowed his servants to keep costly articles with them. One day a rich man, even after the direction of Swamiji, left a costly zip bag near Swamy. One of the servants took it and kept his clothes in it. At mid night when all were asleep, Sri Swamy put the zip bag into the fire with the help of a stick. When the servants woke up the place was filled with thick smoke. As a punishment for receiving the bag, the servant lost his clothes.

8.4 Lived by Biksha

Without sraddha and devotion, if rich people offered money he refused it and would not give his blessings. Even without any offerings, people with sincere devotion and sraddha got his blessings written on a piece of paper. He always depended on (the begged food) the food offered by his earnest devotees. When the wishes of the people were fulfilled with the blessings of Sri Swamy, they conducted Annasantarpana (feast) in the presence of Sri Swamy. Some other people conducted such feasts during festivals. Even during such occasions his servants must inevitably go out and collect food from the villagers. Swamy used to say "Ayyaa! Today if we do not go for biksha because of these people who are conducting feasts, tomorrow the villagers will not give us biksha".

One day Sri Swamy wanted his servants to take him to the top of the Siddalaiah hill in his dooli. The way was full of bushes and boulders without any path to step on. One of the servants carried Swamy on his back and shoulders. Sri Swamy said "Ayyaa! For every "moora" (distance of one and half a foot) write three thousands". Sri Swamy had bestowed immense punya on the servant who had carried him to the top of the hill.

Assurances: Servants requested Sri Swamy to bless them to serve his Samadhi and also to live by begging. Merciful Swamy told, "You need not beg. You will get food even if you were in forest".

On another occasion, when the servants asked the same question, Swamy said, "every thing will go on well as though I am here. So you need not go

any where for your food”.

On some other occasion the servants asked Swamy ”Swamy! What is our fate after your departure?” The merciful Swamy assured ”I will not go any where. I will be available till the sun and the moon exist. These words of Sri Swamy resemble the words of Sri Shirdi Sai who said ”My Matti (earth) or dust will answer and my tomb will speak and move”.

One day some body blamed the servants of Sri Swamy as fake Sadhus begging food. One of the servants was about to manhandle the fellow. At once Sri Swamy interfered and said, ”Look, if we tolerate such abuse then only we will be considered as true Sadhus”. Indirectly Sri Swamy chided the servant ’as you have no tolerance you are a fake Sadhu’.

Sri Swamy never discriminated the poor from the rich. He loved all alike. He liked the virtuous people very much. He showed special regard for them. He visited the houses of real devotees even though they are poor and did not invite him. Even though the people are ready to offer gold he never stepped in their houses, as they are egoistic and proud of wealth.

He never accepted the services of his servants when their minds were polluted with bad thoughts, anger, abuse etc. One day Guravaiah heard his colleagues criticizing others. When that servant went to Swamy to serve gruel to him, he said, ”You have come here after listening to some comments. I cannot take gruel from you”.

Up to 1978 Sri Swamy never accepted new clothes from any one. He was always satisfied with his rags and torn out bed sheets, which were got by begging. Also he never allowed his servants to receive new clothes from others.

At times Sri Swamy used to ask his servants to take him straight to certain place, however difficult the path may be. It may be thorny or full of boulders or bushes - his journey must be straight means straight. His servants never used shoes. Barigala Nagaiah says about this: - On his command we uttered Omkar loudly and walked straight stepping on thorns and rocks. By the grace of Sri Swamy not even a single thorn had pricked our feet. Even though we carried Sri Swamy from 12 noon to 3 PM., without any rest and food, across such rugged paths and at times on the burning sand, we never got tired and

fatigued. Sri Swamy used to bless them "Ayyaa Gods from heaven have paid thirty crores and took receipt".

One day Sri Swamy pointed to his sacred fire and said "Ayyaa, here the worship of a crore lingas is being carried "out". One day the servants referred to a Yagna at Tirupathi. Sri Swamy said "the fruit which they achieve in forty days is got within four hours (of time) in our Gundam (fire place)".

One day Sri Swamy said "Ayyaa! Do you believe all that you see as true?"

Palakonda Subba Reddy says: "Once Sri Swamy was staying at Mudigedu village. Daily, when he returned from a bath in the river, Sri Swamy asked me to bring a bundle of chaff of dried gingilly oil plants. Within a month the compound of A.Venkata Rami Reddy was filled with the bundles of dried gingilly oil plants. One day. I asked Swamy, "What for are these Swamy? Swamy replied "Ayyo! After a month there will be continuous pouring for days together. At that time this chaff will be the only source to our fire". Actually there was continuous down pour. Logs of wood were laid on the floor under a thatched shelter. These dry gingilly oil twigs were placed on the logs and the fire continued to burn. The rain water flowed under the logs of wood!

On the 20th of June 1974 Sri Swamy was very weak. Devudla Venkataiah thought that Sri Swamy will not survive long. Omniscient Swamy at once answered his doubts; "Ayyaa! I am not going just now. I should be here for a period of eight years, two months and four days". Exactly on that day Sri Swamy had his Mahasamadhi.

From one year before the Mahasamadhi Sri Swamy used to frequently ask for chappals. He never used chappals in his lifetime. So he might have wanted to establish his padukas as his representatives for his devotees. His servants wanted to get padukas made of sandalwood. But they could not get them in time. One day he was continuously shouting "chappals, chappals". The omnipotent Swamy mysteriously impelled Rosi Reddy's son to offer a pair of padukas made of wood and he was bringing them on me same day. Sri Swamy took them into his hands and hugged them to his chest and did not leave them for a few hours. Those padukas are at present worshipped

at the thatched shed where Sri Swamy left his mortal coil and entered his Mahasamadhi.

In the month of April 1982 on Sree Rama Navami day Sri Guravaiah, his close servant had a dream. In that dream Sree Rama came with Seetha and Lakshmana and requested Sri Swamy "Your time is over, shed off your body and come along with us".

On that Sree Rama Navami day Sri Swamy was laid up with ill health. Devotees thought that he was going to leave this world on that auspicious day. He also suffered a lot of body pains. But by next day he was in perfect health.

Two months before the Mahasamadhi Sri Swamy was very weak with asthma. One day he asked them to write on a piece of paper "I am going away" He was unconscious for a few hours. All the devotees thought that Sri Swamy was going to take Mahasamadhi. The servants were in great grief. But after a few hours he woke up and sat erect and said "Ayyaa! The Gods did not agree and asked me to be here for some more time".

In the same way Shirdi Sai also got back his senses after seventy-two hours (life history of Shirdi Sai).

Now and then Sri Guravaiah used to see an eight-hooded Nagendra behind Sri Swamy. On 23rd of August 1982, Sri Guravaiah had a vision in which the eight-hooded Nagendra was leaving Sri Swamy.

Four days before Mahasamadhi Sri Guravaiah had a dream (vision). A celestial chariot came and stood before Swamy. Sri Swamy got into the chariot. Guravaiah also tried to get into it. But the inmates did not allow him to get into it. The chariot went into the sky and disappeared.

Present Samadhi Mandir was constructed when Swamy was amidst us. With his own hands Sri Swamy laid the foundation stone for it. Barigala Nagaiah kept the pictures of all the deities along with our Swamiji's picture and was daily worshipping them. Three days before Mahasamadhi Sri Guravaiah got a dream (vision). The picture of Sri Swamy which was in the Samadhi Mandir came into the thatched shed where Sri Swamiji was living and stood by the side of Shirdi Sai's picture. It is an indication that here after, his devotees should worship his picture just as they are worshipping

Sai.

A few days before Mahasamadhi Sri Swamy was continuously shouting "It is sun set, it is sun set" On one hand, he meant that his avatar's mission on earth was coming to an end and on the other hand to evoke the people to get up from their deep slumber and use their precious time in Sadhana for the realization of mukthi.

Sri Swamy had already predicted his Mahasamadhi to Rosi Reddy through a vivid vision for a few days continuously. In his vision he saw a "fine and bright sun set".

Korrakuti Bujjaiah used to worship and light camphor first to Sri Swamy and then to all the photos of saints and gods in the thatched shed.

On 24-8-1982 at the noon arathi, Sri Swamy was lying on his bed on one side. When Bujjaiah waved arathi, Sri Swamy turned up and held his palm to the arathi as a mark of his last blessings. This was the last arathi for Swamy when he was amidst us.

On that day (i.e. on 24-8-1982) Sri Guravaiah completed the devotional reading of the life history of Madhavadasu. In his life history a chariot from the heaven took Madhavadasu to heaven.

Sri Swamy shed off his mortal coil on 24th of August 1982. The servants and devotees thought that he was in Yoga sleep and will wake up again. They hopefully waited for three days. The body had swollen a lot. On the third day Guravaiah was possessed with a trance like state, and carried Sri Swamy's body to the Samadhi Mandir from the thatched shed, saying that Sri Swamy directed him to preserve his body in the Samadhi on the same day.

Pallam Reddy Krishna Reddy thought "Sri Swamy is undoubtedly a great saint. But why was his body swollen like that of an ordinary man?"

Krishna Reddy removed his shirt and banion and got down into the Samadhi pit. He lowered Sri Swamy's body into the pit. By the time he came out of the pit his entire chest was smeared with fresh blood. It was not from his body. It was from the body of Swamy. While Guravaiah was carrying Swamiji's body on his own hands, through the hedge gate, a thorn might have pricked Sri Swamy's shoulder and the bleeding was perhaps from

the thorn prick (The bleeding of warm blood from the wounds of three days old dead body is a quite extra ordinary thing. Really it should be an answer to Krishna Reddy's doubt.

In 1980 the first lorry load of bricks came to the ashram at Golagamudi; on that night Sri Swamy ordered all the servants to sleep in the proposed Samadhi Mandir area. He also said "there will come up a masjid as big as Penchala Swamy hill". By the end of 1981 Sri Swamy's words turned to be true. Within a year there was built up a big Samadhi Mandir for Swamy.

Why did Swamy call his Samadhi Mandir a Masjid? Undoubtedly, Sri Swamy confirmed in his own words his oneness with Shirdi Sai. A good number of devotees' experiences also prove the same truth.

Dwarakamai is the name given by Shirdi Sai Baba to the Masjid where he lived for sixty years. This masjid is unique in this world, as no masjid in this world allows people of all religions to worship there according to their own rituals except the masjid of Saibaba at Shirdi. Sri Swamy also referred his Samadhi Mandir as Masjid. His statement came true because today people of all religions worship Swamy and get solace from their problems.

Even though he shed off his physical frame his spiritual body is still continuing to redeem the sufferings of his devoted children not only in India but also all over the world. Not only that - he assured in challenging words that he would be available till the Sun and the Moon exist. If it is so, what should be his real nature? Let us see it in his own words:

Once Sri Swamy said, "Ravana was not killed by Rama, the son of Dasaradha. It is I. He fell down with three strokes. It is I who acted the role of Prahlada. It is me who had swallowed everybody. That means, he is the eternal spirit that is always looking after the welfare of the universe in all those forms. The same feeling was expressed by Sri Ramakrishna Paramahansa, "Who is Rama and who is Krishna, It is only this Ramakrishna". Sri Shirdi Sai, in proving the devotees that he is the incarnation of all saints, all Gods and all creatures, had expressed the same. If the divine spirit was not there in the Rama, the son of Dasaradha, he would have been an ordinary man. Then Ravana would not have been killed. So Ravana was killed by the eternal (universal) spirit. Swamy says that he is that eternal spirit.

At another time he gave in writing an assurance "I am in all living creatures". Once, the devotees made a reference of Sri Balayogi of Mummidi-varam. Sri Swamy said "Ayyaa! He will accomplish his own work and go. He is not concerned with the problems of others. But I must tally the accounts of all". With this mission even in his old age up to 1979 he used to visit his devotees in different villages and fulfill their spiritual and worldly needs. How much of trouble and inconvenience would he have experienced in those trips we cannot imagine. He and his servants could not get food and water in proper time. As he had such a great compassion for the creatures, today the Annasantarpana program at Golagamudi is going on uninterruptedly for thousands of people. This Annasantarpana program is an evidence for the devotion and Sraddha of the devotees towards Swamiji. We cannot explain in how many ways he helped the people by spending his invaluable penance (Tapo sakthi). We cannot count the instances when he brought down rains during drought periods.

Malapati Chenchamma grieved a lot for not having the good fortune of visiting Swamiji at the time of his Mahasamadhi. Merciful Swamy appeared in her dream on the same night and said "I have not gone any where I am there itself. It takes a lot of time to achieve the goal".

On the same night when Sri Swamy entered Mahasamadhi Sri Nootheti Sree Ramaiah was worshipping Swamy's picture in a hut at his garden. Sri Swamy came as a flash of light and ran round the hut. Next morning he got the news that Sri Swamy attained his Samadhi on the previous day.

Once Sri Swamy assured "I will pull out my lamb by leg, even though it is mixed up among thousands of sheep". That means, Sri Swamiji is assuring us that wherever his devotees may be, he will drag them out towards him by some means or the other. Saibaba also gave the same assurance.

Once Swamy said to Veluru Ramanaidu "Ayyaa! Do you think that I am born to my mother Pitchemma and my father Panchala Naidu just like all other men?" Nature was his mother and the almighty God was his father.

One day Chalama Naidu asked Swamy "Swamy! Sri Rama and Sri Krishna also had their Gurus (spiritual teachers) but you do not have any. What a pity?"

”You know nothing. If you want any thing in the name of Venkaiah you will get it in a trice. Why again a guru on my head?” On the same night Chalama Naidu’s wife got a dream. A divine lady with golden skin and golden ornaments was showing Swamiji to an ordinary lady. She was saying ”This is Venkaiah Swamy”. The wife of Chalama Naidu shouted in the dream ”she has come, she has come, bow to her”. They woke her up. She narrated the above vision. Chalama Naidu believed the greatness of Sri Swamy and the very next morning he called the people to conduct Bhajan in the name of Sri Swamy.

In the above dialogue Sri Swamy had said ”why again a guru on my head”. This does not mean that he had no guru at all in the beginning. But in his present (adwaitic) state” he needed no guru. Once, when people asked whether it was true that a holy man had inscribed certain sacred mantra on the tongue, Sri Swamy said ”when we see the Maharaja of Mysore on the way, what benefit would we get ? We will have to depend on our endless efforts or Sadhana”.

From this, we infer that certainly he had a guru in the past. He indirectly suggests that we cannot meet such a great person or Sadguru unless we had amassed a good amount of punya (punya is the opposite of sin) in our previous births.

One day Sri Swamy said ”Bhagavad-Gita is useful only for persons below sixty fourth sight!”

Once Swamiji said to a servant, ”Once I spent three days and nights in the forests of Penchalakona. I was not conscious of the world. I had no desire for food and drink. When I had the feeling to eat, I used to beg at a few houses in Gonupalli village.

At times Sri Swamy would ask us to look at the Rishis walking in the sky. But we found nobody there. In the same way Pakalapati Guruvu garu used to point out the Ashramams in the forest. But we could see nothing there.

One day Sri Swamy said to Guravaiah ”I will not sit in a pit, like Brahmam garu. I will make all arrangements for all and then only go”. At present everything is going on at Golagamudi exactly as Swamy had said.

Sri Swamy used to give his blessings by getting them written on a paper.

Sri Swamy will place his right palm on his head and then touch the paper and give the paper to the devotee as a token of his blessings for example, the dictation of Sri Swamy would be like this.

”Ten thousand crores of padagalu. Five lakh monds. One thousand rasulu (heaps)” Devotees told Swamy that his language was not understandable. He said ”this is the language above the sixteen languages. It is called Devanagiri language. It is the account of the upper worlds. This is impossible for the Kaliyuga Gods to understand. How can it be understood by you? He refers to certain devotees ”he is a man in the tenth sight”. At times he dictates ”it is written in tenth sight”. When they asked him to explain what that tenth sight means he said ”It is the sight of the Gods. There is no bar to this sight on the seas”. At some other time he said ”The Gods of Kaliyuga are having the sight of six lakhs. We can work up to the sight of six lakhs. Balayogi is at a sight of four lakhs”.

One day Sri Swamy gave one such chit written in a cryptic language to a Reddy from Nellore. He asked Swamy to explain it in terms of common language. Sri Swamy said ”It is Gods language It should not be disclosed” But the Reddy persuaded Swamiji and requested Swamiji to explain that language. He prepared to offer any amount of money if he explained that language. Sri Swamy demanded four lakhs. By the next minute the Reddy was not there. So many people requested Sri Swamy to explain his cryptic language. He said ”this is God’s language If you want to know the meaning of this language some body must come down to explain” that is the real nature of Swamy.

In those days one of the Zamindars Sri Venkata Rama Raju wanted to conduct a Yagna. He was in search of a saint who is capable of sounding a bell without a tongue like Madhava Das. He had heard of Sri Swamy. So he sent a person to invite Sri Swamy for the Yagna. In reply Sri Swamy got the date of birth of Ramaraju written on a paper and sent it to him. When Sri Swamy told his exact date of birth, Ramaraju was very much impressed at the greatness of Sri Swamy and came with his wife to invite Swamy personally for the Yagna. By the time they came, Sri Swamy got into a mud-pit and smeared mud all over his body and appeared like a lunatic. But Ramaraju

and his wife got into the mud pit and prostrated before Swamy in the mud-pit itself, unmindful of their dress and dignity. Satisfied with their devotion Sri Swamy went to their Yagna and sounded the bells without the tongue.

At Bhadrachalam a devotee named Venkamma served food to Sri Swamy. He consumed baskets of food within minutes. She fell on his feet and begged to grace that Annasantarpana with his presence. There was only a little food left for the guests. By the command of Sri Swamy she began to serve the same little quantity of food left over by Swamy. She could serve that little quantity of food for hundreds of people but there was no shortage of food at any time.

One day K. Mastan's father, aged sixty, a native of Golagamudi went for a shire. Within a few minutes there was a down pour and floods. He did not return home for three days. They searched for him in every nook and corner. They begged Swamiji to tell them his whereabouts. Sri Swamy said "Ayyaa! he has changed his dress. Tomorrow you will bring his cage". Next morning they got the information that there was a corpse in the tank. All the flesh was eaten away by the fish. They identified him by the clothes on his body. They brought the skeleton and buried it according to their Muslim tradition.

Once Sri Swamy was at Chittepalli. At that time Korrakuti Bujjaiah was ill and had some food restrictions. If he went to Swamy he could not get proper food for him. So he did not go to Swamy. He thought that if Ramanaidu, one of the servants of Sri Swamy was with him he would have got some good company and there was no such good company for him in Golagamudi. He mentally thought of Sri Swamy and felt dejected. At that same moment, Sri Swamy ordered Ramanaidu to go to Golagamudi. He could not understand the reason why Sri Swamy wants to send him to Golagamudi until he reached and met Bujjaiah.

At Mahimalur Sri Swamy was in the house of Munikuti Ramaiah. The villagers requested Sri Swamy to grace their houses also. Sri Swamy refused their invitation saying "Ayyaa! The way is blocked with thorny branches. So it is not possible for me to visit anybody's house," perhaps the vices, in our heart are the thorny branches on the way.

Some of the farmers from Nagulavellatur met Sri Swamiji at Madapalli

village and asked Sri Swamy whether their crops would give good yield that year. Sri Swamy said "two persons per each plant". That was the only reply from Swamy. He did not tell whether they got good yielding or not. Within ten days each plant was eaten away by two insects and totally all the fields were damaged.

Once Sri Swamy was staying on a hillock at Somasila. He always kept an oil lamp in the hut and go on playing on his yekataru or tambura all through the night. One evening Sri Swamiji asked his servant Chalamanaidu to bring food for two more guests for that night. Chalamanaidu informed the (order of Swamy to) the villagers. They gladly offered food with sweets and vadas. Chalamanaidu could not understand the words of Sri- Swamy. At 7 PM Pemmasani Mastanaiah (Talupur) and his friend came to have Sri Swamy's darshan. The omniscient Swamy arranged the food even before the arrival of the guests.

Once Tupili Pitchemma arranged a bhajan program in her house at Golagamudi. At that time Sri Swamy was " " somewhere away from Golagamudi. She felt very much for her inability to invite Sri Swamy for the program. On that day Sri Swamy ordered his men to go to Golagamudi as there was a very good Bhajan program. Thus the all knowing Swamy responded to her heart felt prayers and blessed her.

Chapter 9

PRAKRUTHI AND PURUSHA

The scriptures declare that the original cause of the universe was nameless, formless, universal consciousness or the universal spirit or Parabrahma. There was a stir in the divine will to manifest itself into different forms. This dynamic aspect of him (to manifest into many) is called the Prakruthi or Devi. The universe itself is the form of her manifestation. Just as our body is under the control of our brain, the brain is controlled by Atma; the entire universe is under the control of Paramatma. Sadguru is the combination of the trio that is Brahma Vishnu and Maheshwara. In other words the Sadguru is the Parabrahma. So the entire universe is under his control. This truth can be understood by the miracles that take place around Sadgurus. Even though the common folk wish to have trust in God, their belief in God would not be firm till they seek for the help of a Sadguru. The universe as well as the day to day events is controlled by a divine force. Without deep rooted faith in this truth, man cannot develop enlightenment, dispassion, and dharmic life. In this chapter some such miracles of Sadguru Sri Venkaiah Swamy are given.

One day Sri Swamy was going to Talupur in a taxi. Abruptly Sri Swamy said "Ayya! It happens to cut the throat". No body could make out any meaning from that. A few minutes later, Swamiji shrieked, loudly. At once

the car stopped without applying brakes. The very next minute a goat jumped across the car. The goat would have died if the car did not stop so suddenly. With this incident the driver Mastanaiah who was indifferent to Sri Swamy till then, became a faithful devotee of Sri Swamy.

At Talupur village there is a mica mine called the "D" mine. One day Sri Swamy was at that mine. It was about to rain heavily. There were thick clouds all over the area. The servants appealed to Sri Swamy "Swamy! it is about to rain. All our articles would be drenched. There is no house in the near by vicinity. Sri Swamy played on his yekataara for a few minutes and roared "What, Veeraraghavulu! Don't you know that we are here? What will happen to our articles and our men? Is it all your will and pleasure?" With in a few minutes all the clouds were scattered and the sun appeared clearly.

In the same way once there was a storm at Shirdi. Devotees were anxious to reach their homes. Then Sainath came out of the masjid and roared. "O Allah! My children are to reach home safely and quickly. Slop the rain". At once the rain stopped.

One of the servants told a curious thing about Sri Swamy. "While we carry Sri Swamy in a doli he will be very light. One day He was very heavy while in the doli. The servant looked at Swamy. Sri Swamy was smiling. By the next minute the doli was very light. The servant recognized that Sri Swamy could increase or decrease His weight at His will. This is one of the aspects of eight fold siddhi called "Astha siddhi".

Once some devotees from Madras state came and appealed to Swamiji that there was no rain at all for the last two years in their area. Sri Swamy asked His servants to write an appeal to God. He kept the paper under His thigh and sat on it for four days without taking food and water and without sleep. On the fifth day it rained heavily in Madras state and all the tanks were filled. Then only He gave up his fasting and took His gruel.

In the same way, once there was a severe drought in the Kalichedu area and the cattle were eating waste papers and dried leaves as there was no grass available. On seeing this pitiable scene, Sri Swamy went on fasting for two days without sleep. He sat erect all through the period even without

changing His asana. He went on crying You fellows! Stop the vehicle. The gang of children is on heels. How many times should I tell you? I will penalize you if you make me angry". On the third day he gave up fasting, took His bath and gruel. At once it began to rain till all the tanks were full.

One day a poisonous serpent called "Tatibolugu" Crawled in and settled under His thigh. The servants were terrified and told Swamy about the snake. Swamy said "if we don't harm it, it will not harm us". After a while it went away on its own accord. This situation reminds us the incident when the snakes crawled on the bodies of Sainath and Sri Ramana Maharshi.

One night Rosi Reddy tried to take some papers kept on the sill. His finger was bitten by a snake. At once Sri Swamy kept Rosi Reddy's finger between His thigh and palm and pressed it for a few minutes. He was relieved of his pain. Swamy said "Ayya! Your body has become Sanjeevini" From that moment he never suffered the pain of venom, even though he was bitten by snakes a number of times.

Once the paddy seedlings were dying away due to lack of rain. The farmers from Kattubadipalli village told Sri Swamy about their plight. Sri Swamy said "Let us send an appeal to God. From tomorrow there will be two inches of rain". Sri Swamy got the above words written on a piece of paper and gave that paper to those farmers as a mark of his blessings. From that night there was heavy rain and within twelve hours all the tanks were full. All the farmers came and prostrated before Swamiji with gratitude.

Once in Yarlpadu village, people were dying without any specific cause.. They thought that some evil spirit entered the village and was playing its mischief. No body dared to come out of their closed doors after sunset. Some of the villagers requested Sri Swamy and took him to their village. By the time they reached their village it was night time. So no body opened their doors thinking that the evil spirit was knocking the door. At last an old woman ventured to open the door. She announced the arrival of Swamy and all the villagers gathered there and welcomed Swamy.

Sri Swamy set up His holy fire in the village and stayed there for a few days. Thereafter, there were no such untimely deaths in that village.

It was the scorching summer of 1974. The Ashramam at Golagamudi

caught fire and the flames spread all around and the western wind was on full swing. There was no water in its vicinity. Ramanaiah, one of the servants prayed Sri Swamiji and poured a small pot of water on the flames. The fire, which was unmanageable even to a fire brigade, was put down with that little pot of water. It was only due to the grace of Sri Swamy.

Once Sri Swamy was at the Siva temple in Talupur village. There was only one servant with Swamiji. It began to rain and the sky was with thick clouds and thunders. The servant submitted to Sri Swamy "Swamy! it is about to rain heavily. There is no body to carry you inside". The servant was terribly afraid. Sri Swamy ordered him to spread a mat before him. The servant again requested "Swamy! It is raining. If you move forward I can not carry you inside the temple."

Swamy:-"Clouds must be tied up. Be patient for a little while."

Sri Swamy sat on the mat and looked fiercely at the clouds for a while. Within a few minutes the clouds and the rain were scattered and it was a clear sky as usual.

One day Sri Swamy came to Narasa Reddy's house at Kalichedu. He asked them to arrange for some Zinc sheets to the kitchen shed. Narasa Reddy's wife said that she could not afford to meet the expenditure. Sri Swamy said "Don't worry they will look after it", and kept quiet. On the fifth day she was cooking vadas. Suddenly the (bandali) oil basin got a hole and all the oil was flowing in to the fire in the oven. At once she brought another basin and transferred all the remaining oil into it. Then it struck to her mind that when the oil fell on the blazing fire in the oven, it has to blaze out more fiercely and the thatched shed should have been on flames. But nothing has happened. Then she remembered the words of Sri Swamy five days back. "They will look after it". These words of Sri Swamiji saved her house from the fire havoc.

Once Sri Swamy was at Talupur. Barigala Nagaiah asked "Swamy! When does it rain?"

Swamy: - Ayya! This year there are only three rains. The first after one and a half month, the second one after two months and twenty days and the third one will be after three months and five days. This is all the rain that

the Gods would give.

Nagaiah: - Swamy! if there is no rain for one and half . a month, the cattle and the men will die.

Swamy: - If so we should take pains and get rain.

Nagaiah: - Swamy! It is high time, please take some gruel.

Swamy: - Ayya! We should take water only after the proposed task is completed.

After this, he took no gruel and water for six days. He sat in the same posture (asana) without any change for six days. There was no sleep during nights.

Hitherto, Swamiji used to lie down continuously. Devotees were thinking that Sri Swamy has become too old to recover his strength. But this incident was an eye opener to every one and they could realize Swamiji's powers and stamina. On the sixth day he took a bath and sat on his asana. At once it started raining and by the next morning all the tanks were full.

We read in the puranas that the holy saints got us rain in time through their Yagna and penance. Today we see Sri Swamy doing the same thing. Such capable persons are called Bhusuras.

Some people may ask, "If Sri Swamy was such a powerful sage why did it take six days to get rain?" The scriptures declare that the total sins of the people of that area were the cause of draught in that area. To get their bad karma redeemed with his penance he needed certain time. The bad effects of nature, such as this drought, were a result of the lack of devotion towards God and dharma in their daily lives. As a result, the people do not conduct puja and Bhajan to God with devotion. So they have to face the wrath of nature in this manner.

In 1984 at the time of harvest there was a big cyclone in Nellore Dist. At Sulurpet, Naidupet, Gudur and Nellore all the crops were washed away by floods. But at Golagamudi a village 8 K.M. from Nellore, all the villagers worked in the fields chanting the name of Sri Swamy aloud. There was no rain except a thick fog for three days while there was heavy rain in the surrounding villages. So the farmers of Golagamudi village were able to secure all their harvest safely. This is only due to the conduct of Anna Santarpana in the

name of Sri Swamy. "The scripture will never go wrong. Only we understand them wrongly". (Shirdi Sai)

One day Palakonda Subba Reddy had cut down a big tree at Chakalagunta. Sri Swamy asked him to carry the trunk of the tree on his head. It was too heavy to be carried on his head. Sri Swamy asked him to throw it down on the ground. When he threw it down Sri Swamy pushed the log with his stick in his hand. Then Sri Swamy asked him to carry the log again. Then the log was very light. Subba Reddy thought that Sri Swamy could do anything, only if he willed it.

One day at Boyanapalli, the people were talking about Govindamma the wife of Brahmam garu. They said that she glowed the lamps with water instead of oil and they praised her greatness. Sri Swamy heard this and gave them water in a vessel and asked them to light the lamps with that water. To their utter amazement, all the lamps burned bright with that water. As long as Swamy was among us he never agreed to propagate such wonders among people. He ordered them to keep them secret.

At the time of his lonely wanderings in the forest he used to go to the house of P. Seshaiyah Naidu (Cherlopalli village) at mid night for food. The mother of Seshaiyah was a great devotee of Sri Swamy. She served food to Sri Swamy with great reverence and Bhakti.

In 1977 this Seshaiyah Naidu was going on the road. Sri Swamy called him and gave him a chit. In that chit Swamy said that his life will be in danger after one year four months and six days, and that Sri Tiruvalluru Veera Raghava Swamy will save him from that danger.

After a long time, one day, he watered his fields with current motor and began to plough it. Immediately one of his bulls fell down in the water in the field and began to shake its legs vehemently. Seshaiyah Naidu tried to lift the bull by holding its tail. His legs also felt some current in the water. He shouted to put off the main switch. But by the time they put off the main switch the bull died on the spot and the other one escaped the death. He was seriously thinking for the cause for the bull's death. His friend who tested the field with a tester found current all over the field. So he confirmed that the bull's death was only due to the electric shock. But the survival of Naidu

who was bare footed in the water along with the dead bull was an enigma to all.

Suddenly Naidu was reminded of the chit given by Sri Swamy long ago. He searched for it and got it. According to the chit this dreadful accident was to take place exactly on that day. He believed that in the absence of Swamy's blessings he would have definitely died along with the bull.

Once a servant of Sri Swamy asked him "Swamy is it a fact that a sadhu joined a broken stone at Siddalaiah hill". Swamy said "Yes! it is possible. Once I made a big fire before the Siva lingam of this temple and closed the door and observed through the slit of the door. Due to the heat of the fire all the flooring stones were broken to pieces and they flew up along with the flames. Then it occurred to my mind. What will the villagers think of this act in the morning? At once all the pieces of stones came down and were joined together, in tact, as usual". That means Swamy approved the fact that by the will power, it is possible to join the broken pieces of stones in tact.

One day Sri Swamy was going to Siddalaiah hill in a bullock cart. On the way it began to rain with thick clouds. The servants told Swamy about the rain. Sri Swamy showed his palm towards the sky and made signs to stop the rain. Surprisingly there was no rain till they reached their destination.

At Golagamudi Ashramam there was a big boulder. It was so heavy that even two people could not lift it. One day Sri Swamy took it on his head without any body's help and went towards the west. He returned after three hours. When the devotees asked him about the boulder, he said that it should not be there.

In the same way a villager had kept a heavy log of wood for the construction of his house. One night Sri Swamy brought it -and placed it in the fire. Next morning the owner of the log came to Sri Swamy and cried for the loss. Sri Swamy asked him to split the beam with an axe. There was a huge snake in the beam. As per the "Vasthu Shastra", if we use such a beam, the house holder will meet with a great calamity and perish.

One day Sattemma saw Sri Swamy in her dream. Sri Swamy was emitting great flames through his mouth. She was cleaning the way in which Sri

Swamy was coming. Sri Swamy told her "I will have to look after the welfare of those who offer a morsel of food in my name."

One day at Siddalaiah hill some Munikkanekalu (a type of evil spirits) asked Mallika Venkaiah to follow them to a new and greater Guru. He refused to leave his Guru and asked them to go away. In the same way these evil spirits teased him many times. One day Sri Swamy slapped on his chest and said "hereafter you will be free from their pestering". They never teased him again after that, one day Swamy asked him to make pills of certain leaves and use them for his ailments. They were useful to him all through his life.

One day Sri Swamy told Venkaiah "if any evil spirit refuses to obey your orders, command them to hold the pillar of the sacred fire. As long as you follow my instructions you need not fear any evil spirit".

Once, all the cattle in Kantepalli village (Which is at a distance of three kilometers from Golagamudi) suffered from swollen feet. Mallika Venkaiah could not secure a cart for bringing fire wood from the forest for the Dhuni of his Gurudev. Mallika Venkaiah chanted a particular mantra that he got from his Gurudev and summoned polderamma, a deity who causes this disease to the cattle. She appeared before him with flowing hair with innumerable eyes on them and thus threatened him. She wanted to frighten him through that ghostly appearance. But he was not at all afraid. Instead he roared "there is no place for you here. You must leave the out skirts of Kantepalli at once. Other wise you will have to embrace the pillar of fire of my Gurudev." She begged pardon and promised to leave the village by the third day morning. She kept her word and all the cattle have recovered from their ill health. The farmers brought fire wood in their own carts to Sri Swamy's sacred fire.

One day early in the morning, at four O'clock, Mallika Venkaiah was going in a bullock cart to bring the fire wood from the forest. On the way, a cobra, spreading its great hood, stood on its tail and stopped the cart. Venkaiah jumped from the cart and tried to kill the cobra with his axe. It made a loud hissing sound and moved this way and that way in great anger. But it didn't harm either Venkaiah or the bullocks. He gave up the idea of killing it and chanted the holy mantra taught by Sri Swamiji. The cobra at once contracted its hood and sneaked away in to the bushes.

N. Sree Rama Naidu was digging a well. At a depth of eighteen feet, they faced a hard boulder and they could not go deeper. In that area water was available only at a depth of thirty feet. He represented his problem to Sri Swamiji. Sri Swamy advised him to offer a little of the first portions of the dishes of their food in to the well for four days and to stop the work for another four more days and see what happens. With strong devotion in Sri Swamy he carried out the instructions of Sri Swamiji. On the eighth day strangely when he started the work that hard rock turned out in to a very soft stone and the whole work was completed with in a few days.

N. Sree Ramaiah's lime garden would not yield any crop even one year after the scheduled time of five years. He begged for the blessings of Sri Swamy for his lime garden. Sri Swamy advised him to bring a pot of water from a pond near their water tank and pour a little of that water on the trunk of every plant. Without dropping even a single drop of water on the ground. He faithfully carried out Sri Swamy's advise and poured the remaining water in to the well. With in a fortnight, to the surprise of all, not only his own garden but also all the gardens which used the water of that well yielded very good crop.

One day Sri Swamy was about to take his lunch. Sree Ramaiah came for the darshan of Sri Swamy. Swamiji invited him to share the lunch with him. If he ate, the food will not be sufficient for Swamiji. So Sree Ramaiah declined to eat. Sri Swamy said "Ayya! Do you think that this is mere rice? You will know the effect in future." Sri Swamy placed the food in his hands and asked him to eat and drink water from the house of a potter on his way. He obeyed the orders of Sri Swamiji. Many years later, Sree Ramaiah had renounced his house and came to Golagamudi to participate in the service of Sri Swamy. Till the end of his life he used to bring bhiksha from the near by village Anikepalli and thus the words of Sri Swamy came true.

Once Sree Ramaiahs family was suffering a lot due to ill health and internal quarrels. At that time he received a letter from Sri Swamiji asking him to remove the ruins of skeletons lying under his site opposite to the house of one Mr. Lakshminarusu. On digging the earth they found a lot of charcoal and bones. After removing them they could lead a harmonious and peaceful

life.

Mopuru Dasaiah and Komaragiri Ramanaiah cut down a big tree. They tried to tie the trunk of the tree to the bullock cart. But they could not lift it using some ropes. So they represented their problem to Sri Swamiji. Sri Swamiji said "call the people who eat palaav", saying these words Sri Swamy went away. As a last effort they again tried to lift it. This time it was very light and they were able to lift it easily.

One day Sri Swamy put some dried twigs on the river water and lit the fire from his rope. He was sprinkling water on the fire. Instead of getting extinguished the fire was blazing the flames. This incident is from the narrations of Mataji "Vakkamma". The same miracle can be found in the life history of Sri Akkalkota Swamy,

The Americans landed on the moon for the first time and came back successfully. All over the world people applauded their advancement in science and technology. One day Nooteti Audeiah told Swamy, "Swamy! The Americans landed on the moon and came back successfully". On hearing this Sri Swamy said "How little the moon is! It is not an equivalent to a bridge". In size and distance, if we compare it with the universe and the planets, then really it is a minute thing. Swamy, being a universal spirit, there is no wonder speaking so light of this extraordinary thing.

At Kulluru Rajupalem the well of Yerukala Raju was dried up during summer and in the rainy season the water was pungent and full of dirty worms. One day Sri Swamy took a bath in that well. After this, the water became pure and drinkable and there was no dearth of water during the summer also.

Once, people were dying due to Cholera at Mangupalli village. The river was in floods. So the villagers could not cross the river and reach Sri Swamy. Sri Swamy gave alighted wisp to Chalamanaidu and asked him to concentrate his attention on the wisp (torch) and walk on the river. Even though the river was in full floods they crossed the river and reached Mangupalli. While they were crossing the river, it was only knee deep. Sri Swamy put up a pole with a chit on the out skirts of that village and came back. There after not a single person died in that village.

Pakalapati Guruvu garu who lived in the forest of Chintalapalli (Vishakapatnam) also protected a village in this manner.

Chapter 10

OMNISCIENT SWAMY

A person who, with, the grace of great saints, comes out of the delusion that "I am the body" and he, who attains perfect Atma Gnana (Knowledge of Atma) is called a Satpurusha. Most of them attain unison with the universal spirit and are immersed in enjoying the bliss. In addition to this, some of them will be aware of every thing that is happening all over the world and will be saving their devotees at every moment.

Among these mahatmas Sri Shirdi Saibaba is considered the emperor of such Gurus in the universe. Avadhuta Sri Venkaiah Swamy also belongs to this category. Sri Swamy used to say about Sainath "Ayya! there is my brother in the northern side who also worships the sacred fire". Perhaps this relation might be one of the causes for Swamy's visit to the Saibaba Mandir at Vidyanagar. Other wise why should he visit a Mandir which is beyond the boundaries of his usual visits and stay in that mandir for five days. In this chapter let us see some examples of his Omniscience.

One day Gowni Penchamma offered some betel leaves and nut to Sri Swamiji. His servants refused her offering and threw them aside. She felt offended and lay down at a distance. At once the Omniscient Swamy pointing towards her, asked again and again betel leaves and nut. The servants asked Penchamma and brought betel leaves and nut from her and offered it to Sri Swamy. Sri Swamy gives weight, not for the value of the thing offered, but for the feeling behind the offering.

One day Sri Swamy was at Koduru Venkamma's house. Sri Swamy used to take his food only after all his guests had finished their meals. Venkamma invited Sri Swamy for lunch.

Swamy:- "Forty people are coming for the lunch. Do not waste time. Go and look after the preparations for their lunch." Within a few minutes exactly forty people came for the darshan of Sri Swamy. The food was prepared and served to the party.

One day Sri Swamy went to the house of Atmakuru Venkaiah at Indurpet. On seeing their bullock Swamy said "Ayya there will be a leg disease for this bullock". But he did not tell any remedy for that. After a few days while pulling the cart on a flat road, the bullock's leg was fractured with a sound and the bull began to limp. In spite of all types of treatments they could not set right the leg. So they sold away the bullock.

One day early in the morning at 4 O'clock Komaragiri Ramanaiah and P. Subba Reddy were going to the forest for fire wood. Sri Swamy repeatedly asked them four or five times to take a lantern with them. In obedience to Sri Swamy's order they took a lantern with them. On the way they found a cobra lying across the way. On seeing the light of the lantern it /crawled in to the bushes. Omniscient Swamy knew the whereabouts and movements of every creature in the universe.

One day Sri Swamy told P. Subba Reddy "Ayya! The sea is swelling. You must go home at once. You should not stay here". As per the direction of Sri Swamy he went home. By the same evening, his brother came to Sri Swamy to take back Subba Reddy who was serving our Swamiji since a long time unmindful of his family. Of course they could not meet each other. The ocean of Samsara is more dangerous than the normal ocean which redeems our sins by taking a bath in its water,

Sri Swamy predicted, ten years in advance, the laying of the foundation stone for the Somasila dam. One day Sri Swamy went away from his sacred fire and returned after some time. The servants asked Sri Swamy where he had been all the while. Sri Swamy showed them a certain place and said "there would come up a temple in future. I have put a mark for that". After some years the Somasila dam was constructed and a temple was also built

there.

Once Kari Ramaswamy of Inukurthi village was suffering from bleeding in the nose and mouth. All the doctors at Nellore could not cure him. As a last resort he told Sri Swamy about his plight. Sri Swamy got his directions and blessings written on a paper. He stated "you will be cured by the day after tomorrow. You have to face a deadly accident on the forty fourth day. But by the grace of God, you will escape that peril also. You will live for seventy two years and two months. You must visit Tirupathi, Kanchi and Tiruvalluru. At every place you should take a bath, offer a coconut and sleep there for that night and come back". By the grace of Sri Swamy he was cured of his bleeding nose by the third day with out any medicines. For a long time he had been visiting Sri Swamy in gratitude, but did not go to the places referred to by Sri Swamy. One day he visited Sri Swamy at Talupur. At once Sri Swamy ordered him to go to the said places immediately and if necessary by taking a loan from some body. Without going to his native place, he took a loan from some body and at once started to Tirupathi. At every place he did every thing as per the directions of Sri Swamy and returned safely. On the second day he went to Kasmur to visit Masthan vali Darga. (a famous pilgrimage centre in Nellore Dist.) On the way a big cobra attacked him on the tank bund. It terrified him for half an hour. He just closed his eyes and prayed Swamy. At once the cobra went in to the bushes. The next day he came to Sri Swamy. On seeing him Sri Swamy said "yesterday you have escaped from your forty fourth day peril". Sri Swamy not only predicts the impending dangers of his devotees but also saves them from those dangers.

One day Jayarama Raju started to the neighboring village to return a cooking vessel. Sri Swamy ordered him to go on the next day. He thought that Sri Swamy was ordering him like that as there was no sufficient time to return, so he went on his way to return soon. On the way a cobra attacked him and did not give him way. He lost hope on his life. At last he remembered Sri Swamy's words and prayed for his pardon. At once that cobra went in to the bushes. Thus he experienced the depth of Sri Swamy's warning.

Palakonda Subba Reddy of Goparam village requested for Sri Swamy's blessings for digging a well in his fields. Sri Swamy said that it was a sea.

After the completion of the well the water level in the well did not fall even an inch even though they pumped out the water with five horse power motor. Really it is a sea.

Pallam Reddy Krishna Reddy cultivated paddy in his fields. At the final stages, due to insufficient water, the golden crop turned in to chaff. According to the experienced estimation, it would be a great thing if it can yield two quintals. If it did not yield at least ten quintals, he could not meet the expenditure of the cultivation. So he vowed to Sri Swamy to offer one hundred rupees if it yields ten quintals. On the harvest day Sri Swamy blessed him with ten quintals of paddy. So he started to meet Sri Swamy with hundred rupees. But he had spent thirty rupees for his expenditure and kept the remaining seventy rupees under Sri Swamy's mat. At once Sri Swamy said "Not paid fully as per the vow. Yet, thirty rupees are due. Take away this amount also." One of his servants told Swamy that he had no money for his return journey and so he promised to give the remaining money later on. Swamy:- "He will not give. will you promise to pay the money on his behalf." He agreed to pay and the amount was accepted by Sri Swamy. In course of time Sri Swamy's prediction turned to be true. Neither he nor his friend paid the amount.

One day Sri Swamy was served with Upma for his breakfast. He took a little and gave the rest of it to Mallika Venkaiah and asked him to feed the dogs with it. But Venkaiah ate the Upma without feeding the dogs. He was also very glad that the Swamy did not reprimand him. He repeated the same for four days. On the fifth day Sri Swamy threw the Upma in to the sacred fire without giving it to Venkaiah. Swamy said "A two legged dog is swallowing the food every day." At once Venkaiah repented for his sin and prayed for Sri Swamy's pardon.

One day Vakkamma had a vision. A lady was giving her a tin of kumkum and she was refusing it. Then that lady forcibly applied some oil on her head. On the next morning Vakkamma got some boils on her forehead. On hearing her plight Sri Swamy said "she is fortunate. She will not come again into the world. She will be like the pole." The servants again told him about her boils in her head. Again, Sri Swamy repeated the same thing.

Puligoru Venkatamuni Reddy of Tirupathi came to Inukurthi and heard the greatness of Sri Swamy. The next day he visited Sri Swamy at Golagamudi. Sri Swamy gave him a chit stating "there will be a rioting on the twenty first day. But it will not do any harm." Really on the twenty first day there' was a rioting on his fields and it came to the level of murders. But by the grace of Sri Swamy he was very quiet with patience and did not open his lips, even at the greatest provocation of his opponents. After this incident he happened to see the chit (paper) given by Sri Swamy. The incident took place exactly on the twenty first day. So his devotion towards Sri Swamy was strengthened. Through out his life he came to Sri Swamy for his blessings. Thus Sri Swamy dragged one more sheep into his flock.

One day the servants told Swamy that P.V.M. Reddy has brought new clothes for him. Swamy said "Ayya! he will get rid of many troubles".

One day Sri Swamy gave a Chit to Palakonda Subba Reddy stating "there will be a dispute between your village and the neighboring village. If you say a word the dispute will be liquidated". On hearing these words Subba Reddy asked Sri Swamy "how can I manage such a great dispute? Will they heed to my counsel". Swamy: "As you are going from here, every thing will be alright with a single word".

Really on the day of dispute, both the parties were ready with their deadliest weapons, on the out skirts of their village. P. Subba Reddy remembered the words of Sri Swamy, he went there and said "It is not good for elderly people like you, who are competent enough to teach others to come out like this." We can not imagine the effect of these words. At once both the parties dispersed from the spot. "Is it not the order of Swamy?"

N. Sree Ramaiah and V. Govindaiah came to Sri Swamy to know the sex of their fetus (would be babies). Even before they opened their mouth Sri Swamy resented them and said "both of you will get a male child, go away". Both of them had a male child.

But here, why did not our Swamy speak to them affectionately as usual. It is only because of their lack of understanding of Sri Swamy's greatness. Sri Swamy once said "Even though a person is burnt to ashes, if we order him to come, he will come back to life". In spite of their long time contacts

with Sri Swamy, they could not understand the real greatness of Sri Swamy. For this reason Sri Swamy resented their silly questions.

A few years ago the American scientists sent the sky lab into the space in a space ship. The scientists announced that it might fall any where in India after its span of life. All over India the people were frightened a lot. One of the servants asked Sri Swamy regarding the fall of the sky lab. Sri Swamy said that it may fall some where in the sea. Later Swamiji's statement turned out to be true. It fell down some where in the Indian Ocean.

During 1978 a child was vomiting blood and was in great distress. Many doctors tried to cure the baby, but in vain. At last they came to Sri Swamy. Sri Swamy massaged the child's body from neck to toe. From the next minute the child was alright. The grateful parents offered a Dakshina of rupees two hundred and fifty to Swamy. In spite of their repeated requests Sri Swamy rejected the offering. At last Sri Swamiji said "bring the dakshina after four months". Exactly after four months, the child died and they did not come to offer the money.

The daughter of Kari Rama Swamy was possessed by a Goddess Kamakshamma. During puja, she became unconscious. They visited the holy dargas of Kasmur, Navur and Anasamudram peta for five years. But of no use. At last they brought their daughter to Sri Swamy. Sri Swamy said "she is possessed by Jonnavada Kamakshamma" when she is possessed by that goddess she used to answer the questions and problems of devotees. So the house was always packed with the devotees causing great inconvenience to the inmates. Sri Swamy ordered her in writing that she should not come up on the girl except on Fridays. The suggestion of our Swamiji was carried out. Even on that day crowds of people visited the house causing a great trouble to the house holders. They begged Swamy to order Kamakshamma not to come to her daughter for ever. Sri Swamy got the order written on a paper and gave it to her. From that day on wards she was free from that trouble. Now she is married and has children too. Even Gods obey the orders of Sadgurus.

Once Korrakuti Bujjaiah was in dire need of money. He wanted to sell his sheep to a butcher. On that night in his dream Sri Swamy said "selling sheep

to a butcher is the greatest sin” At once he woke up. ”What Swamy said is true. But what is to be done for this urgency? What ever it may be, Sri Swamy is my only savior”, he thought. The next morning, he took the sheep to Nellore and kept them at a butcher’s shop. so many people were coming and going but no body came forward to buy them. At last a neighboring villager came and agreed to buy them if he gave them for some concessional rate and he would feed them and bring them up. At once he sold them for concessional rate to that villager. Thus Sri Swamy saved the sheep from the butcher and his devotee from the burden of sin.

One day Sri Swamy went to Panchalingala kona. The servants stopped at a place to take rest. Sri Swamy asked them not to stay there any longer, because there was a danger in that place. At once the party preceded on their way. On their return journey they found a big wing of the hill collapsed in that place. They understood Swamy’s words. Omniscient Swamy knew every thing in and around the world.

In spite of his search for twenty five days Subba Reddy could not trace out his bull. At last he asked Sri Swamy about the bull. Sri Swamy ordered him not to go in search of the bull. It will reach on its own accord. By the time he reached his house the bull returned to his home. In the same way we find Shirdi Sai baba, informing the whereabouts of Chandpatel’s horse.

One day Sri Swamy gave a chit to Subba Reddy stating that he will get property in the form of land. Within a few months he got patta to his ”Banjaru land”. But the village karanam plotted against him and got the patta cancelled. But by the grace of Sri Swamy the Patta was confirmed to him. As a punishment the Karanam lost his job. Swamy’s words came to be true.

A. Neela kanta Raju was working as PET at Cheerla and his wife was working at Kalichedu. If he got a job at Kalichedu both wife and husband can live in the same place. So they came for the blessings of Sri Swamy. Sri Swamiji said that he was going to be appointed at Kalichedu with in a few months. At that time really there was no scope for such appointment, because at Kalichedu high school, a young man called Sabjan was already working as PET. But within a few months Sabjan got a job at his native

place Rapur and he resigned his job at Kalichedu. So Sri Raju garu was appointed in that vacancy.

Padmaja, daughter of A. N. Raju, was suffering from frequent fits. Sri Swamy blessed her and said that she will get rid of that trouble, when she attains the age of nine. Exactly on that day Padmaja got relief from her ailments. Now the family members are good devotees of Sri Swamy.

Kasturi Ankaiah a native of Dachur reports like this. "During the year 1960, Sri Swamy could not stretch his legs due to the joint pains in the knees. He firmly refused to take any treatment. One day I took a decision at my home, I will not come back from Sri Swamy, till he tells me a treatment for his legs with out my asking. I must provide that treatment and make Sri Swamy walk well."

On that night when every body was engaged in Bhajan program, I sat before Swamy deeply thinking about my project. Sri Swamy said "Why this obstinacy, Account will be reduced. Why do you sit like that?" I went to the Bhajan and returned after some time and sat before Swamiji. The same idea was reeling in my mind. At about 2.30 A.M. Sri Swamy said "should not ask that". I shook my head showing my unwillingness to his suggestion. At once Sri Swamy's voice rose to the top most pitch. "If so, must come again! It is very bad, should not ask like that". I prayed for his pardon and went away.

Mr. K. Ankaiah narrates one more incident "My grand son Balaji was aged three years and his younger brother Subbanna was eighteen months old. When Subbanna was a little child Sri Swamy said that in his previous birth he was a merchant with the name Subbanna. So Swamy named him Subbanna.

"One day this Balaji and Subbanna walked down into a well, near their house. While drinking water, Subbanna's feet slipped and he fell into the deep water. Balaji ran crying loud. His father ran to the spot and brought the child who was floating on the water at a depth of five feet. All the clothes of his father were drenched while carrying his son from the water. How could the child float at such a depth with out sinking and drinking a lot of water ? It was a great wonder for the villagers".

They verified a chit given by Swamy long ago. In it Sri Swamy had stated

that the boy's life would be in danger through water, but he will be saved by the grace of Veera Raghava Swamy of Tiruvalluru. The time mentioned in that chit tallied exactly with that day, when he slipped and fell into the deep waters.

PoliReddy garu the surveyor of Kalyanram Mica Mine; Kalichedu village, got himself entangled in some troubles in the co-operative society of that mine. He went for the blessings of Swamy and for the relief. Even without his representation, Sri Swamy asked him to come near and said "you will become the ruler of patalaloka. They have created some hurdles which will be removed by God".

At that time the manager's post was vacant in that mine. The Raja of Venkatagiri was the appointing authority. Even though PoliReddy was qualified to that post, he did not apply for the post due to the troubles in the cooperative society. Raja asked the concerned officials to suggest him a person for the manager's post. All the officials unanimously suggested PoliReddy's name. Within a few days, the Raja of Venkatagiri promoted him to the underground manager's post and sent orders to that effect. Not only this, even the problems in the cooperative society were solved by the grace of Swamiji. So even today he is sending every month a dakshina of Rupees twenty five.

P. Dasaradharamaiah native of Ponguru had been coming for the blessings of Swamy even from the time of his high school studies. One day Shri Swamy blessed him and said that he would become a sub-inspector. In course of time, he joined the army and worked at Kashmir.

At Nellore, one day Sri Swamy hastened his servants to get into the Narasimhulu Konda Bus at once. They submitted that they did not have any money for the bus fare. Sri Swamy asked them to get into the bus first and told that money would be coming later on. With doubtful minds they sat in the bus. When the bus was about to start one of his close devotees, Venkata Rao, saw Sri Swamy and offered Rupees fifty as dakshina and went away.

One day Sri Swamy ordered Chalamanaidu to stay with him without going anywhere. But Chalama Naidu went to his friends house as usual.

His friend, who was fully drunk, gave him a severe blow. Chalama Naidu fell down on the ground and lost two of his teeth. His neck was swollen. Then he came to understand the meaning of Swamy's order.

One day a Tahasildar (Taluka revenue officer) came to Swamy and said "Swamy all the people say that you are a great soul. Kindly let me see some of your powers". He went on repeating the request. Swamy was silent for a long time. At last he gave him a chit stating that he will not have food for the lunch. The Tahasildar laughed at the chit and straight away went to his house at Nellore. He found his house locked. The neighbors said that his wife was taken to hospital as she was suffering from stomach ache. They could not tell the exact name of the nursing home. With great mental tension, he had been searching for that hospital till 4 P.M. At about 4 P.M. he could trace the hospital where his wife was being treated. By that time there was no food in any hotel. So he took bread and tea. Thus Swamy's word turned out to be true. Next morning he came and prostrated before Swamy and begged pardon for his wrong doing (testing his ability). Trying to test -the greatness of mahatmas may result in landing us in grievous troubles.

Nooteti Sree Ramaiahs uncle had no male issue. He gave away all his property to his younger daughter and went away from Sree Ramaiahs house. Sree Ramaiah came to Swamy to know about his whereabouts. Even before Sree Ramaiah opened his mouth Sri Swamy said that "he would come with a bundle on his head. Strangely Sree Ramaiahs uncle came exactly on that day carrying a bundle of clothes on his head.

This Sree Ramaiah, once picked up a quarrel with his uncle and cultivated his lands in a high handed manner. He sold away the crop and filed a suit in the court against his uncle. Sree Ramaiah came for the blessings of Sri Swamy so that he could win the case in the court. On seeing Sree Ramaiah, Sri Swamy said "you have come out like Chennapanaidu". "You will be compromised" The case ended up with a compromise as ordered by our Swamiji. Chennapanaidu is well known for his high handed dealings.

One day Sree Ramaiah came to Sri Swamy who was at Rajupalem. He wanted to know whether he would get his uncles property or not. Even before he asked for any things Sri Swamy said "If you raise the beam, you will get

the lost thing.” He could not understand the meaning of this at that time. Subsequently he was lifting a beam while constructing a house. On the same day the court ordered that his Uncle’s property should be handed over to him.

Mopuru Dasaiah and his neighbor had a dispute over the boundaries. The existing wall was removed to locate their borders. Both the parties requested Sri Swamy to decide the boundary between them. Sri Swamy smilingly said ”Oh! The drumstick tree and the bitter gourd plant had quarrel between them”. No body could understand the meaning of the words. Swamy drew a line with his leg and said ”this is the border. You should be in this side and he will be on the other side of the line”. Every body wondered because Sri Swamy drew the line exactly on the line where the previous wall existed. Even more outstanding was that, there was drumstick tree in one house and bitter gourd plant in the other house. Sri Swamy referred this as quarrel between the two trees. Both the trees sprouted and grew up from the same land. In such a case it is quite meaningless to pickup a quarrel between them. Devotees of the same Swamy picking up disputes was simply meaningless. This might have been the opinion of Sri Swamy.

One day a couple broke a coconut and offered the same to the sacred fire and went out. After their departure Sri Swamy ordered ”Ayya! remove those pieces of coconut from the fire. Even dogs do not eat them. The servants removed them and threw them away. Strangely even the dogs did not touch them.

Chapter 11

DHARMA MURTHY

What is Dharma? A clear understanding, of the aim of the life and ones endeavor to strive for ones own life as well as for the society, in such a way as to achieve the goal, is called "Dharma". All the creatures in the nature live according to a Dharma sutra. So every creature in nature leads its own life, helping the others in nature in many ways. But the man who has the ability to think and react, developed selfish ends. Due to Ahankara (ego) and jealousy etc., he could not lead a life on Dharmic lines. In his day to day life, the man is not only immersed in so many worries but also neglects the Dharma sutra in social life. He is under the delusion that he can achieve good through Dharmollanghana (trespassing the principles of Dharma). Actually man likes to have a peaceful life and peaceful society in which he is a participant. For the sake of such people, again and again the God incarnates himself in the forms of Mahatmas, to teach Dharma to man and to demonstrate them in practice. In order to practice Dharma we need purity of heart. The association with such Mahatmas will provide them such purity of heart so that they could lead Dharmic life. So scriptures like Bhagavad-Gita command us to resort to such Mahatmas. Without resorting to such Mahatmas the Dharmacharana is not possible. This can be seen in the society around us. But these Mahatmas always teach the Dharma only through practical examples. They will merely tell orally only when we ask for it.

The teaching of Dharma by Avadhuta Sri Venkaiah Swamy is given in this chapter. Even though he has taught us only a few principles, if we understand them in the real perspective, the rest of the Dharma sutras can be understood easily. But for the practice of such Dharma in life, one should be fully associated with him. This can be seen in the transformation brought out in those who were associated with him. Now; in these days, when we can not get his immediate presence, we can get it by the devotional reading of his life history and keeping in mind his teachings and the incessant thinking about this great man. By doing this, even without our efforts, we can develop such Sadhu jeevan, in us. Not only this, we will be protected from falling into the snares of fake-Sadhus, who are in the garb of Sadhus.

Korrakuti Bujjaiah used to spend most of his time in the presence of Sri Swamy. Once even though he was in the village he did not come for Sri Swamy's darshan and spent all his time in chitchatting. On the eleventh day when he came for Swamy's darshan, showing him to others, Sri Swamy said "Ayya! who is he?" Bujjaiah repented for his conduct. The Shastras advise us to take the darshan of Sadguru once in a day, a fortnight or month or at least once in six months. This advice holds good even after his Mahasamadhi. Sadguru is above the circle of death and birth. So the contact with his devotees continues even after his Mahasamadhi (says Ramana Maharshi) Sri Swamy has promised to be there till the Sun and Moon exist. So the darshan of his Samadhi and spending as much time as possible at the Samadhi is quite beneficial to us.

Sri Swamy's sister Mangamma went on fasting on Sivaratri day. Sri Swamy asked her to take food and come after serving all the people. But she said that she was on fasting because it was a Sivaratri day. "No, No, the food is before us. So finish your meal and come", said Sri Swamy. That means as long as we have the intention to eat and hunger, eating food is better than fasting. She took meal as per the directions of Sri Swamy. If our jeevatma suffers with hunger, it amounts to eating food. So Sri Swamy dissuaded her from fasting. Saibaba also did not encourage fasting. If only we can spend our time in thinking about God without any thoughts of food, then alone is fasting useful. Other wise, it will be a false custom; when we try to control

our Karmendriyas by force and the mind running after the objects of our enjoyments (Bhagavad-Gita).

During January 1980 Sri Swamy asked Mataji Tulasamma, to offer him eleven bed sheets. When ever Saibaba wanted to teach some spiritual principles he demanded dakshina. This demand implied the avoidance of bad samskaras by his devotees. Sri Swamy wanted Tulasamma to offer her five internal sense organs and five external organs and the mind which totals eleven organs. These eleven layers enclose Atma Gnana and separate us from Atma. By sacrificing these eleven organs he wanted us to reunite us with Atma.

One day Sri Swamy told Korrakuti Bujjaiah "Ayya! You should take care of those who take care of me". So after Sri Swamy's Mahasamadhi he is serving those who had served Sri Swamy. Real Sadguru seva will continue even after the Mahasamadhi of the Sadguru. So our Shastras advised, a naistika bachelor (One who remains a celibate all through his life with great Nishtha) should always stay with his guru and when his Guru attains nirvana, he should take charge of his Guru's sacred fire in the place of his Guru, and serve it all through his life. Sri Sai followed that principle. Sri Swamy also has done the same thing. Perhaps this might be the reason for Swamiji's referring Sai as his brother. In the same way a worthy disciple should treat all his Guru bandhus (fellow devotees of Sri Swamy) with love and affection. We see Sri Swamy Vivekananda following this principle.

Swamy: Give me my nine bed sheets.

B. Nagaiah: Swamy you have only six bed sheets. How can there be nine? Here are your six bed sheets. Please take them.

Swamy: No, No. Give me my nine bed sheets.

Nagaiah gave three more towels in the place of bed sheets and adjusted the total number (nine).

Swamy: What are these? You are giving only loin clothes. My bed sheets are very big ones. Aren't they?

B. Nagaiah collected his own bed sheet, Guravaiah's bed sheet and the bed sheet of Rosi Reddy and tallied the count.

Swamy: Ya. That is all, that is all.

The five elements along with the mind, Buddhi, and Ahankara (ego) are the eight fold nature and together with the creator of the universe the number nine is arrived at. That means the realization that taking every thing as Sri Swamy might be the intention of Sri Swamy in our offering him nine bed sheets. Once Swamy mentioned his men as harijans and him self as Madiga. In the same way Akkalkota Swamy says that he is a Kasyapasa gotra Brahmin and at the same time, he used to say that he was a harijan and working with leather was his occupation. The aim of Mahatmas in saying like this is that the present day caste system is meaningless.

At another time he asked Tulasamma to offer six bed sheets in the sacred fire. The Arishadvarga (Six desires) like kama, krodha, moha etc., are the six enemies of man and asked her to bum them to ashes by throwing the "bed sheets" into the sacred fire.

One day Sri Swamy said to Rosi Reddy "Ayya! I have brought the crop of all to fruition. See that the thieves do not i steel the crop. It means that Sri Swamy has blessed them all spiritually. They should guard it from the natural internal enemies (Samskaras).

One day Sri Swamy said "Feed the hungry, (but) not the belching."

One day the servants asked "Swamy if you go away what support do we have?"

Swamy: Where do I go? I will be here till the Sun and Moon exist. Some of his servants did not follow his guide lines or teachings and went on quarreling among themselves. Once Sri Swamy spoke some heart rending words. "Poor stuff, Mundas, Randas. All are taking credits and becoming paupers. Are they earning at least a paise? Sadguru is the support to the creation and for every thing in the universe. They forget this truth and the Sadguru and give place to other thoughts in the mind. Sri Swamy spoke this as the giving up of Pathivrathyam (celibacy). Once Sri Swamy told that he and Jayarama Raju ploughed with six ploughed gorru (an implement to sow seeds) "Jayaramaraju's gorru stuck to Udayagiri hill and stopped. My gorru went on without hindrance. The northern sea water flowed into the southern sea. Here the cultivation with six ploughed gorru means the Sadhana to control the Arishadvarga (six enemies, lust, anger, misery, greed,

pride, revenge). The union of sea means the experience of "Brahman in every thing.. Jayarama Raju stopped his Sadhana and was caught in the snares of Samsara. This is referred to as stopping his plough.

Raghavareddy was suffering from an incurable disease. The doctors could not cure. He came to Sri Swamy. Sri Swamy did not speak to him. Reddy told Sri Swamy's servants that he will give them a lot of money if his disease is cured. At once Sri Swamy spoke What is it? When we are giving every body, what is it that he gives us? Really every thing in the creation belongs to Sri Swamy. Forgetting this truth thinking that "I am giving this to others" is ignorance. If we do not recognize this truth, our Bhakti will never get stabilized. Then how can Sri Swamy respond to our prayer even when the devotee offers?.

Generally, Swamy will not go to anybody's house. In 1978 Swamy stayed in the house of Narasareddy (Kalichedu village) and; lit his sacred fire in the centre of the house and sat there. This is a special feature. On the fourth day he asked to bring a bullock cart to go to Siddalaiah hill. After loading their entire luggage they asked Swamy to start. But Sri Swamy said that it was not possible to start at that time and asked them to give six rupees to the can driver. He repeated the same for four or five times. They could not understand why they should pay the can fare even though they did not travel in the cart. Usually, the can driver went to the mine and got his wages. But now, on that day he was absent for his work in the mine. So Sri Swamy must give that wage to him. That was Sri Swamy's idea. Sri Sai said "Do not take gratis the labor of others. We must pay liberally for any service when we agreed to make use of them".

This incident explains how minutely Sri Swamy" followed the above principle. Sri Swamy again and again enquired them about the payment of the can fare. Sri Swamy's servants gave him six rupees and asked him to bring his can the next day. But will Sri Swamy leave them unless they pay the cart fare for that day also?

On that day a devotee called Seshadri came for Sri Swamy's darshan from Vidyanagar. It was only then that all the people came to know why Sri Swamy suddenly cancelled his journey on that day. While Seshadri was

starting from Vidyanagar he prayed Sainath to grace his darshan in the form of Sri Venkaiah Swamy. Exactly, at that same time Sri Swamy postponed his journey. So, Sai and Sri Swamy are not different from one another.

Sri Swamy used to take his food mostly with red chilly chutney. He would drink buttermilk only when it is offered otherwise not. He never commented on the taste of the food nor the cooking of the food. Once they were preparing Sazza Sankati. It was only half boiled. Even though it was not properly boiled Sri Swamy asked them to serve it for him. He also asked to serve him the red chilly powder into the Sankati. He relished it with great satisfaction. Food is only for the hunger and not for the taste. This is the main principle in medicine as well as Sadhana; Once Sri Swamy told a devotee who asked for upadesha of a mantra "where is mantra and tantra. Going ahead with discrimination is the only required thing". Sadguru endowed with perfect knowledge, will never do the mantropadesha. Sri Sainath and Sri Ramana Maharshi are the examples. Because, incessant "Sadguru Bhakti" is greater than all sadhanas and has no hindrance to it.

Sri Swamy's sister Mangamma used to look after Sri Swamy with great affection. She used to keep food for Swamy and wait for Sri Swamy's arrival till midnight. In return Sri Swamy ordered his brothers to give his portion of property to her. They did so. Sri Swamy has practically showed us how one should express his gratitude.

He not only practiced dharma but ordered his close followers to follow it. Korrakuti Bujjaiah's younger sister looked after her unmarried brother with great affection. One day Sri Swamy said to Bujjaiah "what I have done to my sister, you too must do to your sister". As Bujjaiah garu remained a life long bachelor, perhaps, Sri Swamy might have asked him to give away his share of property to his sister.

When every body paid fifty paise for a shave Sri Swamy used to give two rupees for each shave to the barber. In the same manner he paid double the remuneration to the washer man. Sri Saibaba also gave two rupees to Bala nai for each head shave. One day he gave the same amount to a man who brought a ladder for him. In those days the rate of a bag of rice was two rupees. Devotees asked Baba why he has paid so much of money for such a

simple service. Baba advised "We should pay liberally for any service and we should not take gratis anybody's service." So it is the principle of Mahatmas. If people follow this principle there will be economic equality in the society. One day Sri Swamy said "Ayya! We must look after the welfare of those who give a morsel of food in the name of Venkaiah". People forget Swamy after giving him a little food. But this Lord of Dharma will protect them day and night like an eyelid that protects the eyeball.

One day some ignorant farmers said about Sri Swamy "These are all fake Sadhus. Those who do not like to do hard work, put on the garb of a sadhu". One of Sri Swamy's servants tried to argue with them. Sri Swamy reprimanded and said "what is that, they may say so, but real Sadhus must receive the comments with patience. If you grow angry with them how can you be a real sadhu". Thus Sri Swamy gave him a mild teaching.

Mopuru Dasaiah (native of Penubarthi) said "Swamy! You will be wandering on the hills and forests. I am unable to obtain your darshan frequently. What can I do Swamy!

Swamy: Oh! What is there, climb the hill and keep the mirror on the stone and see straight. The distance between you and me will be only three inches". Here the hill means the brain the upper portion of the body. Seeing in a mirror on a stone means the mind will always be engaged in the worldly thoughts. We must keep our brain free from these worldly ideas for a while and concentrate it on Sri Swamy. Then we can see Swamy wherever he may be. In our body, the elevated stone is our brain. Above that there is the yoga centre called Sahasraram. In that yoga centre lie the sacred feet of Sadguru (says Shastras). So, Sri Swamy said that the distance is only three inches. That means Sri Swamy has openly declared that he himself is the Sadguru.

Some people are cured of their scorpion bite simply when they came to the presence of Sri Swamy. Some others got relief only when they make certain number of pradakshinas (Circumambulations) to Swamy. Some others got relief on the spot when they simply prayed for Sri Swamy's grace. "What is the cause for this difference of your grace Swamy?" asked some people. "I will be responding according to one's faith" answered Swamy. At another time Sri Swamy assured "There is no dying or living. Even if a person dies

and becomes ashes, he should come back to life, if ordained to come”.

Sri Swamy used to warn the close servants and the real devotees not to mingle with the worldly minded people. One of his servants served Sri Swamy with great devotion for some time. After some time he showed slackness in the service of Sri Swamy due to greater intimacy and began to move with worldly minded men when ever he got a chance. Previously Sri Swamy did not accept food from the hands of any body except that devotee. But now Sri Swamy denied the food offered by him and asked some other servant to serve him the food. When they asked for the reason Sri Swamy said that he drifted himself towards the worldly minded mob.

In the beginning whenever his close servant Guravaiah left Sri Swamy for a while, Sri Swamy used to warn him saying ”Are you getting into the company of those men?” That means association with worldly minded men is not good for Sadhakas. Man is associated with six enemies and also enchanted by sensuous pleasures. So he is unfit for Sadhana and for association with Sadhakas. The cattle and birds do not have these enemies. So according to Sri Swamy all the creatures are divided into only three categories. (1) Sadhakas (2) beasts and birds and (3) men. If a person is continuously in the service of a Sadguru, with or without his knowledge he will become a Sadhaka. Sadguru’s service means seva rendered, expecting nothing in return. Once some devotees took Avadhuta Pitchemma for pilgrimage along with them. One day one of the devotees asked Mataji whether it was comfortable for her in the cities like Bombay or in her forest. Then Mataji told with a smile ”these natural forests are better than those forests (cities). The wild animals here are far better than the animals there in the cities (Worldly minded men). Except when they are harmed by us, they will not harm any body here. But the animals in the cities are not like that. Even though we do not harm them, those animals can not tolerate the well being of others and will always be planning to do some kind of harm to the neighbors. So Sadhakas will fall down with the association of worldly minded men. So the Shastras warn Sadhakas to be away from these worldly minded men. They will give special respect and regard as soon as they see the servants of Sri Swamy. Then there is every danger of getting Ahankara to that servant. In addition

to this by the association of worldly minded men, his incessant thinking of his Guru will be deflected and he will fall in the danger of association with the bad instincts.

One day Dakshadi Ramanaiah and Polu Masthanaiah were in the presence of Sri Swamy. Ramanaiah called "Orey! Masthanaiah come here". He did not give response. So he called again and again in the same manner. As he called him in the menial singular number (Orey) Masthanaiah was hurt and wanted to teach him a lesson when he comes out of the Ashram premises. At once Omniscient Swamy asked "Who spoke the word Orey?"

Masthanaiah: Ramanaiah, Swamy

Swamy: "Three hundred sin" is credited into his account.

Ramanaiah: Swamy, how can I get rid of that account.

Swamy: By experiencing the result of that sin.

Masthanaiah was pacified with the thought that Ramanaiah will suffer for insulting him.

The mistakes that we think as trifles are not at all small ones. The seemingly weak dry grass when combined and twined in to a rope can bind an elephant. In the same way our karmas will keep us in bondage. So one day Sri Sainath said to a devotee that criticizing his fellow man amounts to a pig eating the excreta. Christ once said we have to go to Hell if we call a man "idiot". The Rishis said this, as the control of ones tongue or the cultivation of soft words. A contemporary of Sainath and a great Mahatma, Sri Tajuddinbaba of Nagpur said "You may damage a Kaba or burn a Koran or drink wine or remain in a mandir where an idol is worshipped but you should not hurt the human heart, which is the seventh heaven, the abode of our God. That is why Sri Sainath one day reprimanded his devotee who was criticizing his friend. Baba compared him to a pig eating the excreta. He also said "if you did like this what benefit do you derive by coming over to Shirdi".

One day Sri Swamy warned to shift his venue and ordered his men to start at once. His servants were not willing to start before lunch at about 12 noon. They told Sri Swamy that they can start after lunch or in the evening. But Sri Swamy insisted on his decision. All the servants except one or two

went out; One of the servants, Barigala Nagaiah, thought in his mind "why are these people with Swamy? They do not follow Sri Swamy's advice. When these people are going out, how is it that Swamy is not commanding them strictly? What is this farce?" At once this all knowing Swamyji said "Let them go as they like. There are none to stop".

Great souls only advise us and they do not compel us. If we do not follow their advice, they leave us to our fate. We commit forbidden things and say "Sri Swamy will look after every thing". It is foolish to say so. Really he will be looking at every thing. He will sanction good to good Karma and bad to bad Karma, without any partiality.

Once, Shirdi Sai gave seven hundred rupees to a boy to hand over the amount to the next man. But this boy pilfered two hundred rupees and gave only five hundred rupees. Even though Sai knew this pilfering he did not reprimand the boy.

When Shyama hid the two rupees in the earth, he did not ask him. In the course of time we saw them receiving the results of their actions as per the merits of their work. This is why we say "God rewards us without any partiality". There are so many, who without understanding this principle comment that their Guru did not reprimand his devotees when they are at fault. Through prolonged experience one should learn to follow scrupulously the orders of God or his Sadguru. But if compelled, the process of mental blossoming will, instead of progressing become topsy-turvy. How absurd would it be when a patient advises his doctor the method of the treatment for him!

One day Sri Swamy advised Guravaiah, "See that Mala, Madiga, Jogi, Jangam do not enter you. Serve the Sadguru with Sampannatvam." Here Mala, Madiga etc., are not the castes that are referred to. The reference is to our internal enemies or instincts like greed, anger, pride and the desire for enjoyment of the sensuous pleasures etc.

The same idea was expressed by Sainath when he said "There is a low caste fellow in us. We must drive him away."

One day Sri Swamy said to Guravaiah "If a sin is committed they will suffer from "Vaddidonda" worms. They will be born in Madiga caste. Even

after a number of births they can not come to me.” Here the word Madiga is not a reference to the so called Madiga caste. It means that the people will take birth in such bad conditions which are not favorable for Sadhana and elevation of soul.

Smt. Kantamma of Anikepalli village used to lend paddy and in return collected more paddy in the name of interest (namu). Once there was a fire accident in her house and she lost a lot of paddy. Only a few bags of paddy were saved by her neighbors. One day when she complained her grief to Sri Swamy, he said ”Only the profit is lost. You have saved your principle. Isn’t it?”

Once Sai said ”O sait! You go home. The loss will be adjusted in some other business”. Sri Swamy’s ways of dealing with people also resembles the method of Sri Sainath.

Rosi Reddy was in the service of Sri Swamy for a number of years. At present due to old age he could not do hard work like fetching fire wood etc. One day he wanted to go home leaving the seva of Sri Swamy because somebody has spoken some thing ill of him. Sri Swamy called him alone and said ”Do you want to gather the scrap leaving the field in fruition? With that, he gave up that idea of leaving Sri Swamy. The immediate presence of Sadguru is the ”field in fruition”. Living in the colorful world and doing Sadhana is like gathering scrap.

One day his son and son-in-law were coming to take Rosi Reddy to their home for ten days. But at that time Rosi Reddy was unable to move alone due to lack of eye sight. But on that day Sri Swamy ordered him ”Go ahead on the way” Rosi Reddy who had unflinching faith in the orders of Sadguru did not care for his old age or his lack of sight. His only aim was to carry out the orders of his Guru. Without informing his colleagues he started alone and walked eight K.M. on a road full of traffic and reached Golagamudi safely. His son and son-in-law reached Golagamudi by bus before his arrival. They enquired for him and went back home with out even meeting him.

If the Omniscient Swamy had not advised him like that Rosi Reddy would have yielded to the sweet words of his son-in-law and son, and would have fallen in the work of ”scrap gathering” (Sadhana) at home. Without falling

in the whirlpool, staying in the service of Sadguru is indicated by the Swamy in the words "Go ahead on the way" The same truth was told by Christ "I am the way, I am the truth, I am the eternal life." On the other occasion when a devotee asked Swamy "How are we to cross the ocean of Samsara?" Sri Swamy gave the reply "What is there? Look straight and go ahead". That means we must tread the path of our Sadguru, doing his service.

The comments made by Sri Rosi Reddy in our dialogue on yet another occasion are note worthy for Sadhakas. I (the author) asked him "Why don't you ask Sri Swamy about the place to which you have, to go?"

Rosi Reddy: "If we begin to question the order of Sadguru, we will be having a lot of questions and doubts. Even though he explains all the question and doubts we cannot grasp the meaning of his statements in the right perspective. In addition, there is the danger of understanding it in the wrong way. This is the main trouble with the auditory communication. So the best method is to surrender at his lotus feet and beg him to guide us on the proper lines, so that we might obey his orders. He is not an ordinary man like us. His skill in handling things is unimaginable. He can manipulate the things and our hearts in such a beautiful way as to take us to the goal. But, for his full cooperation, we must surrender at his lotus feet whole heartedly and take resort in him as our only savior, with out depending on our own petty intellectual abilities.

So when I was ordered by Sri Swamy to go on the way I prayed at his lotus feet to guide me in carrying out his order to his utmost satisfaction. This is the only thing that I have done. The rest of the thing was accomplished by the all pervading Swamy. To speak the truth I am not strong enough to walk even eight kilometers distance. In addition I do not have the proper eye sight to move on the traffic road like Nellore. How did I walk? It is just a miracle. I can not explain more than this".

One day Mopuru Dasaiah asked Sri Swamy "Swamy! Is it a fact that a Rishi met you in the forest and wrote some sacred Mantra on your tongue?"

Swamy: "If we see Mysore Maharajah on the way what benefit will be derived? We will get only what we do by our effort". That means unless we carry out Puja, Japa, Meditation, Parayana and Dharma-chintana in our

daily lives and attend to the service of Sadgurus, we can not get the grace of Mysore Maharaja that is the Sadguru. We should carry out the above Sadhanas and attain certain state of perfection. Just as a Maharajah invites and appoints only persons of some excellence as poets in his durbar, so also a Gnani will certainly bless us with his grace.

Even though the king is all powerful and independent, he will not invite and reward those who do not attain perfection and specialization in his subject. So our self effort is essential to get the grace of a Sadguru.

One day a farmer of Kantepalli village collected four rupees from Mallika Venkaiah for bringing one cart load of fire wood from the forest. In addition to this, he extracted from Venkaiah one day's manual labor during the harvest of his fields. One day that farmer came for the darshan of Sri Swamy. Before anybody introduced him to Swamy, Sri Swamy said "Is he that cart man? He is due one hundred and fifty rupees for us. As a penalty he must visit Tirupathi and come". Swamy gave this direction on a piece of paper. He went to Tirupathi and the said amount was stolen by the thieves. The services enjoyed by us without payment of proper remuneration do not go waste. Those services will have their own returns. Further the servants of Sri Swamy are the property of the Almighty, our lord. So, that debt relates to God. The debt which is not repaid to the Guru or his servants will be made good in the form of certain loses and the recipient of such free seva will have to atone for in this manner.

Koduru Venkamma lost her husband at the age of fifteen. She was bedridden with grief. Swamy removed her grief with his wonderful spiritual teaching.

Sri Swamy said "Ma! ...! If a mango is infested with an abscess how much of yield would it give? It will be rotten and wither away. If that fruit withstands the abscess bravely, then that abscess can not do it any harm. That mango will ripen and yield a good number of fruits. After taking a number of such births as plants that fruit will be born as a man. A man after many births will take the birth of a man with' discrimination. A wise and intelligent person after a number of such births will be born as a devotee. After a number of births as devotees, he will become a righteous ruler of a

state. After many such births as a dutiful Rajah, he begins to work for the grace of God. After a number of births he will be in the immediate presence of god. Then our lord, the God, blesses this pious soul through the comer of his eyes. Then God operates the lever under his leg and shows the devotee the puppet show in this colorful and illusory world. Then the soul enters into the Viswatma or the universal soul. So, Venkamma thought "till now I have taken a number of births and experienced a lot of pain in every birth. This little pain in this birth is not a big thing." So she decided to live bravely like the mango fruit with an abscess and she was hale and healthy from that time.

This idea is expounded in Geeta in the shloka [7:3]

— Manushyanam sahasreshu, Kaschidyatati siddaye —

— Yatatamapi siddanam, Kaschinmam vethi tatvatah —

Dasaiah: How are we to get rid of the ocean of Samsara?

Swamy: "If greed is lost every thing is lost."

Dasaiah: Swamy! There are many people depending on the Ashramam. How are we to survive?

Swamy: Do you know the owner of all the harvest? It belongs to all.

Tulasamma: Swamy! How are we to understand you and know your real state?

Swamy: Ma! Go to Bhadrachalam and open the doors of the temple and see. You will understand it properly.

One day Sri Swamy said:

Swamy: Either do hard work or spend your time uttering God's holy name or endure patiently the suffering granted to us by God.

Perhaps, he might have meant that man always remembers God in those jour situations. When we are faced with troubles and problems or suffering on account of serious ill health or having a very bad time struggling in poverty, the evil effects of our misdeeds are spent over and that Karma-sesham is wiped off. And by constant meditation, no addition of fresh karma is credited in our account.

On another day Sri Swamy said "If we do not work properly it will be a loss to our employer. We may earn our salary even without hard work.

But that income never does any good to us. We incur a heavy loss by this negligence.”

Once a crane along with its off springs was living in a nest on a tree in the premises of Poornashramam Golagamudi. One day a hunter was getting his bow, ready to kill that crane. On seeing that, the inmates of the Ashramam reprimanded the hunter and asked him to go out. In spite of their repeated warnings he was trying to shoot it down. At last they brought it to the notice of Sri Swamy. Sri Swamy simply said ”The arrow will not hit the crane” Actually when he shot the arrow, it missed the aim and the crane flew away. That hunter who never missed his aim broke his bow and threw it away. From that time onwards he never shot any bird again in his life. There was a transformation in his heart. Sri Swamy’s protection is not only for the crane but also to the cruel hunter.

Guravaiah: Swamy! Tell me a few good words.

Swamy: Achieve nobility, simplicity and service to a Sadguru. Never go astray from the path of truth and Dharma.

Guravaiah: How can we get rid of anger?

Swamy: When we are unaware of the daily sunrise and sunset, then we can obtain control over anger.

On some other day when he repeated the same question Sri Swamy said. ”We will submit a petition to the Sun and Moon and it will vanish”.

One day Sri Swamy was very weak due to dysentery. The servants requested Sri Swamy to take medicine.

Swamy: Should we not experience what God had granted us?

One day a crow was crowing continuously on the tree. Guravaiah hurled a stone at it. Sri Swamy at once reprimanded Guravaiah. ”In the presence of Sri Swamy we should not hit even a dog says Sri Guravaiah. The Shastras tell us that we should learn the intricacies of all Dharmas from the Gnanis and other holy saints who are well versed with the rules and rituals of different Dharmas. In Kaliyuga, as the people do not follow this principle in our society, the caste system, instead of doing good to people, has become a menace to the country. In the present day society the caste system is thought to be connected with birth only. But really in Bhagavad-Gita the caste

system is said to be connected with ones own karma (4:13) Even then the pundits or scholars gave it a wrong interpretation. This can be known by the teachings of "Atma Gnanis" or spiritual stalwarts e.g. Shirdi Sai said "In every one of us there is a low caste fellow. We must drive him away." Here the low caste fellow means the ignorance which instigates the six enemies in us. On another occasion he referred them as the thieves in the wada." The body which changes at every birth is called the wada or temporary house. It is not a permanent one.

Sainath's contemporary and his other form, Sri Akkalkota Swamy expressed the same idea. A Brahmin came to Swamy's darshan and due to non availability of water he took his bath in the house of a harijan and completed his Sadhana etc., and after having darshan of Sri Swamy he sat in the row of the Brahmin's to take his food. One of the servants of Sri Swamy noticed him and drove him away from the dining hall. That poor Brahmin felt insulted. When it was the time for the servant to serve biksha to Sri Swamyji, Sri Swamy ordered him to get out of his presence. Further he called for the harijan. He drew seven lines on the ground. Applying vibhuti on his forehead he ordered him to walk on these lines and speak about his previous seven births while crossing each line. At once that harijan began to narrate his previous births. In the previous birth he was born in different castes and in the seventh birth he was born in a brahmin family. He proved this fact by reciting Vedas when he was ordered by Sri Swamy. Then the Swamy asked him why he got the present birth in the harijan caste. He answered that when he was a brahmin, he resented other caste people and used to sprinkle mantra water on the way to purify it and then only he walked on the way. So by such incessant thinking he got this harijan birth in this life. If people are intolerant towards the people of other caste, thinking that the caste system is based on birth, such people will be born in the same down trodden families where there is no scope at all for spiritual Sadhana. The meaning of Shastras should be known only from spiritual stalwarts. Ignoring this secret if we draw our meaning from the scriptural injunctions and adopt them in the real life we will certainly meet with such pathetic situations in life.

Avadhuta Venkaiah Swamy also used to express the same truth "If you

commit a wrong you will be infested by Vaddidonda worms. You will be born in Madiga houses (cobblers). You can not come to me even after a number of births.” Here Sri Swamy used the word ”Madiga” with reference to the spiritual blindness or ignorance which we are suffering in this birth and which is the result of our bad and sinful deeds of our earlier births. That is why such people fail to recognize and serve such great men as our Swamyji.

Sri Swamy more clearly expressed me same meaning in other situations also. Frequently he used to advice his servants ”Take care that Mala and Madiga people do not stay in you.” Now and then when people of other castes came for his darshan he used to call them as Brahmins. For example, by birth Vakkamma belongs to Mala caste(Harijan). But Sri Swamy would say ”look, a Brahmin woman has come”. P. Subbaramaiah (author) was a vysya by caste. Sri Swamy called him as a brahmin. In the same way Allu Bhaskar was a Reddy by caste. He referred him as a brahmin. In Sri Swamy’s view people who have great reverence towards Mahatmas and a deep desire for Atma Gnana are brahmins. In Vajrasuchi Upanishad brahmanatvam is denned in the same words. Not only this, in the scriptures of Dharma it is said like this.

”Any brahmin by birth, when he leads a life unworthy of Brahmanatvam; will suffer with Sudratva and Chandalatva (lowest caste). He will be considered as an out-caste.

In other words a person who possess the desirable qualities of a Sadhaka - a person aspiring for salvation and follows those principles in his real life should be considered as a brahmin. The Shastras say that it is only for those pious people, the brahmin samskaras will be justified and well suited. Such qualities are described in Bhagavad- Gita as Daivi sampada and Satva guna. Further it is clearly mentioned in Sradhatraya vibhaga yoga of Gita that the karmas, Yagna, Yaga, Dana, Tapas performed only by such Sadhakas will realize the Moksha or salvation.

Sri Venkaiah Swamy also referred to them as Sampannatwam, Sadharanatvam and Sadguru Seva. Here Sampannatwam means the above mentioned Daivi sampada and Satva guna. Sadharanatvam means not behaving proudly with the false notion that” I am endowed with such qualities and I

am a great Sadhaka or sadhu. I am a pious one". He will never regard his fellows as very low and mean. The life of Sri Swamyji stands as an unparalleled example for this. Due to this reason the Shastras declare that one should take the life and teachings of such great Mahatmas as the authority. Boudha, Jaini, Parsi, Christian, Islam religions classified the people of a society into two wings, those that have a pure Spiritual life and the others who do not have such life.

One day Sri Swamy said to Rosi Reddy " I do not know what a comfort is? and what a discomfort is". Now and then Sri Swamy used to ask Rosireddy "Ayya, go to the village and ask any body for rags. They will be useful for us and the donors of those rags will get rid of their diseases. In the life history of Sri Shirdi Sai he received a nine yard old sari and blessed them with an improvement in their financial position. One of the devotees asked "Swamy! Which is the auspicious day of the week for commencing a new work?"

Swamy: If we know the technique Tuesday is the good day. (Mandala Kanukonte, Mangalavaram Manchidi)

Devotee: Swamy! As you are on daily tour, it is very difficult for us to take your darshan.

Swamy: Am I not there with you where ever you are?

Experiences of devotees prove the validity of these words.

In 1980 Sri Swamy was having fits. His head and limbs were shaking (making jumping movements). They brought a doctor for giving him an injection. Servant: Swamy!

Swamy: Has he come?

Servant: He will give you an injection Swamy!

Swamy: To whom?

Servant: To you Swamy

Swamy: Why for?

Nagaiah: To cure your fits, Swamy

Swamy: Will it cure?

Nagaiah: Definitely Swamy!

Swamy: Let him do!

The doctor gave an injection to Sri Swamy. But Sri Swamy did neither

move his hand even a little nor express any painful feelings. After three days Swamy asked again: "Ayya! you have given me an injection. Has it worked. Is it cured? Ayya!"

Nagaiah: No, It could not cure, Swamy. If you order, it will be cured.

Swamy: How can it be cured?

Nagaiah: It will definitely be cured. Kindly command it so, Swamy!

Swamy: Ayya! You speak very nicely.

Like Sainath, Sri Swamy also patiently bore the pain without taking any treatment. Also he would tell his servants "Bear the pain patiently and you will surely be benefited by it". At times, boiled garlic, Karivepaku, coriander powder etc., were used by Sri Swamy for getting his stomach disorders cured. He used to advise some people to take certain leaves and roots for their ailments.

Talluru Srinivasulu (of Nellore) plays Nadaswaram. He came to Golagamudi in an auto to participate in the Band party during Swamyji's Mahasamadhi. The Auto driver took thirty rupees as auto fare instead of rupees twenty five. Srinivasulu knew this but kept quiet. On the way in the return journey the auto engine failed. In spite of all efforts of the driver, the vehicle would not move. Then Srinivasulu told the driver "It is the result of receiving the excess fare from the Ashramam. If you confess the same to Sri Swamy and beg his pardon your auto will be O.K. The auto will start by the next minute." He begged Swamy to pardon him for his mistake, and the auto started without any trouble.

Vallapureddy Audi Narayana Reddy (Son of Mataji Tulasamma) purchased a car at Madras. In the matter of issue of license, there were some troubles. In spite of his repeated trips to Madras the work was still pending. After three days, he wanted to go to Madras for that work. Before leaving his house, standing before Swamyji's picture he prayed Swamy "Swamy! Again within three days I am going to Madras. At least in this trip, kindly see that the license work is completed and is issued." On the third day while going to Madras he visited Sri Swamy at Golagamudi and told him about the license work. At once Swamy replied "Ayya! Your work is already completed, even before three days" Swamy replied. That means Swamy had managed to get

the work done on that day itself when Mr. Narayana Reddy prayed Swamyji standing before his portrait in his house three days back.

Once Sri Swamy said " I will respond according to one's faith." Instead of thinking that his picture is only a portrait if we remember that due to immense grace, Sri Swamy came and sat in our house in that form and worship him with due respect, it will yield the same result as we worship in his actual presence.

One day Mopuru Dasaiah was plucking flowers from an oleander tree. Sri Swamy called him and said "will not a single flower suffice? He did not say a word more. He recognized the caution of Swamy that God wants only a single flower that is our pure heart (mind).

When a devotee or a Bhakta offers his heart to his Sadguru, he can do so only once in life. It is only a symbolic representation- "only one flower is enough". That is the meaning of Sri Swamy. When a devotee was plucking a large quantity of Tulasi, Ramana Maharshi also taught the same lesson in a very humorous manner. When a devotee was trying to offer his namaskar to Baba again and again Baba said "Only one namaskar, which you have offered with whole hearted devotion, is enough."

At Golagamudi the holy fire of our Swami was burning continuously for eight years. His servants hewed down the trees in the near by forest and brought them in a bullock cart. In those days the country was under the British rule and the village was under the control of a 'Sotriyamdar' by name Subba Rao. Subba Rao's men tried to stop the ruin of the forest by Swamy's men. When these attempts failed one day Mr. Subba Rao himself came to the forest to reprimand Swamy's servants. When he saw Swamy at a distance an unusual transformation occurred in his brain and said "Orey! he is a mad man! let him cut them way! "Ayya leaving the neem trees, you may use all the other trees". He gave an authentic permission and went away.

One day Narayanareddy requested Sri Swamy to ' come to Golagamudi in his car. "The Gods above will not accept. I can not come like that" said Sri Swamy . Reddy garu after a little thinking said "Swamy I will accompany our men in the bus. Kindly you please go in my car." At once Sri Swamy

accepted and started saying " if so, let us go." If Swamy went with him in his car, Sri Swamy thought that his servants would have to walk to Golagamudi. It is against the regulation of dharma and so the Gods above will not accept that. That was the idea of Sri Swamyji. When Reddy garu assured Sri Swamy to take his men along with him in the bus immediately Sri Swamy accepted. In the same way one day Sri Sai was on the floor. A devotee wanted to offer a cot to Sainath. Then Sai denied his offer saying. "How can I leave my man Mahalsapati on the floor and lie on the cot. Real Satpurusha do not observe any difference between them and their fellow men. A number of such situations are seen in the life history of Sri Ramana Maharshi also.

One day, Sri Swamy told Guravaiah " If you see God uniformly every where you will become God". "Even while lending money one must be reasonable and levy a moderate interest" Sri Swamy told Audinaraya Reddy.

To Rosireddy- "If we make it convenient one or two syllables are enough for realization".

One day when Sri Swamy was taking his lunch a dog touched the food in the leaf plate. At once Sri Swamy came away and the dog ate the food to its greatest satisfaction.

When Sri Swamy offered food to dogs they forgot their natural enmity of race and ate amicably.

In the same way when Tulasamma gave food to the dogs and cats they forget their enmity and ate in the same leaf plate at the same time.

Once Sri Swamy said What is now in the future when Venkaiah goes behind the curtain, there will be a complete transformation. There will be festive atmosphere at Golagamudi and various seva and utsavas like Sri Ranganayakula Swamy (Nellore) garuda seva will be conducted here at Golagamudi. Those who visit Golagamudi with sincere devotion will have their desires full filled."

Chapter 12

RESPONDS TO EVERY SINCERE CALL

The word "God" does not denote any physical form or a current of electricity nor anything. It is a thing beyond the perception of our limited sense organs, or the present day utmost super sensitive instruments. It is the only thing till now in the world which is not fully spoken of or written about. But the Rishis, who achieved oneness with god, had referred it with some adjectives of its own kind. God is omnipresent, omniscient and omnipotent. That means God exists every where - that means every thing in this universe is god himself.

—— God knows every thing ——

—— God can do any thing ——

Man by his own effort obtains the grace of Mahatmas and with their grace they attain union with god. Such people are called Atma Gnanis (realized souls or perfected beings) Siddha Purusha. Among the Siddha Purushas some are endowed with certain welfare work on the earth. So even though they are seemingly in the human frame they possess some occult powers. Wherever they may be, at every minute, these satpurushas will know every thing going on in the universe. They are also capable of protecting their devotees when they are approached for help in the hour of crisis. We find the top most miracles (leelas) of this kind in Saileelamrutam. Here Bhagavan

Sri Venkaiah Swamy who is the Avatar of Sainath also saves his devotees by responding to every call of his devotees. Let us see some instances.

Barigala Nagaiah was in the service of Sri Swamy from a long time. One day he was suffering with a terrible and unbearable pain under the right ribs. He was twisting and wriggling with great pain. His friends requested him to come to the doctor. He said that his only doctor was Sri Swamy and refused to go elsewhere. In spite of Swamy's Nama smarana there was no relief. It was unbearable "what Swamy, in this Kaliyuga, did you leave the earth or have forgotten me?" with great distress and agony he shed tears with a loud yell. At once the pain was removed. Sri Swamy gave him a dream vision and said "I did not go anywhere. I am always after you."

One day Sri Swamy put the tip of his index finger on his left palm and said "There is a thorn prick ayya. Really there was no thorn prick to Swamy. Devotees could not understand why Sri Swamy said like that. After an hour they came to know that Korrakuti Bujjaiah garu who was at a distance of half a mile from Sri Swamy had been stung by a scorpion in his palm. Exactly at the same time Sri Swamy referred to the thorn prick. But mysteriously Bujjaiah's pain was relieved as soon as he prayed Sri Swamy, without applying any medicine or Mantra. One day Chetlaiah had a scorpion sting in his leg while he was ploughing his field. At once he caught hold of his foot and cried "Om Gurudeva, Om Gurudeva, Om Gurudeva" He got rid of his pain without the application of any medicine or mantra.

One day Rosireddy was at Kalichedu in the service of Sri Swamy. He had a pain in his eye due to operation. Sri Swamy ordered him in writing "Ayya you must go to your house immediately". If forty lakhs are paid "Rama Lakshmana" will save you on the way. "Ammani" will protect you at your village. Tomorrow morning you may go and return even without telling me again". When he was going home, he was walking on the Railway platform of Rajampet. He could not clearly see the way due to the focus of the light in the Railway station. So he slipped down from the platform and fell on the railway line at a depth of four feet. But to the utter surprise of the other passengers he was not hurt even a little. During his stay in his village, the village deity Yellamma appeared in his dream all the four days. As he

was saved on the way, he could understand Swamy's * words. "You will be protected by Rama".

The Karanam of Ananthasagaram lost the first two issues. When his wife was pregnant for the third time, they came for the blessings of Sri Swamy. Sri Swamy assured him "the child will live. But she will meet with a danger in the third year". When the baby was three years old it slipped and fell down from the bullock cart and the wheel of the cart ran over her head. But the little child was safe, due to the blessings of Sri Swamy.

Tupili Venkaiah used to wash the clothes of Sri Swamy. He used to wash his clothes with great devotion. In 1981, during summer he woke up at midnight and could not sleep on his bed. To light his beedi at the lamp, he went into his house. He saw in the darkness a man sitting in the centre of the house. He cried aloud in fear. The thief also cried in fear. With this, all the people rushed there with torch lights etc. They found the man sitting in the middle of the house and all the clothes and utensils and other articles were spread around him. Without any effort they captured him and tied him to the pole. For curiosity sake they asked him why he did not run away and escape. He told like this: "While I was entering the house some body knocked on my back and I became helpless. Some how I bundled the things in a blanket. But some invisible voice commanded me to keep all the things in their original place. I could not but obey the "voice" in fear. As I could not move I kept them like this. My eyes lost their sight and my legs their stamina. Other wise even if all of you come together you would have been easily over powered with one or two blows with this bamboo stick.

The she buffalo of Goddati Seshaiah of Golagamudi village was suffering a lot with some disease and it was in crises. He rushed to Sri Swamy in great haste. But Sri Swamy was drinking his gruel. So the servants did not allow him to go near Sri Swamy and represent his problem to Swamy. But Seshaiah was in a great anxiety. At once Sri Swamy looked at him and said "Ayyo! by the time you go home, your buffalo would be alright". To his utter surprise the crises of the buffalo was cleared in a wink of a time and it was eating grass by the time he went home.

One day Makani Venkata Rao requested Sri Swamy's blessings for going

to Madras. Generally Swamy says "Let him go and come or alright, go and come happily." But this day, Swamy said "You will be saved by Kanchi Varadarajah Swamy and Tiruvalluru Veera Raghava Swamy. You can go." At Madras Venkata Rao, while getting into a packed city bus, caught hold of the handle with one hand and placed his left foot on the foot board. But, before he could put his right foot, the bus picked up speed and he was hanging from the bus and his foot was dragging along the road. Every body thought that he would fall down and die. There was a great havoc in the bus. But the driver could not hear the shouts from behind, as the bus was fully packed, Venkata Rao lost hope. By the grace of Sri Swamy the bus was stopped on its own accord due to the burst of a tire. All the passengers said that if the tire did not burst in time he would have surely died. He was very lucky. Venkata Rao then understood the meaning of Sri Swamy's special blessings at Golagamudi while he was starting to Madras.

A senior servant of Swamy, Jayarama Raju narrated his own experience to Veluru Subrahmaniam like this. "One day I was taking my bullocks to the forest for grazing".

Swamy: Ayya! You drive the bullocks into the forest and come here.

Jayaramaraju:- How can I come Swamy? There is no one to look after the bullocks in the forest.

Swamy: You need not worry about them. Please come back. "With full confidence in Sri Swamy, I came back and sat with Swamy. After some time, with out any reason, Sri Swamy picked up a stick and jumped up and ran crying "Dhey, dhey, dhey". Actually there was nothing near by, for him to drive away. Sri Swamy came back and sat quite before his fire. I dared to ask Swamy "When there is nothing here. Whom are you driving away Swamy!"

Swamy: Your bull Ayya.

Swamy gave me no other details regarding my bull. I took it for his rare flashes of anger which we used to notice now and then.

The next day the cowherd boy's narrated like this.

Boys: Ayya! The thumb impressions Swamy: is a great dare devil. Yesterday a tiger leaped on your bull. 'The thumb impressions Swamy jumped on the tiger with a stick and drove it away. Other wise your bull would have

been killed Yesterday”. Then I understood the reason for Swamy’s rare flash of anger and jumping with a stick on the previous day.

Note: In those days Swamy used to put his thumb impressions on papers while sitting before his sacred fire. This Jayaramaraju had a good number of such experiences with Swamy. That is why this man is dedicated himself in the service of Sri Swamy.

One day the son of Subba Rao (Karanam - Golagamudi) was walking along the road at Nellore with his friends. A tractor knocked him from behind. The front wheel ran on his stomach. The back wheel touched him and stopped. One of his ribs was broken. He was admitted in Govt. Hospital. The doctors said that he could walk only after three months. His friend also fell under the same tractor, but escaped with some minor wounds and he was alright. At that time Sri Swamy’s shouting at Golagamudi. ”Accident, accident, danger, danger - light the oil lamp - light the oil lamp”. During day time he got the oil lamps burning. The devotees could not understand the strange behavior of Sri Swamy.

The next morning that accident of Karanam Subba Raos son came to light. Sri Swamy was told about the accident. Sri Swamy said ”He will be alright with in a fortnight. God saved him.” He got these words written on a piece of paper and sent it along with Swamys cod piece to be spread on his bed and Udhi for his use. Here the unusual happening is -

1. The back wheel did not run on him.
2. The doctors expected his recovery after three months, but he walked after a fortnight with the blessings of Sri Swamy.

One day Sri Swamy and his party went to Tirupathi. In the return journey no body noticed that Rosi Reddy was not in the train. Sri Swamy reached Kalichedu along with his party without Rosi Reddy. Rosireddy had no money with him for his fares. But by the next train he came without purchasing a ticket. Rosi Reddy says.

Some how I could reach Gudur by train. How am I to reach Kalichedu from Gudur? Rosireddy was suffering with the mental worry. Then an unknown old lady offered him a rupee note and plantains in a plate and requested Rosireddy ”Swamy I am a poor old woman. Kindly accept this

little offering.” He at once understood this as an instigation of Sri Swamy and accepted the offering. He used that one rupee for bus fare and reached Kalichedu.

Veluru Srihari Naidu of Talupur used to take Swamy in his bullock cart wherever Sri Swamy wanted to go. His wife went to Sri Swamy and offered her pranamams. Sri Swamy said ” Amma! You have a danger to your Pasupu Kumkum. Tiruvalluru Veera Raghava Swamy will save you from it. That night Sri Swamy went to their house and lit his sacred fire. Next morning he left for a Mica Mine, in the neighborhood. Srihari Naidu went near the bull to give it fodder as usual. Usually it is a soft natured bull. But on that day it thrust its horns between his hip joint and threw him away. The skin was torn up to his naval. The wound was profusely bleeding. He was taken to the Gudur hospital. Simply by the grace of Sri Swamy his life was saved. Otherwise it would have been a spot death. Even to day with, greatest reverence he extends his cooperation to the activities of Sri Swamy’s Ashramam.

Vallapureddy Audinaraya Reddy was once admitted in the American hospital, Nellore as he was suffering from tuberculosis. His condition was hopeless. The doctors gave up hope. All his relatives were visiting him to have the last looks. His mother had left home long ago and was dedicated in the service of Sri Swamy for the last ten years. Every body forced her to go and see her own only son for the last looks. Even though she was not willing to leave Swamy’s blessed presence, at the compulsion of others, she put forth the proposal for the consideration of Swamy. Sri Swamy said Amma! do not worry, he will be alright with in a few days. You need not go”. Due to the blessings of Sri Swamy, Reddy garu escaped death and recovered well with in a few days. Later on he got married and got children also.

Till then Audi Narayana Reddy had little regard towards Sri Swamy. He used to laugh at the devotion of his mother who was in the service of Sri Swamy. With this personal experience, he was transformed into a strong devotee of Sri Swamy. In course of time this Audi Narayana Reddy met the cost of the construction of the Samadhi mandir, single handed in 1981 (nearly one lakh rupees.)

Karanam Subba Rao of Golagamudi reports like this. Once a certain Govt. employee had some allegations leveled against him in the Govt. When the allegations were proved the district collector ordered his suspension. That employee visited Sri Swamy at Golagamudi (in his difficulties) and begged for his blessings. As soon as he came Sri Swamy said "Ayya! He has a burden on his head weight equal to, a dhobis bundle. If he is here we will be put to a loss of a paisa. So let him go away at once. When he did not move, Swamy repeated his order and sent him away. After an hour, he again came to Swamy and begged "Swamy, if you do not show mercy on me, what will be my plight? Ayya! Give your address on a piece of paper. We will send the paper" said Swamy. He did accordingly. By the grace of Sri Swamy he escaped suspension and got a simple punishment of transfer only.

K. Bujjaiah was vexed and upset with court cases. He came and stood at a distance with disgusted mind. At once Sri Swamy assured him "Ayya! Dont keep any thing in the mind. You go straight to your house. I will look after every thing". By the grace of Sri Swamy with in few months all his problems melted away like the mist in the sunshine.

Sri Swamy used to give different duties to different servants. They cannot exchange their duties without the permission of Sri Swamy. Supply of fire wood to the sacred fire was the duty of Y. Ramanaiah. One day early in the morning Sri Swamy called Ramanaiah and told him "Ayya! To day you stay here and look after the supply of water and fire, here". He thought that Sri Swamy had changed his duty. After some time he ignored Sri Swamy's words and climbed a tree to cut down the branches for fire wood. While falling down from the tree, a branch hit him on the chest and he fell down on the ground. His collar bone was fractured. But by the grace of Sri Swamy he did not fall on a big boulder which was at a distance of four inches from his head. If his head was to hit against the rock he would have died on the spot. Every body thought that the accident was purely due to his negligence of Sri Swamy's advice and it was a punishment. Ramanaiah informed Sri Swamy about his sad plight. Sri Swamy said "Ayya the hospital is your shelter" and gave a chit to that effect. He was admitted in the Govt. hospital and was cured gradually. Every body realized that, it was a punishment for neglecting

the advise of Sri Swamy and it was a lesson to all.

Chapter 13

CONDUCT OF AVADHUTA

At the age of twenty, he had the title "mad Venkaiah". He was with a worn dhoti above his knees, a torn shirt on his body and an earthen pot (muntha) in his hand and a "Y" shaped stick in the other hand. He used to wander in the lonely places. He would run away from the sight of young women like a cow runs away at the sight of a tiger. He used to run in the streets crying aloud "Dhobi yogam, Barbar Yogam, Dubuduck, Dubuduck". He disappeared from his village for a period of five years. During this period he became a Swamy. After that, for some time he wandered on the banks of the river Pennar near Somasila and Penna Badvel with a torn dhoti on his waist above his knees and a piece of fire lit rope in one hand and a muntha and "Y" shaped stick in the other hand. He carried a bundle of old rope bits on his head. He used to wander in the lonely places.

After some time when Chalamanaidu came in to his service he put up a hut on the hillock near Penna Badvel. He put an oil lamp in it and Swamyji went on playing his Yekatarra (single stringed instrument) day and night. Chalamanaidu used to bring him biksha from the near by villages. The farmers from those villages approached Sri Swamy for the relief of their diseases and also the diseases of the cattle with his grace. By Swamyji's blessings and the sacred thread and Udhi given by Sri Swamyji, they were relieved of all such sufferings. He used to tell the people the ways of getting out of their troubles and solving their problems, and the method of relief to their

unuttered problems (prashnas) also. But the method was very peculiar. If we approach Swamy while seeking alliance to our children, Swamy asks to keep a stone for each alliance. If we keep three or four stones in a row, he will tell us that the third stone from the right side is good and you can decide". At times all of them may not be worth consideration. By experience we will know that Swamy's words were cent percent true.

There is no proof for the failure of Sri Swamy's words. If there is any such case, the defect would have been in the proper understanding of the words of 'Sri Swamy and implementation of his directions.

After Penna Badvel, Sri Swamy lived for some years at Eshwara temple at Kotitheertham village. Here, Sri Swamy, with closed eyes used to play on his yekataru with date sticks in each hand, chanting the Mahamantra, Om Narayana Audi Narayana". He had no other work to do except that. Even when the strings of his yekataru were broken, he could not notice that. He will go on playing on it chanting the mantra. When he opened his eyes and saw the broken strings then he stopped beating and would join the broken strings and again go on playing the yekataru. At times he used to continue playing the yekataru in front of the burning fire. Servants like Chalamanaidu used to get him biksha.

After this, he began to wander wearing a long shirt with long hands. This shirt was full of ink spots. On some shirts big size letters Rama Rama in Telugu script were also written. These shirts were offered to him by his devotees. He used to play on his yekataru for some time. In the rest of the time he used to put his thumb impressions on papers and give these Papers to the devotees saying that they would be very very valuable in future and that their worth will be in lakhs. (Rupees or monds or seers we don't know). Even when he was immersed in the thumb impression work he kept on the fire burning incessantly. Every day he was in need of reams of papers and pots of ink. The devotees who were benefited by Sri Swamy used to supply him bags of news papers as well as white papers and ink tablets.

After some years he reduced the thumb impression work and he used to spend most of the time in silence before the sacred fire. He tried to raise very big flames by offering cart loads of fire wood into the fire. Sitting before

the fire, day and night, he used to speak some mysterious words from which we can not make out any thing. At times he dictated such words and asked his servants to write those things on paper and gave these papers to the devotees. He used to burn three or four cart loads of fire wood in a day. At certain places people thought it to be difficult to maintain Swamy as there was scarcity of fire wood. But even there by the grace of Swamy they were able to secure the required fire wood.

How hot the sun may be or how cold the weather may be, how much pouring the rain may be, he never got up from the sacred fire. He never got up from his sacred fire until he completed his accounts. No body knew what that account was. At times it may be one day, the other time it may be four days or half a day. We could not say the duration for his accounting. During such periods he will neither take food and drink nor attend nature's calls for days together. In these areas there is a term called "Venkaiah Swamy pandal". At 10 AM he will put up a pole in the earth and get a palmyrah leaf tied to the pole, so that the sun rays might not fall on him. Even when the Sun went up and the shadow moved a long distance, he would neither move aside nor speak to us. He will be speaking to himself and counting some thing within himself with the help of his fingers and raising his voice now and then, just like a real dialogue.

Once Sri Swamy came to Golagamudi and kept his sacred fire burning continuously for eight years, day and night. Daily he used to offer four or five cart loads of fire wood to his sacred fire.

Mopuru Dasaiah, Venkataiah and some others used to cut down the trees in the near by forest. Ramanaiah the owner of a buffalo cart used to bring the fire wood from the forest in his cart. Even today, this Ramanaiah is in the service of Sri Swamy at Golagamudi. During day time Sri Swamy also went to the forest with them and spent some time there. Here Sri Swamy used to wander alone at a certain distance from his servants. For some years Sri Swamy used to show them particular trees for cutting. After some years one day Sri Swamy gave them full permission to cut any tree of their own choice. Due to this continuous sacred fire for eight years, all most all the forest near Golagamudi was cut down. "This entire place will turn out to be

fields. There will be a village here in the future, and we can not get even a little place here” said Swamy. To day all these words became true. Now there came up a beautiful Samadhi Mandir at the place where Sri Swamy had his sacred fire for eight years.

After some years, Sri Swamy once again started his wanderings. There was no regular program for Sri Swamy’s wanderings. He moved from place to place as per his will. During 1960-65 Sri Swamy’s legs were affected with a disease. He could not stretch his legs. The knee joints of both the legs were clamped tightly. Swamy refused the request of the devotees to take Medicine to get his legs cured. Sri Swamy said ”In the previous births I have broken the legs of a cow. So I must suffer the fruits of that sin and get relieved of that bad (evil deed) karma”. Now Swamy used to sit at a place as he could not walk or move. One day he asked Rosireddy ”please take me on a palmyrah leaf for some distance”. He did so. After that, Rosireddy used to pull Sri Swamy sitting ”on a palmyrah leaf even up to Nellore which is at a distance of eight KM. At times when the palmyrah leaf fell in a pit Sri Swamy was left over on the ground. Rosi Reddy would notice that, only after going a few yards away. He used to pull the palmyrah leaf as if in a trance, unmindful of the surroundings. So he could not observe Sri Swamy slipping down the palmyrah leaf. He would come back, and keeping Sri Swamy on the leaf he continued their journey. Yeepuru Sundararami Reddy of Talupur village offered Sri Swamy a small cart with four wheels of six inches height. (Just like the small cart used by the lepers). He used to travel from village to village on that can. The servants used to drag the cart where ever Sri Swamy wanted to go. It was a very trouble some and difficult journey. Due to the uneven roads, the body of Sri Swamy was terribly shaken and gave him a lot of muscular pain. Some intelligent devotees suggested the method of carrying Sri Swamy in a doli, which could be carried by two people. Doli was very comfortable to Sri Swamy and very light and was easy for the servants to carry. Till the end, Sri Swamy used the doli for his journey. In long journeys he traveled in buses and trains also. He used the doli from the bus stand to the destination. He visited Nellore, Podalakur, Chittepalem, Pennabadwel, Kulluru, Mudigedu, Degapudi, Talupur, Cherlopalli, Kalichedu, Siddalaiah hill,

Tirupati, Kanchi, Tiruvalluru, Rajapadmapuram, Tiruvalangedu, Penchalakona, Gonupalli, Dachuru, Sangam, Penuburthy (near Nellore) Mypadu, Indukurpet, Golagamudi etc. and some other places.

When Sri Swamy was a wandering saint, many people tried to follow him and find out what he would do in the forest. If he scented that some body was following him, he would walk hither and thither in a crisscross way along the thorny places. The followers could not walk on the thorns. So they ran back.

He never brushed his teeth or washed his mouth. He will spit out the chewing tobacco; drink the gruel in a palmyrah leaf plate (Reka or dome).

Sri Swamy the Omniscient, Omnipresent and Omnipotent spirit, kept his fame and occult powers hidden very secretly. His methods of accomplishing the things were always very rare and not in the range of human intelligence. As he was the soul dwelling universal spirit, in all the things he accomplished the work with in the individual. I (the author) had an excellent experience with Sri Swamy even in the first meeting. As per the advice of Acharya E. Bharadwaja I prayed in my mind "Swamy if you are God on the earth, even without my asking, you should take the jaggary and the gram and allow me to massage oil to your feet. If you do this with in five minutes I will believe Sri Bharadwaja's words that you are God on earth". The merciful Swamy fulfilled my two conditions. Henceforth I became his staunch devotee. With in a few days, I collected a number of experiences from the devotees around him and put them on paper. They were all very strange (miraculous) experiences. In that thrilling mood in spite of the warnings of mother Tulasamma, I became a Haridas near Swamy and began to narrate all the material with me, to the new comers. One day Sri Swamy shut my mouth in a very amazing way. On that day Sri Swamy said "why do you speak as you like". Actually I did not open my mouth for the last one hour. We were the only two, people there. He did not answer any of my questions after this comment. He spoke to me in my bosom. It was only a comment on my narration to the visitors. So I kept silent there after.

In the same way Sri Swamy used to tell a native of Golagamudi "Ayya! People speak stories and stories about me. Is it not a fault?"

To Tulasamma, "Amma! Those people have opened the bags and are lifting them in carts and distributing. Is it not bad? You tell them not to do so". On the advice of Sri Bharadwaja, M. Venkata Rao wanted to publish Swamy's life history in Telugu while Swamy was in flesh and blood. The book was edited by Bharadwaja garu. Before printing Makani Venkata Rao got the divine message of Swamy that it was not edited properly (This is only his view). So he did not print it.

Thus Sri Swamy kept his fame and power strictly confidential. It was only Bharadwaja garu the Atma Gnani of our district who ventured to violate this direction of Swamyji. Sri Bharadwaja garu was the first spiritual stalwart in the country who preached the greatness of Swamy with his photos while Swamy was in flesh and blood. He published a four page articles both in English and Telugu in the Souvenir released on the occasion of the inauguration of the Saibaba temple at Vidyanagar. Thus, till 1984, that is two years after Mahasamadhi, Sri Swamy was behind the curtains and he himself came out on 14-8-1984.

Now he dragged me to his lotus feet and through me, he got his first life history in Telugu released by Acharya Sri. E. Bharadwaja. Name of the book in Telugu is Avadhuta Leela.

In order to keep his spiritual powers and fame in secret he acted more than a Natasamrat. He used kotlu, Manugulu, Padagalu, Mashanalu, Patala loka, Vajra karus like words in his dictations of blessings. He will be shouting meaningless words when there was nobody to hear. He asks to pour water to put off the fire, where there is no fire at all. He shows earth and dung cakes and says "this is all gold". Once he showed the flames of a house on fire and went on saying "that is all gold". Such of his actions made the strangers and the doubting devotees, at times to mistake him for a lunatic. People avoided crowding around him till Maha Samadhi.

He would have his shave when ever he had a whim. When all people gave 0.50 paise for the barber, he used to give one or two rupees. After 1980, he used to have a clean head-shave (gundu) also. Among his devotees Barigala Nagaiah used to do this service to Sri Swamy. In the photos of earlier period when he was young we see him with mustache and long hair.

From one year before Maha Samadhi he closed his both palms tightly and would not to open his fist. Even during the times of ill health he never passed urine or stool on his bed. Rosireddy, a great devotee used to drink Swamy's urine not leaving even a single drop. So his body became Amrutamayam filled with heavenly nectar. He never took medicine till his death.

This Rosireddy lost his eye-sight and did not take food except liquid diet - Sugar water. He never left his sacred duty and Guru's order of bringing bhiksha food from the village of Anikepalli, till his last breath in 1985.

While devoted servants served Swamy, Rosireddy served those servants of Swamy. In this manner his unflinching faith was his strength. Sri Swamy had no definite or fixed regular routine activities. At times, for two or three nights and days he continued shouting loudly "stop the cart, stop the cart" or some such meaningless words, and sat completely immersed in Brahmananda". What ever he utters, one of his servants must repeat it with the same intonation and pitch of the voice. Whenever they repeated in a low voice he asked them to say aloud. When he slept for one or two days he will be lying on his asana without any movement of the body. Ignorant people thought that, due to old age Sri Swamy was lying like that and he would not be on earth for a longer period. But they do not know that he is immersed in Brahmananda or Nirvikalpa Samadhi. I can definitely prove that it is Nirvikalpa Samadhi or Savikalpa Samadhi because I saw him responding to the unuttered thoughts of real devotees in the middle of that spell of three days or five days. For example, once in 1978 Sri Swamy was lying in such yoga sleep from the previous evening. I (author) went for Swamy's darshan at 3 P.M. No sooner did I go there than Sri Swamy removed his bed sheet from his face and sat erect and got his blessings written on a piece of paper and gave that paper to me and once again he covered his bed sheet and lay on his bed. He did not respond to the repeated requests of his servants to take his usual gruel or water because he was on fasting for the last twenty four hours. With in a few minutes a messenger came for me with the news that my great grand mother was about to die in an hour. I took the padateertham of Swamy preserved by his servants and went home. My great grand mother took his padateertham and Udhi and shed off her physical body. She did not open

her mouth after drinking padateertham. We tried to give her medicine but in vain. In the last days, for one year, due to her body pains she used to chant the holy name of Sainath day and night non stop. So in the form of Sri Swamy Sainath gave liberation or Moksha to her spirit.

In the above instance though Sri Swamy was sleeping, his sleep is not like that of our sleep. Even in that state, he knew that I was coming on foot from three miles. He also knew that with in a few hours my great grand mother was going to die. He also knew that a man was coming to take me from Sri Swamy. He also knew her devotion and his responsibility to liberate her spirit by giving his blessings and padateertham in time. So he at once got up from his bed and after giving the blessings on a piece of paper he continued his yoga sleep, even without taking his gruel in spite of the requests of his servants.

”A real yogi has no day and night” says Shastras. How aptly this statement is suited in the case of Sri Swamy.

On another occasion, Sri Swamy blessed and gave darshan to a lady devotee from Kavali in the middle of his Yogic sleep of three days. I had been an eye witness for that. Once it was the third day of his yogic sleep. One poor woman devotee came for Swamy’s darshan as per the advice of Sri Bharadwaja garu. But on the way she got the information that he was in bed and there was no darshan. Her grief knew no bounds. Some how she came to Golagamudi. By the time she came Swamyji took his bath and put on white clothes and was sitting on a white bed with smiles. After ten minutes darshan, he once again went into sleep with out taking any food. There are many such instances.

In his earlier days people were dumb struck on seeing his dispassion (Vyragya). If we offer him laddu when he was hungry, he will accept it but would mix a little chilly powder and eat. Occasionally Sri Swamy used to ask for jaggary. He would chew a little of it. Rosireddy prepared a mixture of I horse gram pulses, jaggary, dried coconut etc. made into a powder and kept ready with in Sri Swamy’s reach. Sri Swamy would take it and chew whenever he wanted. One day the servants by mistake kept a tin containing Shikakai a kind of powder used for the oil bath (head-bath). It will be bitter

to taste. But the tin was empty by the morning. When he swallowed a glass of Chilly powder; this powder is after all nothing for him. Quite strangely, at times, he would not eat certain things. One day Guravaiah gave raw garlic made into a paste. Sri Swamy at once spit it out, as soon as it touched his palate. He did not drink cold water for the last fifteen years. When ever he asks, we have to supply boiling water mixed with sugar. He never allowed others to touch his body or his feet except one or two of his selected servants. He never allowed people to worship him or take Pradakshinas (Circumambulations) around him. If they want to do Circumambulations he used to say "only one is enough".

Palmyrah leaf was his seat or throne, earthen pot was his golden vessel. Gunny bag was his bed. The bare earth was his cradle. Ragi gruel, garlic chutney and chilly powder were his daintiest dishes. Torn clothes were his silk and velvet clothes (Pattu peetambaras). What a great dispassion!

All through his life, even before the time when he was considered as a mad man or after that event, till the end, he never commented on any body, either good or bad comments. In the same way he never praised any body. "Na abhinandhati Na dwesti". He had no likes and dislikes. Even though the servants around him were always immersed in worldly talk and finding fault with others, he never asked them why they behaved in that way or that was not the proper conduct.

He never asked for any curry or ordered in advance to prepare any such dish of his choice. What ever Allah gave him for the day, he took it as God's prasadam with great relish and satisfaction. When there was no gruel and he was served some sweets, he mixed some chilly powder and killed its taste and ate. He never advised or commanded any work to be done in a particular fashion. With out minding the external situations and conditions, striving on towards the goal was the only aim of Sri Swamy. He never cared for the heat of the sun or the cold of the rain or the chill of the wind while conducting the perpetual fire.

Mr. Devudla Venkataiah describes Sri Swamy's method of eating food. Rice must be served in the leaf plate in full quantity. Leaving a little in the middle, he will make a wall or a bund with rice around the edge of the leaf

plate. He will eat that little portion left in the middle and then if served for the second time he will finish the meal with butter milk or rasam. The rice kept like a bund at the edge of the leaf plate was brushed aside on all the sides with his finger tips.

When he was eating rice and solid food he wanted three leaf plates full of rice for each meal. The entire thing was not for his consumption. Moreover, we should not serve him with a spoon or "hastam". We must bring the rice in a basin and the basin must be inverted in his leaf plate, so that all the rice would fall on the leaf plate like a heap. He will touch the rice with his ink smeared palm and give that rice to the host as prasadam. We must serve him in the same fashion second time also. He will make the rice into small morsels and arrange them around the edge of the leaf plate. At times he will arrange a second row of small lumps of rice around the leaf plate. Then he took the rest of the rice. Usually he never asked for the second round of eating. Some people say that he never allowed others to remove the leaf plate after his meal. He himself threw it away with the left over portions. He will not eat in anybody's presence. He will ask us to leave him alone while taking his food. So even when he took gruel some such curtain like arrangements were usually made.

At times he will ask "Ayya! Give me a little savory and chilly powder. If we give chilies, salt and garlic he will mix the three in his palm adding some water and mix it in the rice and eat. During the times of stomach disorders he asks for a Karivepaku coriander and garlic mixture.

One day he ordered his men to cook food. They prepared it and served Sri Swamy. Then Swamy touched his head with his palm and then the rice heap in the leaf plate. He repeated it thrice. But he did not eat even a little. He gave it to a devotee and asked him to distribute it to all. He also said that they will get rid of the diseases by taking that prasadam. This order was carried out.

At certain times he would ask "give me urgently betel and nut". He would keep on asking for them till they are given. He will eat it. "Add a little more Chunam and give me some more", he would say. But he will finish the first given lump. Next time if given with a little more chunam, "Ma! Eat, eat,

Ma eat. It is good to eat Ma eat” says he as if he was asking some invisible person. After some time he will ask ”Ayya ask her to go, I will see every thing”.

How can we know who that invisible person or spirit is?

In Anjaneya temple, one day, he asked to stop singing the tatvalu and he asked them to repeat the Mantra ”Om Narayana Audi Narayana” as he went on saying the mantra. He did it for a long time.

During the period when he was taking only the gruel, he would ask for some boiled garlic and fried garlic. He chewed them with the gruel.

This serving of gruel was entrusted to Rosireddy. One day he went for fire wood. Some other servants offered the gruel to Sri Swamy. Sri Swamy refused. In the mean time Rosireddy came from the forest and as usual he was mixing the gruel to serve Sri Swamy. The servants obstructed him saying, ”just now Sri Swamy refused the gruel. Why should you serve him again?” He did not give up his attempt and offered the gruel to Swamiji. At once Sri Swamy said ”As you have brought it, I will drink”. He drank the whole lot without any hesitation. The servants should not change their duties without the permission of Sri Swamy. That is the secret.

While Sri Swamy was taking solid food, Rosireddy was entrusted with bringing bhiksha and, serving the food to Sri Swamy. One day a servant wanted to do that service to Sri Swamy and asked Rosireddy to stay away. That servant brought food and asked Sri Swamy to come and eat. Sri Swamy put it there. But Sri Swamy did not eat. After a few minutes he called for Rosireddy and said in a furious tone ”Serve, if you want to serve. Other wise drag me out of the ashram”. From that day onwards no servant came forward to prevent Reddy from doing that service.

One day Sri Swamy ordered Rosireddy ”Go and drink water twice with your right palm”. He did so. From that day his thirst for water disappeared.

Generally when the servants adjusted the fuel in the sacred fire Sri Swamy did not object. But at times, he will not allow any body to come near the fire. Tulasamma used to offer some incense both morning and evening and offer her respects (Namaskar) to the fire. One day Sri Swamy kept his arm across the fire and did not allow her to come near. Most probably at that

time some unseen seers, and Rishis or some Gods might be present at the sacred fire. One day Rosireddy tried to adjust the fire wood. Sri Swamy shouted "Abbo, abbo can we touch now?"

At times he speaks very humorously.

Swamy: Ayya! Are there sufficient logs of wood?

Servant: There are enough of them, Swamy!

Swamy: If so, no worry.

He cried some jumbling words which we can not make out any sense.

Servant: Why do you shout Swamy!

Swamy: I did not shout Swamy!

When Sri Swamy addressed the servant "Swamy" all the others laughed aloud.

At times he used to put some wet shrubs in the fire. To make them burn, he would put some hay on them and go on laughing aloud. When the servants asked the reason for his laughing, Swamy used to say "The wet shrubs are fighting Ayya!"

One day Sri Swamy was sitting on the ground near his sacred fire. A stranger, who never knew Sri Swamy, came near Swamy to light his beedi. On seeing the Yekatarra etc., he hesitated to take the ember from the Dhuni. But he was anxious to light his beedi. At once merciful Swamy said "Ayya! You want to light your beedi, then light it". All the servants wondered on hearing those words. In those days he never allowed any body to touch a single stick from his fire. From the above situation it is clear that he responds according to the feelings of others.

Daily in the evening Sri Swamy distributed all the money he received, to his servants. He never kept any balance with him for the next day. During festival season all the sweets and other dishes that were offered to him were distributed among the visitors and his servants. Dasaiah, Ramanaiyah, Rosireddy and some others were doing more work than the others. So he kept aside some of the sweets and gave them separately. Rosireddy used to sit awake along with Sri Swamy all through the night; at mid night, Sri Swamy called Rosireddy and gave him the sweets hidden under his mat and asked him "Ayya go to the back side of the house and eat them".

At the time of Maha Samadhi Sri Swamy's age would not be less than hundred years and above. During the last twelve years he lived only on liquid diet. But we could not find on his body the symptoms of old age; that is wrinkles on his skin. His skin was always attached to his bones with smooth texture and bright twinkling shades. The enlightened souls like Acharya E. Bharadwaja at once recognized Swamy as a great Yogi and that that was the yogic skin.

The serenity and profundity were quite conspicuous in his eyes. The shining and glittering eyes are natural ornaments for that Mahatma.

During the last days Guravaiah used to sit awake near Sri Swamy's head day and night. He used to repeat the same sounds spoken out by Sri Swamy. Sri Swamy used to hold his pillow under his head and kept on gazing at the sky and lie on the bed, motionless. During those rare periods, Guravaiah sat motionless with his eyes on Swamy's face and enjoyed an eternal bliss; he had no desire to leave Sri Swamy.

Guravaiah says that in such moments he experienced a "light" flowing from Swamy's body into his body.

From three years before Mahasamadhi Sri Swamy was always in Samadhi Nishtha. So when we arranged a cotton bed, he did not object. He even pulled Guravaiah and made him to sit on his bed.

BED OF SRI SWAMY: They spread a date mat on the hay, which was spread on the floor. A palmyrah leaf was placed on the mat. Then it was covered with a gunny bag. That was Swamy's bed.

Vakkamma collected some husk, while doing the Nama Japa. Servants made a bed with that husk. Sri Swamy accepted it.

After that, they used cotton stuffed beds. When ever Sri Swamy went to a village he stayed there for a day or two and moved to other place or to some other place in the same village.

Servant: Swamy! When you leave the world, who is to look after us?

Swamy: Ayya, where do I go? I will be here till the sun and the moon exist. Please note, "Venkaiah is in all the creatures".

From the day before Mahasamadhi Sri Swamy was continuously shouting "Sampannatwam, Sadharanatwam, Sadguru seva" Perhaps that might be his

sacred advice to his devotees.

One day Sri Swamy was in Narayana Das Ashram at Talupur.

Swamy: Ayya which village is this?

Servant: Is it not Talupur, Swamy?

Swamy: Alright OK.

Gita:

—— Natatbhasayathe suryo nasasanko napaakaha ——

—— Yadgatwa nanivartante thadhama paramam mama ——

So, Sri Swamy was in that state which could not be brightened by the Sun and Moon and Agni and after obtaining that state, the man will never return again into the state of ignorance.

One day Sri Swamy said. Even in future, all of you continue to do the same services which you are doing now. I am present in those services. Some days prior to Mahasamadhi Sri Swamy counted all the coad pieces , bed sheets and towels and gave them to Guravaiah and asked him "preserve all these with great care."

At times Sri Swamy would be sitting before his sacred fire day and night for days together without food and water. Even though he was awake he will not be in our consciousness. He would ask "which place is this?" His ignorant servants laughed at him and said "Is it not Talupur village Swamy?"

At another time, it was ten-o'clock in the night. The kerosene lanterns were glowing bright in the dark background. Sri Swamy asked "Is it day or night Ayya?"

The ignorant servants not knowing his state, laughed about that (his state, unable to know whether it was day time or night time.) They could not understand that it was the highest state of existence named "Nirvikalpa Samadhi" Even though he was with wide open eyes; he was not in our mundane world. The above two situations were witnessed by me. Sri Swamy was in such a great state. From three years before Mahasamadhi, on the advice of a doctor, he was given arrow root-biscuit powder, sugar mixed in very hot milk. Even in his last days, tremendous control over his palate could be seen clearly. At times he drinks all the gruel without sparing a drop. At other times he takes the gruel leaving out the thick liquid at the end. Generally

that thick liquid was tastier than the rest because most of the insoluble sugar and biscuit powder will be in it. We the normal people will generally like to eat it with great relish. But Sri Swamy, in spite of pressures and persuasions, will never take a drop or touch it. He will simply throw it on the floor. He, being the kingliest of yogis, alone knew the exact minimum quantity of his diet (not a drop less or more) he takes.

By 1978 he was unable to walk. So he collected his urine in an earthen pot (muntha) and the servants removed it. During the last four years Rosireddy used to drink all that urine of Sri Swamy as his invaluable prasada, not leaving even a drop. So his body was Amrutamayam (full of amrutam).

If Swamy wants to go for stools, we have to carry him in a doli to a perfect lonely place not previously infested or used by the people. The servant spread hay or leaves on the ground and spread a mat on it and placed Sri Swamy on the bed and went away from his sight. Then he passes his stool. If the servant pours water he will wash and come back to the venue and immediately, and inevitably, he takes a bath. Nearly one year before Mahasamadhi he was completely immersed in a deep Nirvikalpa Samadhi for days together. At such times only, he passed urine and stool on his bed itself. The servants washed the body and changed the bed without his knowledge.

If the heat of the water for his bath was a degree (centigrade) less he will cry aloud "chill, chill, chill". If the temperature is a degree (centigrade) higher, he would cry "Abba Abba". If the water was of correct temperature "Addi, Addi, Addi, (yes, yes, yes) aha, aha says Swamyji. At times while we were washing his body he went into his Samadhi state. At such times the servants would finish his bath abruptly and dry his body with towels, change the coad piece and carry him on hands and keep him in lying position on the fresh bed prepared by some other servants. The water from his coad piece was taken as his Padateertham by the devotees. Some people used that water of the coad piece for their eye and other diseases. When Sri Swamy was in our consciousness he did not allow the use of soap for his bath. So they used Shikakai powder and Manga Chekka powder, Bengal gram powder to clean his body. He never cared for the quality of the powders. Only during the last days, as he was in Samadhi state, the servants used Mysore sandal soap

for his bath.

At times when he is in our consciousness he asked us to massage his body with gingili oil. As per the strong desires of his true devotees, at such times, now and then they were given the opportunity to touch his body, that too with his permission. At certain times with a pretext to remove a thorn in his foot, he will give his foot to such devotees who have been longing very much to touch his sacred body. No body except one or two was allowed to touch his body, even among his retinue of servants.

In the months of December, January and February the atmosphere will be full of mist and fog during night. At that time Sri Swamy will always be suffering from cold. So some of the servants would put up a pandal over his fire place. At once he would leave the pandal and change the venue to an open air place in the fog and mist. During some seasons there will be a great trouble of mosquitoes. When they bite, he would say "Ayya! Police people are poking a lot. Ayya scratch a little. His body was scratched with a comb. To protect the Swamy from the mosquito bite, devotees put up a mosquito net. Immediately Sri Swamy pulled it down and threw it in the dust. Only in the last days of his life a year before his Mahasamadhi, the devotees succeed in their attempt to set up a mosquito net to Swamy's body. These two acts bring to our mind the leelas of Sri Saibaba.

Usually Sri Swamy ordered that they should be at a distance of five feet from him. But during the winter all the servants slept very near to Swamy around his sacred fire for the sake of the comfortable warmth from the chill wind around them. Sri Swamy never objected them in such odd times.

One day Sri Swamy said "To day no body should talk. We must go for the sea bath. We must take Vakkamma with us."

But on that day Sri Swamy did not go for sea bath. So nobody could understand the real significance of these words. But on that day Vakkamma had a dream in which she took a sea bath along with Sri Swamyji. To indicate them that Vakkamma's dream was not a casual one and that Sri Swamy himself was gracing her with that sacred experience, might be the intention of Sri Swamy in saying about the sea bath on the previous day. No body had requested for the reason why Sri Swamy advised them to observe

silence on that day.

Chapter 14

DIVYAM DADHAMI CHECSHUHU (MIRACULOUS SIGHTS)

Great Brahma Gnanis like Sri Suka, on account of their constant and deep meditation, realize that their real tatva is none other than the vishwa vyapi Paramatma. There is no need for the Paramathma to take an avatar on earth especially for their sake. It is only to protect the great tapaswis who were performing Yagna and yagas for the universal good, the God has born on earth as Sree Rama.

To reduce the burden of the sinister villains on the earth, Bhagawan took the form of Sri Krishna and destroyed the ill natured Kaurawas and their cruel society. This avatar is also intended to show to his sincere devotees, like Uddhava and Arjuna, the correct ways of Sadhana, and also to bless Yashoda and other beloved Gopikas with proper Bhakti marga. These avatars are purposeful with an aim and for realizing a certain goal. They are Naimithica Avatars. Once the goal has been realized, God ended his Avatar and returned to Vaikunta.

In addition to these avatars, to provide humanity with the spiritual awakening through divine and mysterious Bhagawat Tatvam experience, that Bhagawat Tatvam exists for ever on the earth in the form of perfect Ma-

hatmas. That, according to Puranas is the avadhuta Sri Dattatreya Swamy. Even Bhagavatam praised him as Yoganath. As per the Geeta our lives will be blessed by seeking the protection of such Maha Purushas (Gita 3:34). Only through those Mahatmas, we got our treasure of spiritual knowledge like Vedas, Upanishads, and Puranas etc. The Upanishads emphasize the need and necessity for the seekers to resort to such Mahatmas. Arjuna and Uddhava resorted to Sri Krishna. Sree Krishna resorted to Sandeepani. Through their example they teach us the importance of Sadguru. Why? Because they not only teach the essence of all Shastras but when we can not believe or understand certain things, they teach us by personal experience. By granting the vision of Vishwarupa, Sri Krishna did the same thing (Upadesha) to Arjuna.

We can find granting similar experiences to the devotees by the replicas of Datta like Shirdi Saibaba, Akkalkota Swamy. The Guru Charitra also describes the features of previous Dattavataras. Bhagawan Sri Venkaiah Swamy is one such Dattavataras. He was available to us up to August 1982.

To speak the truth, without reading the life history of other incarnations of Datta, we can not understand the full spiritual glory of Sri Venkaiah Swamy. If we ignore the truth of these statements there is every danger of taking him for a Mad man or a lunatic, or a beggar, or a bread-earning sadhu. This principle is told in the Guru Gita of Skanda- purana as follows. "A seeker, who is interested in knowledge regarding the Anna, has to collect the knowledge from various teachers like a bee that goes from flower to flower. Just like the other Dattavataras Sri Venkaiah Swamy also graces his followers with some miraculous experiences in the following chapter.

One day Sri Swamy was in the house of Eshwara Naidu at Talupur village. It was a rainy season. Sri Swamy was immersed in thumb impression work. (He used to go on putting his thumb impression day and night on papers). The owner of the house requested Sri Swamy and Akkim Venkata Ramireddy to take meals as it was very late in the night. Then Sri Swamy said to Venkata Ramireddy "Ayya! Mandalalu have come down. The branch will not join. You should go to your village at once". But Chalamanaidu one of the servants of Sri Swamy who was on the spot took advantage of his intimacy with Sri

Swamy and said Now it is mid night, you ordain him to go to his native place at this odd midnight. How can he go in this rainy midnight? With these words and picking up axes, he jumped towards Swamy. Sri Swamy said "Abbo! He should not be here Ayya". The rest of the details are given by Sri Venkata Ramireddy like this.

"I never said a word against the orders of Swamy. So I started to my native place at that dark rainy midnight. I was conscious of every thing till I left the out skirts of Talupur. After that I do not know where I was and what I was doing,' and how I crossed the river "Pinneru" and how I reached my village. When I came near my house I heard the cry of our village "breeding bull" and came to consciousness. I recognized the surroundings like the gate of my house, the breeding bull of our village etc. It is an inexplicable experience. This experience resembles the experience given by Shirdi Sai to Imambai Chotekhan in Saileelamrutam.

The same Akkim Venkata Ramireddy explains some more of his experiences. "One day Sri Swamy came to Mudigedu village. He changed my name and called me Subbaramaiah. "Subbaramaiah come with me and show me the way to Talupur village" When every body was sleeping, both of us reached Kokkerala gutta. He asked me to sit there. He also said that if he walked on the hillock it will become soft and so he will do the job then itself. I secretly followed Sri Swamy and hid behind a rock. Sri Swamy climbed the hillock and lay on his back on a rock. He placed his right leg across his left. He is singing some songs. I crawled in secretly and hid under the boulder on which he was lying. At once he noticed me, "Is it proper for you to come like this at the odd hour when the gigantic evil spirits move about?"

I felt that I have done some fault. At once Sri Swamy said "poor fellow! You see the herd of cattle on the west". I turned my head to the west. There were herds of cows up to an area of, three square miles. There was bright day light. The gents are drawing milk and some ladies were carrying the milk in their pots on their heads. As long as I Saw this scene I felt that I was in the heavens. At that time I found nothing in that area except the cows and people. In that ecstatic mood I said "Swamy I too will go and carry a milk pot".

Swamy: Oyabbo - On one side they are carrying them to Repalliwada and on the other side the sun is coming up. Where are you to go?

Then I turned my eye sight on all sides and observed. Every where there was darkness and the earlier visions were no more to be seen. Sri Swamy said "let us go Ayya, we must go to Talupur and put some thumb impressions. Both of us started to Talupur.

Till the evening he kept me with him. But both of us had not taken food or water. I went home in the evening as for the orders of Sri Swamy. In those days Sri Swamy used to wander at midnight. One day there was a great rain and thunder and lightning. In that dark dangerous midnight Sri Swamy started from his Dhuni with a palmyrah leaf on his head. In order to find out where he would go and what he would do there, I secretly followed him. He came to the dhobi ghat in the river pinneru. He removed his clothes and left them on the banks of the river which was on full spate. He ran into the waters. He did not sink. He is running on the waters of the river on full floods and throwing the waters this way and that way. He was speaking to himself in a language which we do not understand. He was walking between the two banks of river on the waters. He did not sink.

After some time he put on his dress and came to the palmyrah tree where I was standing. He was poking me with his stick saying "is it proper for you to come like this at this odd hour? This is giants lagnam. He put his stick on my neck and pushed me home. When we came to my house he sat near the Dhuni like an ignorant boy. The time was only four 0' clock.

At another time "we should walk around the hill" said Sri Swamy. He took eight people to Penchalakona. There, some were cooking and others were making the sacred fire ready. Sri Swamy asked me "Ayya! They will be looking after those works. Mean while let us go to Mallemkonda and come back. We reached Mallemkonda which was at a distance of three miles from our venue at Penchalakona. There was a stone lingam called Mallishwara. Sri Swamy stood before that lingam and spoke in a strange language which I could not understand. From there we walked for a mile and reached Mamilakona. There Sri Swamy entered a very narrow tunnel called 'bilam'. I too followed Sri Swamy. In that tunnel there was a vast thick mango garden.

There were mango fruits fallen under the trees up to a height of two feet. There were innumerable bunches of ripe fruits hanging from the trees. We walked on the fruits for three miles. Before we reached the end of that tunnel, a bear came crying at us with wide opened mouth quite big enough to swallow us. Its teeth were of three inches length. I was walking behind Sri Swamy. On seeing the bear I ran and hid behind a tree and began to observe Sri Swamy. Sri Swamy approached the bear, making a whistle, and calling it like a pet dog. He passed his hand on its body, from head to tail. At once that bear lowered its head at Sri Swamy's feet and ran in to the near by hallow of the hill. At the end of the tunnel there was a way and a lingam and stone idols of two females. From the top of the hill there were three water falls falling on the three idols. There were traces of worship of the idols by some one just before. So that place was filled with the smell of Kumkum and leaves and turmeric. Sri Swamy took his stick (Danda) into his left hand and spoken in some unknown language with the idols. In the mean while I went near a water pond in the south east comer. There were two mango trees near that pond. The thick branches bowed on the pond with its bunches of mango fruits. I peeped into -I the pond supporting my hand on the northern tree. The water was very deep. At the bottom of the pond there were heaps of gold and silver coins. In the meanwhile a very huge fish came from the western side of the water in the pond. There were golden rings on its lips and gills. Its head was equal to the size of an elephant's head. The gills were wider than the doors. When the fish moved its gills, the water overflowed with bubbles. In great fear I ran to Sri Swamy and said "Swamy the water in the pond is overflowing, how can we escape?"

Swamy: "It is not more than half an inch depth". We walked the three miles in the half an inch depth of waters and came out of the cave. The stones and the trees are in natural condition. We reached Penchalakona. Sri Swamy ordered us to come to Kulluru village via Tegacharla village. He also said that he will go and meet a Sadayya and come to Kulluru. Sri Swamy went into the hills. The way to Kulluru via Tegacharia village was the only shortest route available. But by the time we reached Kulluru Sri Swamy was already busy with his thumb impression work near the Dhuni in the house of

Peddayya. Sri Swamy called me and said, "Your name is changed. You got some censure. So, immediately you go to your house.

Tulasamma gave two rupees for my bus fares. By the time I reached home all the people in the village had gathered before my house. There was a great hubbub among them. They saw me in great wonder and surprise. On enquiry, the cowherd boys brought a rumor that I was killed by somebody and my dead body was rolled in a mat and inserted in a bush in the forest. The mob was there to bring my dead body. When they went to the forest and saw, only an old mat was seen in the bushes. Then I understood Sri Swamy's words.

One day when Swamy was at Golagamudi he was going out alone during midnight. As was my habit I went behind him secretly. Sri Swamy reached Nagularam area and went to Pegadraju gutta. I hid behind some bushes. A few minutes later Sri Swamy came to me and reprimanded me. "In spite of my repeated warnings you are still following me? What a dangerous time this is? See in that direction". A very big snake whose circumference was more than six feet was cut down into bits and was thrown there. "If the Gods had not done like that what would have happened to us?" I returned to the village. Sri Swamy returned to the village by 7 AM carrying a bundle of small fire wood on his head.

Once Sri Swamy and Jayaramaraju were going near Ankamma boat near Pennabadwel. Sri Swamy pointed to the sky and said "look at the people walking on the sky". Jayaramaraju said that he found none. Then Sri Swamy touched his eyes and asked him to see again. Jayaramaraju found some gigantic people walking in the sky. Again when Sri Swamy touched his eyes the scene vanished.

Mataji Vakkamma wanted to see Swamy's powers. One day she was lying on the floor at a distance of 30 feet from Sri Swamy. At a distance of 20 feet she saw Sri Rama and Lakshmana standing in smiles. Within a few minutes Sri Krishna appeared in their place. Vakkamma bowed down with great reverence for granting her long cherished desire. Sri Swamy warned Vakkamma not to tell such things to any body. So, she never opened her lips till Sri Swamy's Mahasamadhi.

In the same way one day she was offering her prayers to Sun God. Then she had a beautiful experience. She went to other planets within a wink of time. She found stones and rocks there also.

One day, Vakkamma had dreamt that Sri Swamy was slipping away a distance of four miles at a stretch. He moved to and fro like this for three times and came to her. He opened his mouth and showed Vishwarupa. In the mean while Tulasamma came and put her heel against Swamy's mouth saying "Abbo! How well the boy is showing! Angrily Vakkamma pushed her aside. The vision ended. Tulasamma keeping her heel against Sri Swamy's mouth might have meant perhaps, the Prakruthi (nature) of Vakkamma was obstructing her from receiving the grace of Sri Swamy.

One day when Vakkamma was in the temple of Anjaneya Swamy at Gollagamudi, she had a wonderful vision of the meeting of Gods. She says that we can not describe the beauty of that congregation of Gods. Brahma was making toys and writing on their fore head. A lady was adjusting the defects of those toys by applying mud. We can not brush aside such visions as mere projections of ones own mind. Because Yasin baba a Muslim saint granted such visions to Somaiah one of his devotees.

One day Vakkamma was standing at a distance from Sri Swamy. Sri Swamy lovingly called her to come near him; but when she went near him, there was no Swamy at all. In his place she saw Sri Krishna in the sky standing on a wire. He was playing his murali.

With tears of joy she saw him for some time. Then Sri Swamy appeared as usual sitting in his place.

One day she went to Anjaneya temple. Anjaneya Swamy came and stood by her side and said in clear voice "Worship me with a garland". In Guru Charitra, Gods appeared on their own accord to those who got the grace of Sadguru.

One day Sri Swamy gave a bit of plain wooden plate and asked Rosireddy to read the matter on the wooden plate. But he found nothing on it. Sri Swamy again asked him to see it carefully. When he saw for the second time. he clearly found the idols of his chosen deity Lord Venkateshwara and Lakshmi Devi, Ganapati on the plain plate of wood. They vanished after a

little time.

Once some devotees proposed to go on a pilgrimage to Varanasi. They requested Vallapureddy Tulasamma to accompany them. She invited Sri Swamy also to accompany them in their pilgrimage. Sri Swamy said "Let them go, west shall start tomorrow". He repeated the same answer for four days. But did not start for the pilgrimage. Tulasamma was disappointed and with a desperate heart she slept on that night without food. She did not get up from her bed even though it was 8 AM. Devotees woke her up from her sleep. She woke up saying "What is it that I am here". She told them that in her dream she made a pilgrimage to Varanasi. She explained with minute details. But the devotees said "how can a dream become a true pilgrimage?" After a month the party of devotees returned from their pilgrimage. Tulasamma explained with minute details all the places at Varanasi and also what the party had done at Varanasi. In a great wonder they believed that Sri Swamy really made her go on a pilgrimage. If we want to understand the inner meaning of this experience, we will have to study certain incidents in Sri Guru Charitra.

Velum Ramanaidu (Nagulavellatur) and his family were greatly devoted to Sri Swamy. One night they were sitting awake on the cot. His son had a vision in which Sri Swamy was sitting in the sacred fire wearing a crown, Shankhu and Chakra etc. In great wonder he asked his mother to see Sri Swamy. But she found nothing there. At that time Sri Swamy was in the outskirts of the village. Next morning when she went for his darshan Sri Swamy said innocently "Mother! Last night the upper Gods came and stayed in the sacred fire for some time and then went away." Like that Sri Swamy confirmed that the vision of her son in the previous night was not a hallucination or an imagination. When Ramanaidu heard this confirmation from his wife he was also very happy and grateful to the merciful Swamy.

Sri Swamy used to lie down very near the sacred fire. Guravaiah was sleeping near Sri Swamy and the others were in deep slumber. Some bare bodied Rishis sat around Sri Swamy and were discussing some thing. Guravaiah woke up and tried to adjust the firewood in the sacred fire. Sri Swamy at once said "Ayyaa, why did you get up now". Guravaiah felt unconscious and

fell down at the sacred fire. He could not wake up till the Rishis disappeared.

Chapter 15

DAKSHINA

The natural forces that are working in us are none other than the natural elements that are working around us in the universe. For example breathing is a natural phenomenon which exists in every living creature. But we do not have any special effort in it. The same thing holds good to all other biological activities in us. The universal Godly spirit which keeps and runs the whole creation, is also working in us every minute. Forgetting this, it is mere ignorance to own the responsibility of cause and effect of our deeds. On the other hand accepting and observing them as they are, is the wisest act.

Realization that every thing is accomplished by God and he incarnates himself in different forms of mahatmas is called true Bhakti the reverential devotion accompanied by sraddha. Lord Sai points out this truth in his frequent utterance- "Allah malik". "God is the owner of every thing". This type of Sraddha is called "Daksha" in Sanskrit. The experience of that idea in the form of action is the Dakshina that we offer to Sadguru and Gods. The same idea is meant by the word "Pradakshina". Sri Sai and Sri Venkaiah Swamy demanded and received dakshina at times from the devotees, only to make them realize this truth. In addition to this, according to the circumstances of each devotee, there will be many other meanings and specialties for the dakshina they demanded. I will give you a few such examples.

One day SK. Masthan Saheb (Head master, High school, Kalichedu) of-

ferred two rupees as Dakshina to Sri Swamy and prostrated before him. At once Sri Swamy told "Ayyaa! Give him in writing that twenty six rupees are due to him". His servants gave him a chit to that effect. After three months the Government sanctioned him the additional increment of Rupees twenty six. The most astonishing thing is that they have granted the increment from the month in which Sri Swamy blessed him.

In the same way the salary of a devotee was enhanced from the date in which Sainath received Dakshina from that devotee. The amount of increase in salary was the same as the amount of Dakshina he had offered to Sri Sai. Sri Swamy gives weight not for the value of the things we have offered but for the real Bhakti and affection towards Sri Swamy. To make a show business before the on lookers if Dakshina is offered without reverence and sincerity, it is of no value for the Swamy and he considers it as the excreta of a crow.

Once I (author) offered four idlis to Sri Swamy as a token of my gratitude when he relieved me of my great suffering from Asthma. I went on chanting Sri Sai name incessantly on the way, while bringing idlis. One day I had only ten paise in my pocket. I fell in a dilemma whether to offer only one idly or four idlis by taking them on credit basis in the shop. In this thinking, I missed my incessant Nama Japa on the way. I brought four idlis. But Sri Swamy did not even touch them. The servants requested Sri Swamy to touch the idlis and give back them to me as a prasad. Sri Swamy did not touch them in spite of their repeated requests. He kept quite. First of all I lost my incessant Nama Japa on the way. Secondly I have brought four idlis thinking that offering one idly will be disgraceful and also incurred a debt in the shop. So the offering was not approved by Sri Swamy. Sri Sai said "We should not incur debts to celebrate festivals or to go on pilgrimages". These words of Sai are reminded by this incident.

When Sri Swamy was at Kalichedu I promised to offer idlis to all the members of Sri Swamy's party including Swamy. I carried a non stop Nama Japa all through the time of preparation of idlis like hand grinding and cooking etc. I have brought nearly eighty idlis.

Unfortunately due to the large preparations, I was late by 10 minutes to the scheduled time. By that time Sri Swamy ate idlis brought from the hotel.

On seeing my lump of idlis the servants regretted saying that Sri Swamy had just finished his breakfast. I was very much depressed and sat dejected at my bad luck "when Sri Swamy did not eat what is the good of that large heap? What is my fault? Why did Sri Swamy punish me like this?" were my thoughts. The owner of that house on knowing my ill fate, took four idlis into a plate and approached Sri Swamy. The servants pounced upon her saying "as he has just finished his breakfast, you should not give them to him". She said "I am not asking Swamy to eat the idlis. I am requesting him to consecrate it with his sacred touch and give it back to Subbaramaiah". The merciful Swamy instead of touching the plate ate all the four idlis within no time and blessed me. Why should he eat idly for the second time also even though he had just finished his breakfast? It was only because of my incessant Nama Japa during the idly preparation, "sraddha and affection" behind the offering.

To some others Sri Swamy used to say that without receiving certain offerings he will not get his voice. In such occasions, money minded people and misers used to think that Sri Swamy was mad after money. Anybody, if they observed his dispassion will come to the conclusion that there was no value for money in the eyes of Sri Swamy. He never hid money for the next day. By the evening he emptied his hands by distributing the amount to his servants as per their necessity and labor. Further, he did not accept dakshina from some people even though they offered it voluntarily.

Sriramaiah of Nagulavellatur village due to certain reasons started the cultivation of Ragi crop in his field a few days lately. The soil was not sufficiently wet. So he was afraid that it may not grow well. So he vowed to Sri Swamy that -he would offer 50 kilos of Ragi for every quintal of crop. The field yielded a little more. He offered only a portion, of the promised grain to Sri Swamy. But he neglected the payment of the rest of the grain for two years. One day he came to Sri Swamy's darshan. At that time Sri Swamy was speaking to himself in an audible voice "that Ragi went like that" He repeated the same sentence for two or three times. Sriramaiah understood that those references of Sri Swamy were only related to his vow. At once he offered the cost of that grain with interest.

Just like Sainath, Sri Swamy also collected the forgotten amounts of promises by demanding the devotees. Just like Sri Sai, Sri Swamy also demanded and got back the dues in small amounts for a number of times and when the due was over he never took a paise more.

One day a coolie came to Sri Swamy from Naidupet area. He offered two rupees and asked Sri Swamy to tell him the solution to his problem. After saying one or two words Sri Swamy said that the voice will not come unless he offered dakshina. Sri Swamy repeated the same technique for a number of times and took all the money that was with him. At the end Sri Swamy gave him his blessings on piece of paper and paid back six rupees for his bus fares.

Chapter 16

MUKTHI DWARAM

Death is inevitable to all creatures. The desires and aspirations which the creatures had in their mind at the time of their last breath (the threshold of salvation), are fulfilled in their subsequent birth. So say Bhagavad-Gita and other Shastras. Usually people will be spending all their lives with worldly thoughts. So they will get the same memories even at their last breath. But due to the merits of their previous lives, certain people resort to mahatmas and spend all their life time in their thoughts and service. Naturally, such people will get some such good memories at the last breath and so they get good positions in their next birth. When we go through the life history of Sri Ramana Maharshi and Sri Sai, we will find that many creatures have attained salvation or Moksha in their holy company. Here, we will see some such instances from the life history of Sri Swamy.

One day a devotee came to Sai, to get proficiency in astrology with his grace. He gave a book of astrology to Sri Sai for his blessings. But Sai turned the pages of that book this way and that and gave the book to Bapusaheb Booty, who was a millionaire from Nagpur. But Booty has the least interest in that book. Yet with great reverence, as that was given with Baba's blessings, he used to turn the pages now and then. Mysteriously, he got great proficiency in that Shastra. Booty was able to say in advance the number of votes with which his friend was going to win in the elections. It came to be literally true. Perhaps Sadgurus grace was essential to obtain proficiency in

these Shastras. By the bye, did Sai recognize astrology as a valuable Shastra or not? Sri Sai had never; neither praised that Shastra nor spoke against it. One day Sri Sai said to a man who was praising the greatness of the astrologers, "I am also like your astrologers. They took accounts of planets and are able to predict future to some extent only. But without any calculations I can tell you a little more further, except that, I do not have any special powers" he laughed.

In fact our Scriptures also divide education into Para and Aparā education. The education that gives salvation or mukthi is called Para education. The best sadakas are advised to resort to Para education. Astrology, grammar etc., are called Aparā education. They are extrovert and worldly in nature. So they are not necessary for liberation. Sri Datta Swamy advised in Datta Mahima the importance of astrology in this way. Among the Shastras, astrology is one which gained the reverence of people. So a sadhaka can earn money and fame by helping the people in performing dharmic works through astrology. Such people by earning their livelihood will gradually turn to the way of liberation. If we examine the Shastras we come to know that the aim of astrology is only to know the relationship between "ānda pinda brahmanāda" and determine a favorable time to conduct Yagna and Yaga. So it has become one among the parts of Vedas (Vedaānga) helping in expounding the meaning of Vedas. After some centuries, people began to predict fortune and future with the knowledge of astrology. But when it is used like that the Shastras will throw the man into mere delusion and deception. It will become a hindrance to one's total surrender before a Sadguru. Man will fall a prey to the useless uncertainty, whether the doctrine of karma (work) is powerful or the power of Muhurtam (auspicious time) is powerful. People fall into such wasteful discussions and doubts. So it is said that an earnest seeker should keep all his attention on Sadguru only, without touching these Shastras. We will have a very good example in the life history of Sri Swamy.

Sompalli Ramanaidu (Nagulavellatur village) studied astrology and stayed in the service of Sri Swamy for a number of years. We do not know whether he served and worshipped Sri Swamy to get proficiency in that Shastra. But in course of time he was able to predict the exact future very perfectly. He

answered the questions of the people also. One day a house holder lost a necklace, with the help of his astrological calculations, Ramanaidu told that the lost necklace was in the thatched wall of their bath room. When they dismantled the thatched wall of their bath room, they got the necklace in it. When a man lost his buffalo he said "Day after tomorrow, if you go at the sunrise to the village which is at a distance of three miles towards the north of your village you will get your buffalo". He did so and his buffalo was coming on the way.

One day Sri Swamy was going on his tour to some other village. Ramanaidu asked for the permission of Swamy to stay back as his health was not good and stayed back. On the second day Sri Ramanaidu died in the Ashramam at Golagamudi for no conspicuous reasons. When they told Swamy of this news Sri Swamy asked them to bury his body at a certain place in the Ashramam. The devotees did so.

By the side of this Samadhi, there is the Samadhi of PoliReddy garu, one of the servants of Sri Swamy. Poli Reddy always followed Sri Swamy and served him. Where ever Sri Swamy stopped, he went in search of that area and gathered leaf vegetable and cooked them and served them to Sri Swamy because Sri Swamy used to eat that leaf curry with great relish. Beyond this satisfaction, we find him desiring nothing from Sri Swamy. Forty days before his death Sri Swamy said to his servants "on the fortieth day the God will come for inquiry. On that day all of us should not touch even water". No body could understand the meaning of those words. On that day Sri Swamy was on the sea shore at Mypadu village. Abruptly Sri Swamy ordered "Ayyaa! Till we reach Golagamudi Ashramam we should not touch even water. Let us start at once. We should not stay here for a minute". Due to cyclone the roads were damaged. There were no buses on that day in that route. They reached Nellore by walk and from there they came to Golagamudi in a taxi. Exactly at the time of Sri Swamy's order at Mypadu PoliReddy died at Golagamudi. How and where to conduct his last rites, was the topic of discussion among the devotees at Golagamudi. They do not know the whereabouts of Sri Swamy for informing Swamy of PoliReddys death. Omniscient Swamy came to Golagamudi at the right time. With his

own hands Sri Swamy performed the last rites to PoliReddys body.

Sri Swamy who showed so much of interest in the death of PoliReddy did not attend to the last rites of Ramanaidu, Why? is the question of discussion, even today, for the devotees. PoliReddy was an earnest seeker of liberation. He desired nothing but Sri Swamy's service. Sri Swamy with his own hands placed his body in the Samadhi. It is a proof that he got liberation. Ramanaidu was craving after fame and name and he wanted proficiency in astrology. Even on that pretext he was lucky enough to breathe his last in the sacred premises of Sri Swamy's Ashramam. So Sri Swamy asked them to construct his Samadhi in the Ashramam premises. Sri Sai said about Megha who served Sai with out expecting anything from Sai "He is my real Bhakta". He not only walked for some distance towards the burial ground but also with his own expenditure conducted Annasantarpana. "Selfless service is real Bhakti".

While describing his Yogic sleep I have narrated how Sri Swamy has liberated Pabolu Subbamma my grand mother who chanted Sainam day and night in her last months. Merciful Swamy gave her his padateertham and Udhi at her last breath. Sri Swamy helped her to discard her mortal coil during the sacred Dhanurmasa (a pious month for Hindus).

An income tax officer (Nellore town) had brought up his pet dog with love and affection. When the dog was ill and the doctors failed they brought it to Swamy in a car. Sri Swamy saw the dog and the dog saw Sri Swamy and immediately the dog breathed its last. That creature which died in the presence of Sri Swamy should have certainly got Sadgati. In Sri Sainaths life history too, a tiger left its mortal coil after seeing the merciful Sai.

Korrakuti Narasimhulu Naidu (Golagamudi) and his wife were staunch devotees of Sri Swamy. They had great faith in the words of Sri Swamy. One day, Sri Swamy ordered Naidu to leave Golagamudi for a year and live somewhere west of Golagamudi. So they built a thatched house at Talupur and lived there happily. If he did not follow the words of Sri Swamy he would have entangled himself in a murder case, for no reason.

In 1983 his wife was suffering with cancer. They gave I up hope. They sought for Swamy's help. They were giving the Udhi and padateertham

regularly. They also tied Sri Swamy's thread to her neck. K Bujjaiah had a dream. She was kept on a bier and was decorated with garlands. Her face was shining like the face of Goddess Kanaka Durga of Vijayawada. The next morning she actually died. Sri Bujjaiah and her relatives may think that Sri Swamy did not save her life. But as her life span was over, there was no scope to do anything with her. To inform this Sri Swamy gave a dream vision to Bujjaiah.

As she was made to appear in his dream with heavenly brilliance we can be rest assured that her spirit got liberation.

Chapter 17

PROTECTION OF HIS DEVOTEES

Our puranas and Holy Scriptures tell us that it is Sri Datta Swamy alone, who takes the forms of great avadhutas and will be pervading through the universe with the sole aim of protecting and guiding humanity in the righteous way. Unless we go through the life histories of such mahatmas we can not know how vast the power of these holy men is. If we study carefully the life histories of those mahatmas we can understand at least a little about the greatness of Sri Datta Swamy. The Dattatreya Amsa, or qualities which are hidden in us will be awakened and developed when we read their life histories and experience, and enjoy the leelas of Sri Datta. To that extent, we will be nearing the paramartha (Our goal). Such fortunate people who came nearer to Sri Datta Swamy will be blessed with the darshan of Mahatmas and they will be seeing only Sri Datta Swamy in all these Mahatmas and very soon attain salvation.

By knowing about the vastness of those Mahapurusha's protection of their devotees, we cultivate a reverential attitude of Bhakti and Sraddha. Some such instances are mentioned here under.

In those days when Sri Swamy was staying at Pennabadwel, Mataji Vakkamma used to supply fire wood and leaf plates for the retinue of Sri Swamy and she used to be immersed in deep dhyana sitting under the trees.

In such times she forgot hunger and thirst. Merciful Swamy used to say "Ayyaa! Vakkamma has forgotten to eat food; call her and give her food".

Once Vakkamma went home and did not return for a long time. When she came and prostrated before Swamy, he said "I thought that Vakkamma was dead. Are you yet alive?" Such was Sri Swamy's wit and kindness.

All the servants went on their errands. Tulasamma asked Vakkamma to serve gruel to Sri Swamy as she had not yet finished her bath. Vakkamma never did such services like serving gruel etc. to Sri Swamy. In addition to that, as she belongs to the Harijan caste, she was in a dilemma whether she was qualified to serve Sri Swamy or not. She took the gruel and stood behind Swamy in fear. Omniscient Swamy, "Come on Vakkamma! Come, why fear. Come and serve the gruel in reka (donne made with palmyrah leaf). It might be the view of Swamy that lack of sraddha and devotion towards Satpurusha and pious life, is the only basis for low caste.

In fact her nature is such. One day she was sleeping in Nellore bus stand. A thief was unscrewing her right kamma (Gold ear ornament). She noticed it but did not move as she wanted to make his job easy. Then she turned to the other side and allowed him to take that Kamma also. When her colleagues asked her about her ear rings she said "a poor man like me was pilfering them when I was sleeping. I let him take them".

At Goparam village a dog used to enter the herd of sheep and kill a sheep every day. The farmer was very angry and he killed the dog with his knife. After that, mysteriously, all his off springs cried like dogs and died. He petitioned his plight to Sri Swamy. Sri Swamy blessed him saying "he will be born, he will be born, he will be born" - thrice he said. As per Swamy's blessings he got three male children and is alive and safe.

Smt Chinnamma the wife of Dara Pullaiah got her eye operated. Yet, her eye was painful. She was afraid that the operation might not have been properly done, she also doubted whether she would get her eye sight or not. So she prayed Sri Swamy with grief stricken heart. In her dream, Sri Swamy assured her "You need not fear. As long as the operation took place I was there with you". By the grace of Sri Swamy her eye pain vanished and she regained her eye sight. She is aged sixty.

Pallam Reddy Krisknareddy came to Golagamudi to celebrate Vinayaka Chaturthi in the presence of Sri Swamy. He ordered to prepare one kilogram of boiled bengal gram (Sundalu) two kilos of rice pongal and one kilo of black gram vada.

Every day the servants of Swamy brought biksha from the neighboring Anikepalli village which is at a distance of three Km. by bus. But on that day the man missed the bus and did not turn up in time. At that time the pongal was about to be get ready. Sri Swamy told them to bring him some food. The servants said that the man from Anikepalli did not come, and the pongal was boiling in the Ashramam.

Sri Swamy: Never mind give me a little. They served Sri Swamy sundalu, vada and pongal in a leaf plate. Sri Swamy took a little and gave away the rest to take it as prasadam. The man who went to Anikepalli for biksha did not turn up till 4 PM. So the Prasadam that was prepared by Krishna Reddy was the only food for twenty five people to their maximum satisfaction. Yet a large portion was left over. This resembles the incident of Christ distributing seven fish to seven thousand men but yet seven baskets of fish remaining.

Eshwaramma the wife of Narasareddy, Kalichedu village, was a great devotee of Sri Swamy. One day his servants reprimanded her to sit away from Swamy. She was hurt and prayed silently "Swamy! You are making me to go away from the touch of your lotus feet". At once merciful Swamy asked her "Mother! Will you remove a thorn from my foot" Saying that he stretched his leg towards her. She searched for the thorn for a long time but she could not find any thorn. When she told the same to Sri Swamy, Sri Swamy said "Is there not any? Ok, don't worry" He took back his leg. Thus he fulfilled her earnest wish to touch his lotus feet without hurting the servants whom he wanted to ward off strangers from touching him.

Eshwaramma had built a small thatched house. She wanted it to be consecrated by Sri Swamy's lotus feet before her entering into it. She invited Sri Swamy for that. Sri Swamy agreed, but he did not come to that area for three months. So she locked the new house and lived under a bunk, keeping all her things in the bunk. Every body laughed at her mad attitude and sentiment. Her mind was unperturbed by the comments of the villagers. After

three months she got the news that Sri Swamy was in the neighboring village. She explained her inconvenience to Sri Swamy and requested Sri Swamy to inaugurate her house. Sri Swamy said "tomorrow is quite auspicious at sun rise. I will come. You can conduct the house warming ceremony tomorrow".

Eshwaramma: "Swamy within this short time I can not secure the necessary grocery etc. for the function. So kindly give me a little more time.

Sri Swamy: "Every thing will come. You can go" assured Sri Swamy.

During that night she was white washing the house and scrubbing the floor etc. Her old customers gave her rice and a little money as a repayment of the loans they had taken from her. Thus she got over the problem of incurring new debts for the present function. Sri Swamy took his servants and wandered and wandered all through the night and reached Eshwaramma's house at 3AM in the night. Sri Swamy with his own hands lit the oven with camphor and set his sacred fire in that new house. She cooked the ten kilos of rice and curry. Her friend gave her two hundred leaf plates. She used them for the function. The news that Sri Swamy was inaugurating her house brought many devotees to her house. When the two hundred leaf plates were over there were no more guests and no more rice. She and Swamy took the pongal as prasad. Is it possible to feed two hundred villagers with ten kilos of rice? It is only the miracle of Swamy towards his beloved devotee. "There is no dearth of any thing in my devotees house" was the saying of Sainath of Shirdi. It proved to be true with Sri Swamy also. Let us be devoted to Sri Swamy at least from now. He is there and every where till the sun and moon exist.

Tupili Pitchemma used to wash Sri Swamy's clothes with devotion. She offered the milk of her buffalo to Sri Swamy. One day she was very much dejected with the cock races and drinking habit of her husband and the ill health of her children. At the advice of Tulasamma she wanted to shift her family to a near by place towards the Ashramam. Some body advised her not to build a house in that ghost-haunted-place. When she consulted Sri Swamy regarding that house site he simply said "The Govt. will give you money and you, will build a house". But he did not tell whether that house plot was good or bad for her residence, with in a few days the Government

gave her money from the cyclone relief fund. So she could build a house in that ghost haunted place. She hoped that if Sri Swamy consecrates the house with his lotus feet, every thing will be alright. She invited Sri Swamy to her house. But the servants of Sri Swamy thought that if they took Swamy to her house at Golagamudi everybody would press them to bring Sri Swamy to their houses. So they were postponing. As there was no other alternative Pitchemma entered the new house resting the whole burden on Sri Swamy. One day Sri Swamy began to ask them again and again to take him to a new house. They took him to Anjaneya temple.

Swamy: Not this, I want a new house. Some how Sri Swamy directed them and reached Pitchemma's house.

Swamy: We must be here for three days. At that time Smt. Pitchemma was at the village water tank with her washing work. When she came home she was surprised to find Sri Swamy in her house. She could not believe her eyes. "God is a bandhi (prisoner) to Bhakti".

Once Sri Swamy went to Mypadu for the sea bath. Korrakuti Bujjaiah got that news after two hours of their departure. With the hope of meeting Sri Swamy there at Mypadu sea shore, he started to Mypadu. At the sea shore Sri Swamy had finished his bath and sat on the sand. In spite of the repeated requests of his servants he did not move to go home. In the mean time Bujjaiah also joined them and finished his bath. At once Sri Swamy started home. Then the devotees understood that Sri Swamy was aware of the journey of Sri Bujjaiah. So he did not move.

Umamaheswari, daughter of Tupili Pitchemma was given in marriage at Anikepalli village. Due to certain reasons the husband did not like that innocent girl and brought pressure on her to accept for divorce in writing, so that he could marry for the second time. He had got an inquiry conducted in the presence of village elders also. At last with desperate heart she signed the paper also.

From that moment, she took off her Mangalyam and resorted to the service of Sri Swamy in the Ashramam. She served Sri Swamy for one year with all her heart and soul. When ever they asked for her consent for her second marriage she grew wild and shouted them like a "possessed" woman.

When they asked her to wear the Mangalyam in her neck she used to tell them that her husband was dead.

Tulasamma kept the Mangalyam under the bed of Sri Swamy for the solution of their problem. Merciful Swamy nullified their bad karmic relations and brought a wonderful transformation in both of them. After some time her husband sent her a word through mediators that he will live with her if she came to him. She sent the reply that she will come to him only when he comes and takes her to his house. One fine night she took her Mangalyam and met her husband who was waiting on the outskirts of the village. Now they are quite happy with their two children. It is possible only to a Sadguru to bring a magic transformation in the hearts of any type of people.

Sri Jay Chandra Reddy of food corporation Dept. Nellore narrates his first meeting with Sri Swamy. "I have read about Sri Swamy in Sri Saileelamrutam by Acharya Sri E. Bharadwaja Master. But I did not meet Sri Swamy. I do not know the date of his Mahasamadhi also. Exactly on the previous night I got a strange dream. I met an elderly man, at Gandhi statue centre, Nellore. He asked me "Have you seen the Avadhuta of Nellore area who resides at Golagamudi? If not go and see him. Go direct south to Nellore. There the military people will guide you". In the same dream I was going to see that avadhuta. I met a sentry at the military tents near Vedayapalem. The sentry told me the way to Golagamudi. I continued my walk. I met a lean tall old man with a coad piece and supporting stick in one hand and an earthen pot in the other. Some rags and other things were tied into small bundles and all these bundles were made like a garland around his neck. I took him for Sri Swamy and prostrated before him there on the road. The dream vanished.

The next morning my friends invited me to come for Sri Venkaiah Swamy Mandalaradhana at Golagamudi. I visited Golagamudi along with them and worshipped the sacred fire and Samadhi of Sri Swamy. Not only this, there I could meet my beloved Guru Acharya Bharadwaja garu. Thus, Sri Swamy took, one more sheep, into his flock".

One day Sri Swamy was on the other bank of river Pennar. On hearing that news, Vakkamma hastened to see Swamy. Her friends dissuaded her

not to cross the river as the river was in floods with deep waters. She began weeping at her inability to cross the river and see Sri Swamy. At last with a strong desire to have the darshan, she came out of her house. When she stepped in the river the water was not more than six inches deep. She thought "So, that man had told a lie like that". But when she reached Sri Swamy, all her friends asked her in surprise "how could you cross the river?" Then she understood the truth that the river was really in full floods. It is only due to the grace of Sri Swamy that she could cross that river in floods.

In Saibaba's life history too, we find how Sai graced Imam Bhai Chote Khan with a similar experience.

Sri Rosireddy had been in the service of Sri Swamy for a very long time. One day abruptly Sri Swamy hastened Rosireddy to give him a chit writing the name of his third son. He put the chit under his thigh and sat erect. Rosireddy thought that Sri Swamy was protecting his son from a great danger. But he did not know the details.

After three days, even without invitation of any body, his son came for the darshan of Sri Swamy to offer his grateful pranamams for his mercy. He began to narrate his wonderful experience. "My bullock cart was loaded with mangoes and was going through the ghat road. Due to certain unknown reasons, the bullocks were troubled and pushed aside the yoke. Now the cart was rolling back along the slope in spite of all my attempts to prevent the accident. The cart along with the bulls and me fell down in the deep valley at a depth of forty feet. I lost hope of my life. But to my utter amazement there was not even the slightest damage either to the cart, bullocks or to me. I came here only to express my gratitude to Sri Swamy's grace.

Here Sri Swamy hastened to write a chit on his name (third son) exactly at the time of the accident on the hills. It is a proof beyond any doubt, that Sri Swamy is Omnipresent, Omnipotent and Omniscient.

Kuchi Eswaramma of Cherlopalli village reports like this. At 9 PM I took some boiled green gram for offering to Sri Swamy. But by that time every body was sleeping except Sri Swamy and his servant Ramanaiah who was dozing. I felt sorry for my late coming. At that time Sri Swamy stretched his hand to Ramanaiah and was asking for boiled green gram.

Ramanaiah: How can we get them now Swamy. We will have them in the morning.

Sri Swamy: No. I want them now itself.

Eswaramma heard these words and requested Ramanaiah to offer the boiled green gram brought by her. This incident reminds us of a similar situation when Sri Sai asked for Pulagam to be served him immediately.

In the beginning, we have seen how Seshaiyah Naidu of Cherlopalli was saved by Sri Swamy from the perils of current shock.

Here the important aspect of Sri Swamy is that not only can he predict the future with great accuracy but also he can avert the perils of his devotees in the right time, even though they do not pray for him for relief. Here, another aspect of Sri Swamy, for his devotees to note, is that he need not keep on playing his Ektara to know the future of his devotees. He can predict the future and tell the past of every creature in the universe at any moment. Simultaneously he lives in both the worlds. In the words of Acharya Bharadwaja "Such Mahatmas will always stand in the centre of the door way, seeing both inside and outside the house. But we will be standing either inside or out side of the house at any particular time and we can never stand in the centre of the door way".

Sri Venkaiah Swamy is the best actor on the face of the earth to conceal his real identity. To some devotees he plays on his Yekataras for some time and says a word or two. But at certain other times he goes on playing on his yekataras for hours together but at last he would say that he did not get his word. At certain times no sooner did he see a man than he will say every thing about that person. At certain other times even though he was in yoga - sleep on his bed, he will sit erect and dictate the necessary things about certain visitors and again continue his yoga sleep. From all these instances we can infer that he responds according to our faith in him. His real identity was different from our experience. If we can tune our "Chaitanya" very close to his "Chaitanya" Just like Acharya Bharadwaja, then only we can infer a little about him. Without Sadhana and punya we can not understand Sri Swamy at all.

One day Barigala Nagaiah asked Sri Swamy "Swamy! How do we get

rain? People say that the sea is rising. What is that?"

Swamy: If we ask the upper Gods they will tell.

Nagaiah: Who is that God other than you Swamy?

Swamy: Are not the ten engines that give us rain, ours only? If we start one of them the world will become upset. So we make it work up to 50

Nagaiah was eager to see those engines. Swamy asked Nagaiah to go and sleep for some time. But Nagaiah refused to do so. Sri Swamy said if you lie down for a while it will be O.K.

Unable to refuse the advice of Sri Swamy he lay down for a while. Then he got a beautiful vision by the grace of Sri Swamy. There were ten big engines fitted to a hill. Each one was fifty feet in height, thirty feet long and fitted with pipes of six feet diameter. One machine was working there. Heavy rain was pouring down from it. The workers there told Nagaiah "Ayya It is recorded here that Rs. 500/- is entered against your name and Rs 50/- is entered as our salaries.

Nagaiah:-Why so? For people working all through the day only Rs. fifty are paid and for me, who do not work at all, Rs. five hundred? How can they write so?

Workers: Because you possess the working technology and knowledge of their mechanism. So they wrote like this. The vision vanished. He woke up and came to Swamy.

Swamy: They are ours.

With this Sri Swamy indicated that the vision was not a delusion of Nagaiah's brain. But it was a sacred vision granted by Sri Swamy.

K. Lalitamma of Kammampadu village had no issue even after four years of her marriage. She suffered a lot due to nerves weakness. The injections and medicines of the doctors could not give her any relief. At last she resorted to the grace of Sri Swamy. With out her explanation Sri Swamy said "Ayya! She got a disease. It will go. The son of the Karanam of Gudur died. I will put him in her womb". Sri Swamy gave a chit, thread and a paper with his thumb impressions. With out using any medicine she was blessed with good health, thereafter within a year she got a male child. Even today, with grateful heart, she comes and worships Sri Swamy's Samadhi.

One day Rosireddy was stung by some poisonous worm. His leg was swollen and was of red color. He could not walk with pain. He rubbed the swollen leg with sand and washed it in the river saying "O father! What support do I have except you". After his bath in the river, he came to the service of Sri Swamy. By that evening his leg was all right without any pain. During that night Sri Swamy said "If you see at the bathing place (river) you will understand". With these words Sri Swamy confirmed Rosireddy that he was an Omniscient and Omnipotent Universal spirit who will come to the rescue of his devotees even without their request. In that short sentence he told that he was hearing his petition at the river and he was witnessing his painful plight. He also indicated that he can cure diseases within no time.

Pusala Meeraiyah is at present working at Bangalore. His wife came to the first Aradhana of Sri Swamy. There was a scheme for the daily pooja of Sri Swamy. As per that scheme certain devotees promised to send some dakshina every month to the Ashramam. So she also wrote her name in that list promising to send ten rupees every month. She prayed Swamy "Swamy! Without the prior permission of my husband I have promised to pay ten rupees every month. Kindly make him to give his consent and send that money to you". When she told the matter to her husband, he told her that he would give the money to Swamy only if he himself asked him.

One day in his dream Sri Swamy came to him with a begging pouch and asked him to give him something. He asked "What should I give you Swamy."

Swamy: Give me what ever you have.

He came to Golagamudi for the darshan of Sri Swamy Samadhi and paid the arrears of his wife's promise also.

Yellam Raju Eswararaju (Rajampet) read the souvenir "Sadguru darshan" released on the occasion of the inauguration of the Vidyanagar Saibaba Mandir by Shri Acharya E. Bharadwaja. In that book there is an article on Sri Swamy and his photo. He came to Golagamudi to see Sri Swamy. When he took the padateertham of Sri Swamy it was very pleasant and gave him a mild electric shock-like thing and he experienced a pleasant "bliss" - like state for some time. From that day he kept on visiting Golagamudi frequently in

spite of all his busy life.

A rare blessing: The marriage of Padmamma the sister of Korrakuti Bujjaiah was fixed. Sri Swamy ordered him to celebrate the marriage in the sacred presence of Kanchi Varada Raja Swamy. They arranged for the same and sincerely requested Sri Swamy to accompany them for the marriage at Kanchi and bless the couple. Sri Swamy attended that marriage along with his retinue. He touched the akshintalu, Mangalyam and talambralu rice with his sacred hands and blessed them. With his own money he purchased camphor for a rupee and kept it burning by his side, as long as the marriage ceremony was performed. Sri Swamy did not touch even water till the marriage party left the city. It was the only marriage that Sri Swamy has blessed with his august presence. One day Sri Swamy said to her "Mother you may face a number of difficulties in your life. Yet, you need not wet your eyes. Even though she had to face the greatest perils in her life, due to the blessings of Sri Swamy, they disappeared like mist.

One day Sri Swamy was coming from Talupur to Golagamudi. On the way at Madras Bus stand he wanted to go to a hospital. It was a strange thing with Sri Swamy because he never went to a hospital for his treatment. In addition to this, Sri Swamy showed the way to jubilee hospital which was near Madras bus stand. It was a riddle to every devotee because Sri Swamy was healthy at that time. When they reached the hospital, they saw Korrakuti Bujjaiah and his ailing sister Padmamma praying for the grace of Sri Swamy. He stayed there for some time and said "Ayyaa! With this, it is over. Let us go to Golagamudi". Sri Swamy went away to Golagamudi. With in a few days she recovered and came to Golagamudi and offered her heart - felt prostrations to Sri Swamy.

Malle Chenchamma (Nagulavellatur) asked Sri Swamy in the first visit "Swamy kindly let this be my last birth.

Swamy: Abbo, she is the person in the "tenth sight". Every thing will be all right for her. Sri Swamy asked her to live in his presence. But she could not leave her family. She left Swamy even without his permission. Afterwards when ever she came, Sri Swamy never granted her permission to go home. But she used to leave without the permission of Sri Swamy.

One day Sri Swamy told her a sacred mantra in her dream. At another time Sri Swamy appeared to her, sitting in the moon with a big illumination of light and said "Is this not the change of loka?"

As she did not come to his service for a very long time, Sri Swamy brought out a sudden change in her mind. So one day she came to Golagamudi with a single pair of dress which was on her body. She lived with Sri Swamy from 1981. "If you live and act as per the regulations the distance between you and me "is only three inches". After Mahasamadhi she lived in Sri Swamy's Ashramam. She forgot all other attachments and worries she was always immersed in Dhyana.

One day she prayed Sri Swamy that her mind had not yet come under her control. In her dream Swamy said "Suppose you have got a disobedient horse which will not heed your orders. Then give it to me, the problem will be over. Thus Sri Swamy is still guiding his devotees in the 'Subramarga'. Where can we get such a quick and fitting response with out any Sadhana? It is only the mercy of Sri Swamy. Sri Saibaba also compared the uncontrolled mind with a horse.

Nooteti Sreeramaiah (Nagulavellatur) was a strong devotee of Sri Swamy for a long time. He has handed over all the family responsibilities to his son and came to Golagamudi to spend the rest of his life in the service of Sri Swamy. For the last two days Sri Swamy was in silence without touching even water.

Sreeramaiah came and stood before Sri Swamy and offered his Pranams with these thoughts in his mind. "I am surviving on the earth only because of your grace. Otherwise, by this time I would have become ashes". At once Sri Swamy opened his eyes and laughed. All the on lookers were surprised as they could not understand the cause for his laugh at the sight of Sreeramaiah. We do not know the miraculous power that lies in that smile. But from that time onwards, till his last breath he was in the service of Sri Swamy. Daily collection of biksha was his duty. Thus the simple smile of Sri Swamy tied him tight to Sri Swamy's feet and blessed him with abundance of punya.

Palakonda Subbareddy from his boyhood had a peculiar zeal to serve a

Sadguru. Among the umpteen of fake gurus, how to recognize the true one? He himself invented a rare method. At every meal he took the first morsel into his hand and uttered Gurur Brahma Gurur Vishnu - Shloka and prayed mentally that he was offering that morsel of food to the all pervading spirit in the form of Sadguru. Before going to sleep he prayed that Sadguru to fulfill his earnest desire.

One day Sri Venkaiah Swamy appeared in his dream and asked him to come to "Ankamma botu" near Pennabadwel village and serve him. As per his dream directions, he met Sri Swamy and served him for some years.

The Mother in law of Acharya Bharadwaja and her daughter Anasuyamma and her friends heard about Sri Swamy's greatness and wanted to have his darshan. They reached Talupur village. But at that time Sri Swamy reached Kalichedu through a short cut route by bullock cart. But the ladies walked five kilometers without waiting for the bus and wasting their precious time and met Sri Swamy at Kalichedu. Among them the Mother in law of Acharya Bharadwaja was an old woman of more than sixty years of age. But to her utter amazement, she too was able to walk all the five kilometers distance at 12 noon in spite of her old age.

During this period Sri Swamy never under took thumb impression work. But on that day by the time the ladies came to him, he again was immersed in thumb impression work. He encouraged them to keep the papers under his thumb with quick succession. Through that work they were graced with an opportunity to touch his sacred body. Thus all their pains of their walking were rewarded. Their parayana and satsang were blessed. Their devotion to Sainath and their parayana of Sri Saileelamrutam pleased Sri Swamy immensely. They believed that Sri Swamy and Sai are one and the same.

T. Ramanamma (Nellore) wanted to see Sri Swamy but she never got a chance. One day Sri Swamy was staying on the out skirts of Nellore town on a plain land. Some of her friends invited Ramanamma to accompany them for Sri Swamy's darshan. At once she started with them at 1 PM even without taking her lunch. "It would be good if you finish your lunch and start because it is an odd hour" said her friends.

Ramanamma: Will not Swamy give me food! She said with great confi-

dence in Sri Swamy.

Friends: The men of Swamy would have finished their lunch by twelve noon. Where from can we get food at this odd hour”.

They reached Sri Swamy by 2 PM. On that day Sri Swamy wanted to change his venue. After lunch they asked Sri Swamy to start, but Sri Swamy said “Children are coming, how is it, if we go elsewhere when the children are arriving here?” In the mean time Ramanamma and her friends reached Sri Swamy. Sri Swamy got his blessings written on pieces of paper for all of them. When Ramanamma’s turn came Sri Swamy said ”Ayya she came with a firm faith that we will give her food. So give her food”.

Servants: There is no food with us Swamy.

Swamy: Ayyaa! Food is there. See in the rice vessel. Till then they have not washed the rice vessel. They brushed the empty rice vessel as per the direction of Sri Swamy. There came rice, enough for two people. Thus Ramanamma finished her lunch and all her friends took a little as prasad.

Once Sri Swamy said ”Is it not a single word of Venkaiah”. This statement is exactly suitable about Sri Swamy.

Rosireddy was an excellent follower (servant) of Sri Swamy. He carried out the orders of Sri Swamy with out any further delay, doubts or questions. One day Sri Swamy said ”Ayya you go to your village and plant some lime plants and come back”. Accordingly Rosireddy went and tried to plant the lime plants. But his wife and children were against that work. ”If you plant trees and go away to Sri Swamy who will look after them and who will give them water and fencing. So drop the proposal of planting lime plants” they said.

But Rosireddy, who had unflinching faith in the words of his Guru, took some loan and accomplished the work and came back to Sri Swamy triumphantly. But with in a few days his wife and children came to Sri Swamy and grumbled that the lime garden work was an unbearable burden for them. Sri Swamy consoled them and said ”Mother! Ammanni is guarding that garden. It is worth one and half lakh rupees property. You live in that garden and name that area Sirimella”. But some how they brought up the garden with unwilling hearts. But by the grace of Sri Swamy it became the best

garden in that area. Every year a single crop fetched one and half lakh rupees.

Mandhala Venkaiah (Golagamudi) had no intimacy with Sri Swamy. During the year 1956 one morning Sri Swamy met him on the way and asked him to come to him, so that he can tell him a word. By the time he went Sri Swamy was going to somebody's house. He followed Sri Swamy silently. Instead of going to any house Sri Swamy himself came to Venkaiah's house. Sri Swamy observed his house on all sides and said "here there is nothing for us to see. Every thing is good. You will construct a white house". Sri Swamy drew a line on the ground and said that, that was the border for his house. Sri Swamy went into the thatched house and dug a small pit in the north east corner of the house and asked him to bring some milk. When the milk was given he poured it in the pit. The milk overflowed from the pit towards the north east direction. Sri Swamy said "That is all. That is all. That is all. What is there? Every thing is good". At the request of Venkaiah Sri Swamy took his lunch in their house on that day.

Venkaiah says "Really at that time I was a daily wage earner. I have no landed property. But by the grace of Sri Swamy in course of time I have purchased a land and built the pucca building (White house). The miracle here is all the Vaastu people determined the plan of the house only up to the line drawn by Sri Swamy on that day". At present he is one of the richest men in the village. He says, "This is all because of the grace of Sri Swamy and not my fate or luck".

One more interesting method of gracing his Bhaktas is given here. Devudaiah was a very poor man of Chilakalamarri village. But he was a great bhakta (devotee) and philanthropist. Whenever Sri Swamy visited their village he offered his hospitality to the entire retinue of Sri Swamy. Sri Swamy was very much pleased with his dharmic conduct. It seems that Sri Swamy thought that it will be very useful to this world if such generous and dharmic people were rich also.

One day Sri Swamy asked them to prepare Ragi gruel. He poured the gruel in a new pot and covered it with a lid and buried it in the north east corner of their house at a depth of three feet. From that day he gradually grew

richer and richer and became famous for his generosity and philanthropy. It is said that they are rich even to day.

The son of Subba Rao (karanam - Golagamudi) was a good devotee of Sri Swamy. He gave his intermediate examination hall ticket to Sri Swamy and solicited his blessings. Sri Swamy blessed him and assured that he will pass the examination. He also gave a chit to that effect. The student was very happy. But when the result was announced in the news paper, his number was not found. His mother asked Sri Swamy "Swamy! You have assured that my son will pass the intermediate examination. His number is not in the paper"

Swamy: No! No! He has passed the examination. Sri Swamy replied in an authenticated tone. As per the marks list he has passed the examination. "How can Sri Swamy's word go waste?"

In 1982 Kannavaram Rajaiah suffered weakness, palpitation of heart and inexplicable fear. He petitioned his plight to Sri Swamy's picture in his house and in that ecstatic mood he wept loudly. Next morning he went to Nellore and the doctor gave him an injection. By the time he came home the injection gave reaction. They brought him to Sri Swamy and applied "Udhi" to his body and administered some Udhi, orally also. Immediately they were taking him to Nellore Govt. Hospital in a taxi.

In front of the car, at a distance of forty feet, Sri Swamy was going with the earthen muntha and a stick. He was visible to Rajaiah only and to no body else. But Rajaiah was asking his friends to see Swamy at a distance. His friends thought that he was in a delirium due to the reaction of the injection. The doctor gave him medicine and injection and said "you are very lucky. I had to go home an hour earlier but I do not know what made me sit in my seat like this brooding over some thing. The God made me sit here".

Venkatamuni reddy (Tirupathi) reports a very fantastic incident experienced by his friend in the year 1981. "My friend was admitted in the Govt. hospital at Chittor due to typhoid. He was not given solid food for eighteen days. The doctors gave up hope and asked him to go to Royavellur C.M. hospital for blood transfusion. He was too poor to afford to that costly

treatment. He was grief stricken. In that dejected mood he remembered Sri Venkaiah Swamy about whom he heard from his friend. He mentally petitioned his plight to Sri Swamy with tears. In the very next moment Sri Venkaiah Swamy physically appeared at his cot saying "you need not worry. You will be alright with in three days" and disappeared. By next minute all his suffering vanished and got tremendous strength. In that state of happiness he left the hospital without the permission of the doctor and walked to reach his village which was at a distance of eighteen KM. (by walk). Then onwards, he was blessed with good health, without any treatment. During 1981 he visited Sri Swamy at Golagamudi and offered his heart felt pranamams to the God on earth in human form.

This is a rare experience because Sri Swamy granted his physical darshan while he was physically at Golagamudi. Such experiences were not reported while Sri Swamy was in flesh and blood.

Chapter 18

DISBELIEVERS OF SRI SWAMY

Till now we have seen the experiences of those who believed and followed Sri Swamy's direction. But now we will see some experience of those who disbelieved Sri Swamy and did not follow his direction and lost their treasure.

Goddati Seshaiyah (Golagamudi) was suffering from ill health. He resorted to Sri Swamy. Sri Swamy said "Take the outer layer of the roots of Guntakalagara plant and make them into small pills, by grinding and take the pills. You will be alright". He prepared the pills but while swallowing them he doubted in his heart "will it be cured with these pills?" outwardly he swallowed the pills. Next morning when he came for the darshan of Sri Swamy he said "Ayyaa it will not be cured with those pills, better you take medicine from a man from Nellore." Omniscient Swamy knew every feeling of every creature in the Universe.

Veluru Subrahmaniam Naidu (Nagulavellatur) writes like this "My wife's health was not good. I was greatly vexed with their treatment. I put forth my plight before Sri Swamy. Sri Swamy said, "You purchase the prasadam of Lord Ranganayakula Swamy of Nellore for a quarter of a rupee for three days and give her to eat". As I was not satisfied with this treatment, I was very much dejected in spirits. Omniscient Swamy, who knew every feeling of every creature, repeated his advice thrice. He also said "if you do not give

prasadam to her she will have to be in bed for two months”.

”In spite of Sri Swamy’s sincere advice I have purchased the prasadam and gave it to her only for one time. I neglected the other two times. After two months she had the trouble and was in Madras hospital for two months. In spite of their treatment and expenditure, her health did not improve.

V. Ramamurthy reports the experience of his brother’s son like this. ”For the first three issues, he had female children. Before the fourth delivery they came to Sri Swamy and requested to bless them with a male child at least in the fourth delivery. Sri Swamy ordered ”You will get a male child if you perform three pradakshinas during midnight on three days in any temple”. They thought it was a difficult job at midnight. In addition to that they thought that the sex of the child was already fixed as it was her ninth month. So they did not follow Sri Swamy’s advice. Hence the fourth issue was also a female child. It brings no good for people when they do not have sraddha, even if the God grants them a boon.

Sri Swamy got a chit written for Vakkamma. In it he said ”Vakkamma has to step up ninety nine doors. On hearing this, Vakkamma was depressed and grief stricken. She fell on the feet of Sri Swamy with tears and begged ”Swamy! If you do not like me, throw me into the forest as a musti plant. But I do not want to be reborn in human form”. She did not leave the holy feet of Sri Swamy for two hours and in the mean time she washed Swamy’s feet with her tears. Merciful Swamy said ”She will not come again”. Write with the ”God promise”. He gave her a chit to that effect.

One day Sri Swamy said and got a chit written ”Vakkamma has got nine crowns”. That means the nine fold Bhakti will be available to Vakkamma.

Veluru Subramanian accompanied Sri Swamy to Tiruvalluru. At Tiruvalluru Sri Swamy stood at a place and was silently rubbing his palm against a boulder and was examining them. After some time he pushed aside a one rupee coin with a little stick. Sri Swamy called him and gave that one rupee coin to Subrahmaniam and asked him to burn camphor to Sri Swamy with that one rupee. But for certain unknown reasons he did not carry out that order of Sri Swamy. He put that one rupee coin in his pocket and went to the temple and spent that one rupee for Tulasamma to purchase camphor

and incense sticks. That evening Sri Swamy asked Subrahmaniam whether he had burnt the camphor for that one rupee to the God. He said a lie that he had burnt the camphor.

One night in his dream a huge ball of camphor was burning and on seeing the huge flames he was terribly afraid and woke up, thinking that it was the result of a lie told to Sri Swamy. At once he went to Tiruvalluru and burnt the camphor and begged pardon for his folly.

One day Sri Swamy said "is there any body who can live for five days with out any food". Rosi reddy said "Why should we search for others. I myself will go on fasting". He kept his promise with liquid diet. From that day on wards he went on complete fasting on Monday and Saturday and in the rest of the days he took only one minimum meal at lunch.

Chapter 19

REMEMBERS EVEN AFTER MANY BIRTHS

Man is a part and parcel of that para-tatwa. But due to ignorance he thinks that he is the "body" and the people responsible for that are "his parents" like this, he is a jumble of such delusions. Due to the instigation of lust, greed, anger, jealousy, pride etc. he will commit so many good and bad things. To experience the results of these deeds he will be taking a number of births again and again with ignorance. Due to the merits of their previous births only, a very few among them are blessed with the association of satpurushas. With the help of the power of that association, their power of discrimination and dispassion wakes up in the seekers and by their self effort they become satpurushas too. The spirit of Lord Datta who is on the earth to grace the human race takes the form of such Satpurusha (as his abode) and brings welfare to the living creatures on earth. Such Satpurusha will be clearly aware of their previous lives and the fruits of their karma in all the creatures. We see this in the lives of so many satpurushas. Here I put forth some examples of Sri Swamy's omniscience regarding the previous lives of his devotees.

In 1979 Sri Swamy was at Inukurthi Village. One day a woman with insufficient rags on her body and a palmyrah fish basket in her hand was going on that way. Sri Swamy called her and ordered his servants to feed her sumptuously and give her a sari and ten rupees cash. They did accordingly

and asked Sri Swamy "who she was". Sri Swamy said "Ayyaa! In the previous life she was the daughter in law of Mysore Maharajah. As she did not give any (alms) Dana and Dharma she has become like this in this birth. One day Sri Swamy said to Chalamanaidu "Ayyaa! In the previous life we were in the house of The Raja of Venkatagiri and studied. I studied Governor Course and you studied Judge Course. Then we lived in palace. Both of us were unmarried. Now we are in thatched houses. Do we get palaces always? After that we were in the house of Raja of Pithapuram. Now I came to Nagulavellatur.

In the beginning when Guravaiah came to the service of Sri Swamy he could not speak clearly. He was stammering— Servants asked Sri Swamy "Swamy! Kindly give education to Guravaiah. Swamy: Ayyaa! He knows everything.

One day he told his servants about Guravaiah "He was born in Bangalore in a carpenter's house situated in the south street. After that he was born in a vysya house. Next, he was born in the house of Mysore Maharaja. After that I was born in the house of Maharaj of Venkatagiri and he (Guravaiah) was born in the house of the maternal uncle of Venkatagiri" Maharajah.

Regarding Koduru Venkamma Sri Swamy said "You were the daughter-in-law of "flags and banners" you lived in a palace wearing gold ornaments and you had your looks only in the sky but not on the earth. One day your leg touched the flag and the flag bowed and you fell flat on your face. The flag cursed you to be born on earth and live the life of a widow. If the curse was not there you would not have the marriage at all. But due to the curse, you got your early marriage in the childhood and lost your husband. But we will not desert you".

Mallika Venkaiah came to Sri Swamy at the age of twenty five and was in his service till his last breath in 1984. Supply of fire wood to the sacred fire was his duty. He is the only person whom Sri Swamy did invite to his service.

One day Mallika Venkaiah heard of Sri Swamy as a great soul. He came to see Sri Swamy. On seeing him Sri Swamy asked him to come near and said "Ayyaa! Will you live with me?"

Venkaiah: No, Swamy! I won't come to you. If I come to you, I have to go for begging food. It is not possible for me to do that job.

Swamy: Abbe! Nothing of that sort. In Rameshwaram I was a Manager and you were the head clerk. For a number of births both of us are coming together. All your karmic dues in that part are over. So come to me.

Venkaiah: Swamy! If you tell me the mantra to drive away evil spirits, Mantra for sore foot in cattle, Katerumantra, Poleramma Mantram, Scorpion and snake mantram, I will come to you.

Swamy: OK, I will tell you those mantras if you come to me. You will act as a leader to our fire wood-gathering batch of workers. Those people will come behind you. Sri Swamy got a chit written to that effect and gave it to Venkaiah. Not only that, Sri Swamy gave him those mantras and corrected his mistakes in pronunciation also. (Till the end, Sri Venkaiah was the king without a crown and served his Guru God like a true sadhaka).

At Inukurthi village there was a teacher. His son had lost the power of his limbs (legs and hands) due to a defect in the brain. When the doctors failed to cure him they brought him to Sri Swamy for his blessings.

Swamy: What can we do? It is the bad karma incurred in the previous life by beating the race horses. In the previous life he was the driver of race horses and beat them mercilessly. He must experience that bad karma.

One day a Sadhu suffering with fits came to Sri Swamy for his blessings.

A devotee: Swamy! This man is leading such a pious life. How did he incur that disease?

Sri Swamy: In the previous life he was a hunter of birds. He hunted for his joy. Should he not pay the penalty for that? He fell down on the earth like a bird falling down, rolling in the air. Sri Swamy explained how wonderfully the karmic principle works.

At Nagulavellatur a child lost the power of sensation in his two thumbs. He was brought to Swamy for relief. Sri Swamy said, "He used to hit the birds with a cat-a-pult for fun. He should suffer that karma".

One day a girijan lady and her three children came to the Ashramam with very hungry stomachs. Sri Swamy ordered his men to serve them food in a leaf plate. The children have eagerly eaten away the food in the leaf plate

even before their mother had eaten it. Again and again they were served food till all of them were satisfied.

Sri Swamy: These are not only children to her. At her home there are still four more children. In the previous life she was the daughter in law of Venkatagiri Rajah. Without giving any thing to her seven maid servants she used to eat everything for herself. Those seven maid servants are now born as her seven children and are troubling her by not allowing her to eat well.

Regarding the working condition of the karmic principle Sri Sainath said "you reap what you sow, you get what you give".

One day Sri Swamy called Rosireddy and said "Ayyaa! In your last birth you were a Brahmin by name Subbaiah. You were my teacher who gave me education. Now you take this Dhovatees and ten rupees as dakshina". Saying this Sri Swamy gave him a dhovatee and money.

Chapter 20

THE PHYSICIAN SUPREME

The entire matter in the universe is a form of the universal spirit. Just like our mind takes the form of our dream world, that universal spirit takes the shapes of all things. The spirit also works in our body. The perfect working condition, of that force in us is the cause of our good health. The imperfect working of that spirit in our body due to the karmic effects of our previous life is called ill health. This view is declared by all the ancient medical systems. Due to the penance of Satpurusha that force will be very vigorous in them and works with great power. It commands the natural forces in the form of miraculous experiences when God wants to accomplish great things through those satpurushas. We can see such miraculous experiences in the life histories of Akkalkota Maharaj, Sainath, Sree Ramana and in Gurucharitra. In the same way they influence the natural forces in our body and cure the incurable diseases in us. Such people who get such help will tread the path of Atma Gnana with great devotion and faith. In this way Satpurushas work to uplift the human race.

I will mention some such experiences in this chapter.

Pallam reddy Krishnareddy used to take the darshan of Sri Swamy very frequently. One day one of his friends; accompanied him to Sri Swamy. On seeing Sri Swamy he said "what kind of Swamy is he? He looks like a beggar". He stood there for a while with these thoughts in his brain. In the meanwhile a person suffering from scorpion bite came to Sri Swamy for relief.

Swamy: "What can it do? It will go". We cannot know the miraculous power working behind these two words. In the next minute he got rid of all his pain and went home peacefully leaving his grateful heart with Sri Swamy. On witnessing this miracle, the above stranger prostrated before Swamy with wholehearted devotion. Soon after their departure, Sri Swamy said "Ayyaa! Is not a scorpion sting very painful? Perhaps that bhakta would not have understood how painful it is".

Sri Swamy lost his title "mad Venkaiah" and got the respectable title "Venkaiah Swamy". When there are diseases like domma, nerini, sore foot and such diseases in cattle and cholera, small pox like diseases in men, a man or two came and represented it to Sri Swamy. Sri Swamy used to give them incense and thread with his scared touch and blessings and asked them to put the vapors of the incense to the cattle and get the pieces of thread tied to the cattle sheds. By next minute there was no loss of life at all in that village. There are innumerable cases of cure of scorpion stings and snake bite with a single word of Sri Swamy. Even today his Samadhi is responding to the call of such people who are in distress.

Obaiah, the son of Sanjeevaiah (Nagulavellatur) was a play mate of Sri Swamy. He was suffering from asthma for a very long time. When all the medical and tantric sources failed, he represented his sufferings to Sri Swamy. Sri Swamy massaged all his body with his palm. From that day he got rid of that chronic disease all through his life.

Korrakuti Haranathnaidu was losing blood through his mouth. He used some allopathic medicine. It was slightly better but after a few days his suffering began as usual. So he resorted to Sri Swamy. He vowed to offer Sri Swamy a coconut if his disease was cured. Without any medicines his suffering vanished permanently.

Vallapureddy Tulasamma garu, one day told Narasamma like this: once upon a time a man suffered a lot from stomach ache. All his medical efforts failed. On hearing about Swamy he came to Sri Swamy and stayed for some days. His stomach pain was reduced a lot but not completely. One night he had a dream vision in which Sri Swamy was sitting on the top of the flames of his sacred fire. The flames were twenty five feet high. He cried with great

fear.

Next morning, Sri Swamy said to him "Ayyaa! Your pain will not increase or decrease than this. So you better go home". He did so.

One day the bull of Narasareddy was bitten by a snake. With a swollen stomach it was vomiting saliva without touching fodder and water. The condition was hopeless. They took the bull to Swamy in a bullock cart. Sri Swamy touched the wound of snake bite and took a long breath and released the air. At once the bull got up, passed urine and dung and began to graze fodder. Every body was astonished at the yogic powers of Sri Swamy.

One day Sri Swamy gave a chit to this Narasareddy (Kalichedu). He stated that he has got a "snake- peril", but the Veera Raghava Swamy of Tiruvalluru will save him from the danger. After some time Narasareddy got into the gadhe (a mud made structure to store the grain, it is of six feet height and three feet in diameter) to take the paddy which was at the bottom of the gadhe. He touched some thing smooth like a frog. He changed his step and again touched the same; where ever he kept his leg he touched the same thing. He looked with the help of a lantern. To his utmost horror, he found that it was a big cobra. At once he jumped up the Gadhe and killed that cobra. Every body wondered how he was still alive even after stepping on that cobra. On verification, he found the chit of Sri Swamy given to him long ago conveying his blessings through that chit averting the snake peril.

Vakkamma suffered the bite of a bad worm. All her skin was infested with scars with itching effect. She tried so many Mantras and tantras. She has eaten a basket full of pepper with mantra but in vain. She heard of Sri Swamy and came for relief. She stood at Sri Swamy from ten AM to four PM. She did not try to tell him a word nor did Sri Swamy ask her. At last Sri Swamy asked Chalamanaidu to ask her what she wanted. Before she opened her lips Sri Swamy said "Vakkamma had the bite of bad worm. It will be out with a single stroke. The wonder of wonders is that Sri Swamy called her by name. It was her first visit. No body knew her name, there. Sri Swamy called her with her name and also told her ailment. Her faith in Swamy got deeply rooted in her heart even at the first sight. Without using any medicine or mantra, gradually with in three days all the bad effects of

the worm bite vanished. There after she began to spend much of her time in his presence and service. She is the second women devotee who got the assurance of liberation from the birth and death cycle.

A five years old child had an abscess, in her stomach and suffered great pain. All the doctors and quack treatments and tantric treatments failed. As a last resort they brought the baby to Swamy. Sri Swamy took her to a well with steps. He held her on his two hands, face and stomach down wards and dropped her on the water from a height of six feet. Immediately he brought the child and kept her on the floor and gently pressed her stomach with his foot. All the bad matter came out of her mouth, nose and anus. Within a few days, without any medicines the child picked up good health. In the life history of Baba also, Abdul stepped on the abscess, of Kaka and all the bad matter went out.

Korrakuti Bujjaiah once suffered numbness all over his body as a blood vessel on the neck was pressed under a bone in the back bone. He took treatment at a neurosurgeon, Ramamurthy, Madras. But he could not get full relief. One day he spoke to Sri Swamy about his suffering. Sri Swamy just pressed his neck with his palm. From that day onwards he never had that complaint in his life.

Gutha Narasamma was in the service of Sri Swamy from a long time. Now and then she wished to go home and see her relatives. But Sri Swamy did not permit her to go home. One day Sri Swamy gave her a chit saying that Narasamma and Tulasamma were dead. From that moment she never had the desire to go home, leaving the service of Sri Swamy. Thus Sri Swamy cut off her ties with her family.

This Narasamma suffered a lot due to a troubled knee and could not fold her leg. She had applied "Udhi" but in vain. One day they told Sri Swamy about her suffering. Sri Swamy asked them to give her a chit stating that her pain would not come again. There after she never felt that complaint at all.

Eshwaramma (Kalichedu) had an abscess in her stomach and looked like a pregnant lady. The doctors advised her to get an operation to her stomach. Due to her previous intimacy with Sri Swamy she petitioned her plight to

Sri Swamy. Sri Swamy said "Mother! If you pay a hundred rupees to the sacred fire you will get rid of your trouble. At once she took a loan and paid the amount to Sri Swamy even without going home. On that night in her dream Sri Swamy operated her stomach. To the utter amazement of all, the swelling in the stomach vanished and her belly was normal. She was the chosen devotee of Sri Swamy all through her life.

In 1975 a young man got some mental effect and was very ferocious. He was tied with ropes and was brought to Sri Swamy when all their other medical efforts failed. Sri Swamy ordered him to be kept in the smoke of his sacred fire. By force four men held him in the smoke for one and half an hour. Within a week he gradually became normal, without any further medical aid.

In 1979 a lady brought her 22 year old son who had lost the balance of mind for the last two years. Sri Swamy ordered her to keep him in his presence for some days. In due course his mind became stable and went home with the permission of Sri Swamy. Till today his mother worships Sri Swamy's picture.

One day a leper was in the presence of Sri Swamy. On that night Sri Swamy was groaning with pain. At midnight Rosireddy held the feet of Sri Swamy to massage them for some relief. At once Sri Swamy said "Abbo! Abbo you should not touch me at this time. Get away from me". After an hour there appeared a crack with swelling under the thumb of Rosireddy's feet. It looked like the symptoms of leprosy. Rosireddy understood that it was the result of touching Sri Swamy when he took on himself the suffering of a leper for redress. He took to intense Nama Japa for a few days and by the grace of Sri Swamy he got rid of that pain without any medicine. Thus the merciful Swamy used to take the diseases on his body and suffered the pain for the sake of his devotees who were unable to bear that pain and suffering. He is the loving mother of all.

The wife of Karanam Subba Rao (Golagamudi) suffered with asthma for a number of years. In spite of their allopathic treatment with thousands of rupees of expenditure, she could not improve in her condition. They brought her to Sri Swamy for his blessings. Sri Swamy said leave your building at

Anikepalli and live at Golagamudi. You will be all right with in twenty days. Until I tell you, do not construct a new house at Golagamudi". They followed Sri Swamy's advice. The disease which troubled her for so many years vanished even before twenty days.

In 1981 their thatched shed at Golagamudi collapsed due to cyclone. With out informing Sri Swamy the Karanam family went into their building at Anikepalli. At once she was bed ridden and underwent an operation at Nellore. But yet her health was not recovered. Again they prostrated before Sri Swamy and begged for his mercy and relief. Sri Swamy said "If you live in the thatched shed at Golagamudi you will be all right". He gave them a chit with the above words. Soon after her stay in the thatched house at Golagamudi her health began to improve.

Every day she worshipped the padukas of Sri Swamy with great devotion and gratitude. Only a Sadguru can make a person observe the code of conduct in the path of devotion with sraddha and Bhakti!

Talluru Srinivasulu (Nellore) was suffering with blood pressure and heart pain. He had an inexplicable fear even from his childhood. When he took the blessings of Sri Swamy he got rid of all these sufferings. So even today with grateful heart, he comes with his associates and plays Nadaswaram free of charge for all the functions of Sri Swamy at Golagamudi.

Maddineni Kamakshamma (Degapudi village) served Sri Swamy for a very long time. Once she was suffering with pains in the waist. Sri Swamy prescribed many leaf juices etc. but was not cured. One day Sri Swamy gave her a chit "By day after tomorrow it will go clean as it is removed from your body". Even after a number of years she never got that pain again. One day Sri Swamy advised her "Mother! Veera Raghava Swamy is your brother, conduct bhajan. You will not get any diseases. Don't eat fish and mutton". Her son had no issues even after a span of ten years after their marriage. They asked Sri Swamy about his problem. Sri Swamy promised them three children. They said "Swamy! They did not get any for such a long time. How can they get now?" Sri Swamy replied "Mother! I have stopped children as they belonged to other castes. Now I am leaving the vysya children of Venkatagiri town". He also gave a chit to that effect. Within a year he got

a male child. But the mother had no breast milk. They prayed Sri Swamy. On that night, in her dream, Sri Swamy spun a rope with his coad piece and asked them to touch it to the child's mother. By next morning she had plenty of breast milk for the baby. The whole family is very much devoted to Sri Swamy.

One day Sri Talluru Srinivasulu got a terrible pain in his arm. His wife and sister brought him to Dr. Mattula Hospital, Nellore. When he came near the hospital he thought that those medicines would not work on him. So he came to Golagamudi with full faith in Sri Swamy's mercy. Mysteriously by the time he got into the bus his pain in the arm vanished. This resembles the experience of P. Subbaramaiah whose suffering from asthma vanished no sooner did he enter to bus to Golagamudi for Samadhi darshan. "Faith moves even mountains".

One day Sri Swamy was asking to administer him some Mantra. No body knew the reason for this behavior. With in a few minutes Tupili Pitchemma came to Swamy with snake bite. Then they understood the cause for his earlier behavior. She got relief simply with the application of Udhi both orally and externally.

Vallapureddy Tulasamma was admitted in American hospital Nellore due to kidney cancer. After a few weeks treatment the doctors decided that she will die with in half an hour and compelled them to remove the patient at once before her death. Her relatives brought her to Sri Venkaiah Swamy at Golagamudi and kept her in his presence for three days- Then Sri Swamy ordered them to keep her at home for three days and bring her to Golagamudi for her good health. They did so. Without any treatment for her, she survived and became a staunch devotee. From the next day she left home and dedicated all her life to the service of Sri Swamy for nearly thirty years. Sri Swamy said "Ayyaa! is not mother in Bomma patu". Sri Swamy always called Tulasamma "Mother" In the position of Bomma means in the presence of mother nature- The new life given by God should be spent in the presence and in the service of God. This may be Sri Swamy's view.

An important thing to be remembered is that she never used chapels and she took a palmyrah leaf as her bed just like Sri Swamy did. Our brain may

agree to such things but physically our body does not synchronize with such things. But as she has truly offered her heart to Sri Swamy it was possible to her only through the grace of Sri Swamy.

Once Sri Swamy explained the reason Why Tulasamma got the fortune of spending her life in the presence and service of Sri Swamy for such a long time. "Ayya! Mother has been giving food for the past four births." Those who serve the Sadguru with love and devotion for some births alone will be blessed with ever lasting presence and service of Sadguru in this birth.

One day on seeing the bull of Atmakuru Venkaiah Sri Swamy said "Ayyaa! It has a cart- peril and so please sell it away". He wanted to sell it but no reasonable price was forth coming for the bull. Time passed away like this. One day it tried to rub its itching head against the wheel of a bullock cart. It inserted its head in the gaps of the wheel leaves and could not take back its head. It pushed and dragged its head for a long time and by the morning it died.

Kolla Jayarama Raju was suffering from typhoid fever. When he consulted Sri Swamy for relief Sri Swamy made him eat a kilo of groundnuts and drink some butter milk. Sri Swamy ordered him to go and take a head-bath in the river water. He did accordingly with faith in the words of Sri Swamy. From the next minute his typhoid fever vanished.

All the Avadhutas had a strange method of curing the ailments of their devotees with forbidden food stuff for that disease. Sri Swamy drags his sheep into his flock in many ways. Giving dream invitation is one such method of attraction.

Munikuti Ramaiah of Mahimalur village was suffering from stomach ache, Palpitation and weakness and body pains. All his trials with the doctors failed. A native of Pennabadwel advised him to go to Sri Venkaiah Swamy who stays at Pennabadwel for immediate relief. On the same night in his dream Sri Swamy invited him to Pennabadwel for his cure. Next morning when he went to Sri Swamy he was wonder struck to see the same person who appeared in his dream as Sri Swamy.

Sri Swamy ordered him to be in his presence for a month for his complete cure. With in a few days he recovered completely with out any medicine.

From that time on wards he allotted a thatched shed for Sri Swamy in his premises and served him with great devotion even though he was a poor man.

One day Sri Swamy asked Ramaiah to bring some rice. Sri Swamy threw the rice near the pot of drinking water and said "there will come up a pucca building, Ayyaa". As per the direction of Sri Swamy, within a short time this poor Ramaiah became rich and had built a pucca building. With grateful heart they are visiting Golagamudi even today once in a month.

The only she-buffalo of P. Krishna Reddy, Sangam village was in a crisis of life and death. In despair, he thought, "for keeping faith in Sri Swamy, he is killing my only buffalo also". With grief stricken heart he went to bed. In his dream vision Sri Swamy was sitting near the buffalo. When he woke up and saw, the buffalo passed a bucket of urine and was eating grass.

One day Sri Swamy was going to some other place. Bag and baggage was made ready for the journey. Sri Swamy did not start saying "Pain has come. We can not go". Within an hour a woman brought her son on her back. He was twisting with terrible stomach pain. Sri Swamy got a chit written for him. At once he was relieved from the terrible pain. Such were the yogic powers of Sri Swamy.

Gowni Penchamma (Golagamudi) had a terrible itching sensation on her body. By scratching terribly over the itching parts, wounds came all over her body. She tried all the available sources of treatments but in vain. At last she begged Sri Swamy for relief. Sri Swamy asked her to offer one thousand rupees in the sacred fire. She told that she had no such huge amount of money with her. Sri Swamy asked her to offer at least ten rupees. She replied that she had not even ten paise with her. The merciful Swamy asked her to stand before him for ten minutes. After that he asked her to go away. By the next minute all her body troubles vanished permanently. But by next minute Sri Swamy suffered a lot of itching on his body for three or four days. Sri Swamy asked his men to scratch his body with a comb.

The same Penchamma was suffering from terrible asthma for a very long time. The doctors and the medicine could not give her a permanent cure. One day she begged Sri Swamy for relief. Sri Swamy asked her to offer six rupees dakshina. But she stood silently for a long time as a token of her

inability to offer that little amount. Sri Swamy said Mother! If you want to get rid of your trouble please shell down one thousand rupees in the sacred fire. She kept quiet. One day she offered five rupees dakshina and petitioned her miserable plight to the merciful Swamy. "Sri Swamy returned that five rupees to her saying " I am not the person to cure you. You go to Mother. She will cure you. On hearing, Tulasamma laughed and said "Now and then Sri Swamy will be saying like that. Really your disease is cured. Within a fortnight, gradually, all her Asthma vanished permanently.

Once Koduru Venkamma lost her appetite. She got vomiting sensation, on seeing any kind of food. She became very weak and was bed ridden. At that time her age was twenty five years. All the attempts of the doctors, quack treatments mantra tantras failed. Sri Swamy used to visit the house of Venkamma. When ever they represent the case, he simply kept quite. One day Sri Swamy sent a letter to Venkamma's mother to bring her child to Pennabadwel. Accordingly they took her to Sri Swamy. As soon as she took the darshan of Sri Swamy she became terribly hungry. She took two kilos of cooked rice at a stretch for each meal. Day and night Sri Swamy kept her near him and engaged her in thumb impression work. On the third day he did not allow her to take food. On that night of the third day Sri Swamy gave her a plantain and a morsel of pelapindi (made with fried maize) then onwards she got normal appetite. This Venkamma is now in the service of Sri Swamy in Golagamudi Ashramam.

Veluru Ramanaidu (Nagulavellatur) wanted to go to Madras for the treatment of his tuberculosis as the doctor at Nellore gave up hope. Before going to Madras he came for the blessings of Swamy. Sri Swamy said "Ayyaa there are some spots in your lungs which are of the size of Chinnadabbu (roughly the size of a rupee). They will not do you any harm. You need not go to Madras. If you drink the milk of bonthazemudu, it will be cured." Both-azemudu milk is very powerful poison. It grows in the forest. If the cattle scratch their body against that plant, the milk of that plant will fall over the body of that animal and cause bums and wounds. When he told the direction of Sri Swamy at home. "Don't drink that poisonous milk. If you drink, you will lose your sight. It will cause bums in the stomach and death.

Beware". He thought "Even if I resort to the doctors at Madras and got the operation done, I will not survive for long. Instead of dying after refusing Sri Swamy's advice, it will be better to die after following Sri Swamy's advice. He came to Sri Swamy at Golagamudi and really drank that bonthazemudu milk. After that, without any treatment he was blessed with good health till today.

Sri Swamy was at Venkata reddy palli. A native of Bapana palli (near Badwel) was suffering with severe typhoid. All the quack treatments failed. He resorted to Sri Swamy's mercy. Sri Swamy gave him half a kilo of ground nuts to eat. He was in a flux to obey or not. "Ayya! All your disease will vanish. You must eat" when he ate that, he gave a liter (Munta) of pullaneeru (a type of fermented water used in the place of butter milk). He drank that with fear. Sri Swamy ordered to bury him for an hour up to his neck in the wet sand of the river. If he is buried in the wet sand in such a serious fever, they thought that he was sure to die. But Sri Swamy compelled them and got him buried in the sand. The very next moment he was taken out of the pit, all his fever and body pains vanished in a trice and he took his normal food. We can see parallel experience in the Gurucharitra, the life histories of Sri Sai Baba and Akkalkota Swamy.

One day Sri Swamy ordered V. Ramanaidu to go on a pilgrimage for fifteen days to Tirupathi and other places. Swamy said "Ayya! You tie these two things in your waist". Swamy told the names of those two things. He did not disclose the names of those things to me. "The disease will vanish if you order them to go", assured Swamy. A beggar in the train was terribly shivering due to typhoid. To his utter amazement when he ordered the typhoid of that beggar to vanish, the beggar was alright by the next minute. In the same way he cured the diseases of a number of patients on the way of his fifteen days tour. He came back to Sri Swamy after the scheduled time. Within half an hour a bull was in life-crises and the owner came for the blessings of Sri Swamy. At once Ramanaidu, who was there, went to the bull and ordered the disease to go out from the bull as usual. But the bull died. He could not understand how his power of cure failed there. He came to Sri Swamy and reported the matter. Swamy said "Here after those

things will not work for your word. Their time is over with the completion of pilgrimage". When he took the darshan of Sri Swamy after his pilgrimage the power bestowed on him vanished. We must note that the diseases were cured due to the word of Sri Swamy but not by those two things in his waist.

One day Sri Swamy gave Sri Narayanaiah (a servant) the cloth he used for administering the mantra to the ailing people and ordered him to administer mantra to the suffering people there after. He administered mantra for thirteen snake and scorpion bites. At once all their pain vanished. After that, the pain was not coming down immediately but after taking some time. He came to Swamy and asked the reason for the present situation. Sri Swamy said "Ayyaa! For one lakh sins we will get one scorpion sting. Without experiencing at least a little of that pain, if you immediately remove the pain, the Gods above will again give him another scorpion sting when you are away from the sinner. Then he has to suffer the whole lot. So it will be good for him to suffer a little, now it self. This incident tells us how the principle of karma works and how the Sadgurus redeem us from that pain.

Sri Swamy was at Mudigedu village. A lady suffering from severe white discharge came to Sri Swamy. Till then she tried all the medical trials and failed. Even though she waited at Swamy for three days he did not tell her anything. On the third night she decided that death in the presence of Sri Swamy was better than the suffering. When all others were sleeping, she jumped into the sacred fire of Swamy. But to her utter amazement not only her body but even her clothes and hair were intact, untouched by the fire. With that, her disease also vanished permanently.

Palakollu Subbamma got her operation at Rayavellur hospital for her thyroid cancer. She was afraid of the operation and begged Sri Swamy's help in the operation. She got a vision that Sri Swamy was by her side during the operation.

Chapter 21

PURIFICATION OF THE SINNERS

Every man craves for peace and contentment. He tries to achieve a state where he is not pestered with any sorrow. Many people failed to achieve such state and try to forget their worry and sorrow through the joy they got through time passing entertainments. Some among them will become slaves to certain vices and weaknesses. Even though they got some temporary relief through them, from the very next minute, they will be meeting with more and more unrest and desperation. To escape from them, again and again they will only resort to their weaknesses. In fact, due to the failure of health and unrest in their houses, they suffer a lot. Such helpless creatures will get a transformation through the darshan and blessings of Satpurushas like Sri Swamy. Their lives will pickup a new radiance from that day onwards. Those who do not whole heartedly crave for such transformation will not get it. Those, who fulfill our heart felt desires alone, are called the Satpurusha. In this chapter we will know about some such people who got transformation through Swamy.

Bethu Jaya Ramaiah was a great drunkard. One day he held the two feet of Sri Swamy and begged Swamy to keep him always in that state of intoxication. In spite of the repeated asking of Sri Swamy and his servants he did not leave the feet of Sri Swamy for a long time. At last Sri Swamy

blessed him saying "Alright you can go". We do not know the power behind that single word. From that day his personality was totally changed. He gave up drinking. He spent all his time in silence. Previously he was quite angry and of quarrelsome nature picking up quarrels for no reason. Now he is totally a changed person. He spent most of his time in lonely places.

One day three ladies dressed in zari saris came to the darshan of Sri Swamy and stood there. Sri Swamy asked them to sit. They thought that their saris would be spoiled if they sit in the dust. So they did not carry out the orders of Sri Swamy at once. Sri Swamy repeated his order for the third time. This time one of the ladies sat there on the palmyrah leaves. Sri Swamy gave his chit of blessings to all the visitors and also to the lady who obeyed his order and sat on the palmyrah leaf. He refused to give the chits of blessings to the other two ladies saying "No, the upper gods are not agreeable to give you chits". Even though Sri Swamy was a merciful God, to receive his grace we have to implicitly obey his orders with love, devotion and self surrender without a second thought. If the vessel is to be filled with water from a tank we must bend its top and neck. Isn't it?

Subba Reddy of (Badwel) reports a wonderful experience which he had witnessed long ago.

The two he-buffaloes that drag the fire wood cart of Sri Swamy entered into a near by field and damaged some crop. The owner of that field was driving them to BANDILA DODDI. The servants of Sri Swamy begged him to leave the buffaloes as they belonged to Sri Swamy. In his drunken mood he did not hear their words. Sri Swamy met him on the way and asked "Ayya! Where are you taking the buffaloes" He did not give any reply and moved on his way. Sri Swamy looked at him seriously and made a sign with his palm as if he asked him to stop. At once the drunken man as well as the buffaloes stopped as if their legs were tied. Sri Swamy said "Is it my own work? This is the work of God. If you so desire you may claim a share in the sacred fire. Don't do like this in future". The drunken man brought back the buffaloes. He not only helped Sri Swamy but "lived with Swamy. He used to graze the buffaloes daily.

Tupili Venkaiah (Golagamudi) was not only a drunkard but also an active

participant in the (Kodi pandem) cock-Fight betting. With these vices he lost all his landed property. His wife was a great devotee of Sri Swamy. She washed the clothes of Sri Swamy and his retinue with Sraddha and Bhakti. Even though she represented her plight regarding the conduct of her husband, Sri Swamy kept quite. Daily Pitchemma used to offer milk to Sri Swamy. One night she sent the milk through her husband. By that time Sri Swamy was asking for milk. So immediately they offered the milk to Swamy. Sri Swamy drank the milk and cried like a cock "KOKKOROKO". Every body laughed at the behavior of Swamy. They thought that Sri Swamy did like that only to indicate that the milk was brought by a man who had the vicious habit of cock fighting (KODI PANDEM) but to the utter amazement of all, from that day Venkaiah gave up all his vices like drinking, gambling and cock fighting etc.

Ramanamma daughter of Tirupathi Janakiramaiah Nellore came to the darshan of Sri Swamy along with her sister's daughter. When they were at a distance of half a hiring Sri Swamy sent men ordering them not to come to him. At that time Sri Swamy was very furious and in a fit of anger throwing all the articles in the fire and he himself was about to jump into the fire. Sri Swamy's men stopped them at a distance. On seeing all this unrest and shouts Ramanamma's sister's daughter went back home. After a long time Ramanamma sent word to Swamy requesting that she would not leave the place without speaking at least one word with Swamy. Merciful Swamy ordered her to speak from a distance of sixty feet. She wept saying "Swamy I will take any kind of punishment that you give but I can not go back leaving you." Swamy "Ayyo, she is prepared to under go the punishment. What can we do" Alright, take four people and conduct Bhajan in the Maruti temple and next morning let her come to Amma (mother)". She did so and got the blessings of Swamy. Here the punishment is also simply chanting of Bhajans in the Anjaneya temple.

Chapter 22

SRI SWAMY - A RIDDLE

It is only the will of God to incarnate him self into a Satpurusha like Sri Swamy among us, the ignorant worldly minded materialists. It will be, a quite mystery to those who recognized Swamy as a Gnani. For others, he will be a mad man in their looks. Due to this reason Audi Sankara said that Mahatmas will be like children and mad people. If we read the book Datta Mahima, we will know that in all those Mahatmas, the spirit of Avadhuta, Lord Datta, will be working. If we read the life history of Akkalkota Swamy, Shirdi Sai, Manikya Prabhu etc, we will know that such Mahatmas have control over the natural forces which are beyond the human range and understanding of the human abilities. The meaning of some of these leelas can be understood by the happenings that take place in due course of time. But the meaning of some other leelas can not be understood forever. Here we will see some such leelas, the meaning of which is beyond our range of understanding. When Swamy had a large gathering around him, at times he would order some people to go home or to change his place of sitting or to walk up to a particular place and come back. In 1980 Sri Swamy was in the Ashram of Narayana Das, Talupur. He ordered his servants, "Ayya four of you walk up to that hillock and come back. Two servants did the same. But Sri Swamy did not agree. Then all the four people went to the hillock and were returning on the same way. Sri Swamy sent word that they should return by the northern way. No body knew the meaning of this direction.

At times Sri Swamy speaks some strange words within him and laughs very loudly. No body had the luck to record the sound on a tape.

One day Sri Swamy asked Guravaiah to administer Mantra to an ailing person. When he did so, Sri Swamy in turn administered Mantra to Guravaiah.

The traffic will be very heavy at Nellore. They took Sri Swamy only in a rickshaw when ever they wanted to move to other places. One day all the servants went to Cinema leaving Sri Swamy alone at Venkata Rao's house. Next morning when they brought a rickshaw for Swamy to go to the bus-stand, Sri Swamy did not agree to get into the rickshaw. He asked them to take in the doli. In spite of all the heavy 'traffic, they carried Sri Swamy to the bus-stand in the doli. They confirmed it as a punishment for their program of Cinema.

If the Servants render their service in any manner other than that of Sri Swamy's direction, Sri Swamy will be silent for the time being and the chief servant will not only face a fitting punishment but the Swamy will also make him realize at his heart, for which fault was the punishment given to him.

At Pennabadwel a lady came to Sri Swamy's venue in search of a goat. Sri Swamy appeared to her burning in the centre of the sacred fire. So she ran in fear and thought that Sri Swamy was no more. Next morning she saw Sri Swamy on the banks of the river drying his clothes. She was confounded. She told her experience to every body.

One fine morning the servants found very big bums and boils on Swamy's body, especially on his right shoulder and right knee. At times Sri Swamy used to have fits. So some people thought that at the time of his fits he might have fallen in the sacred fire. Some others thought that he would have saved some body from fire accident just like Saibaba did by burning his palm. When they asked Swamy regarding those bums, he said "Ayyaa the upper Gods had poured some acid". For a long time he refused to take treatment. Some ho they took Sri Swamy to a doctor and administered injections and bandaged the wounds. But during nights, when all were in deep sleep he used to remove all the bandages and throw them away. When the wounds were healing, he pricked the epidermis (skin) with a thorn and removed it

and got the wounds bleeding. Some how in due course of time the wounds disappeared. One night, he cut off with a knife a small layer of the skin and flesh from his wound on his shoulder. By morning it was a fresh wound with oozing blood. Venkamma hid the piece of skin removed by Swamy in a tin. It gave out some peculiar sweet smell for some time. One day she stowed it to a friend. From that moment the fragrance disappeared.

One day a Nagajemudu thorn got into his foot. All his servants tried to pick it out but in vain. At last Koduru Venkamma tried her chance. Even though she was pricking in his foot at two inches depth, he did not move or cry a little. At last she removed a thorn of two inches length from Sri Swamy's foot. How did he walk with such a length) thorn in his foot? For removing the thorn Sri Swamy presented her with a blade, a needle and a knife.

Those are the days when Sri Swamy was walking. One day he was in the hospitality of Akkim Venkata Rami Reddy, Mudigedu. At 10 A.M. all the servants were immersed in their own duties. Some body found that Swamy was not in his seat before the sacred fire. On searching all the places they found Sri Swamy lying in an empty bamboo Jalla (a device of bullock cart to carry sand etc.) kept on the floor. This sight terrified the servants and some of them began to cry in fear.

Sri Swamy was lying on a side, resting his body weight on the ribs. A bowel of twelve inches long came out of his anus. A crow was pricking it with its beak. It was bleeding profusely. They could not tolerate the terrible scene. But Sri Swamy was not disturbed in the least. Devotees tried to drive away the crow. But Sri Swamy did not allow them to do so. "Abbo! Abbo! When it is taking away the sin, if you drive it way, what is to be done? Without the notice of Sri Swamy Venkata Rami Reddy waved a stick in the air and the crow flew away. Within a few minutes the bowel moved inside, of its own accord. Servants tried to lift Sri Swamy on their hands and bring him to his seat. But Sri Swamy refused to be carried. He slowly moved by crawling and sat on his seat.

During the days of walking, at times, he used to play on his Yekataru continuously day and night even for three or four days without food and

drink. At that time, if he got dozing, he used to prick his gums with a thorn and spit blood. He took water into his mouth and spit it out. Again he continued to play on his Yekatara. Thus he guarded himself against sleep.

One day Sri Swamy was going on a bullock cart. Sri Swamy was lying in the bullock cart. After some time he went into the state of Samadhi. The jerking movements of the cart made Sri Swamy's body move a little. His knee touched the wheel of the running cart. It was bleeding. No body noticed for a long time. By the time they noticed it, he lost much blood. They stopped the cart. They were afraid to touch Sri Swamy from that state of deep Samadhi. Sri Swamy came to normal state after a long time. When they tried to remove the blood he refused it. We read that Vivekananda placed an ember on the thigh of Sri Ramakrishna Paramahansa to test the validity of his Samadhi state and Sri Ramakrishna sat still even though his thigh has burned terribly. But today the devotees could see a similar miracle of Sri Swamy in the same state of Samadhi.

Khandayogam: Great Yogis separate their limbs and leave them for some time. After a while, they again appear in complete human form. This is called Khandayogam. Sri Swamy has exhibited all types of Miracles just like Sri Sainath of Shirdi except this Khandayoga (I thought). At last merciful Swamy had sent to me a person who witnessed Sri Swamy's Khandayoga. Shaik Rahamtulla of Vakamada near Ogur village, Nellore district A.P. visited Sri Swamy at Penna Badwel for the relief of his chronic leg pain. As per the orders of Sri Swamy he stayed with Sri Swamy for twenty days. One night when he woke up to attend to the nature's call, he found the limbs, head and body of Sri Swamy lying separately in the light of the sacred fire. There were no electric lights in those days. He was very much frightened by that sights and ran into the thatched shed. But Sri Swamy was not there also. A few minutes later he found Sri Swamy sitting near the sacred fire. Rahamtulla was in a flux regarding the scene which he had witnessed a few minutes ago. Sri Swamy came to him and said "Rahamtulla Saheb! You have seen the lokam (the other world). By next morning you should not be here. You please go to your village". Next morning Sri Swamy paid him the charges and sent him away to stay out for four days.

Rahamtulla continues his narration like this. "I suffered a great pain in bones in the right leg below the knee. Even though I have spent some thousands of rupees for all types of treatments, I found no relief. I visited Sri Swamy on the advice of my friend. Sri Swamy ordered me to stay in his presence for twenty days. Every day Sri Swamy massaged my leg for a little while. Without any medicine my leg pain vanished with in a few days. Thus Sri Swamyji gave me a "new life for the act of which I am ever grateful to him".

Chapter 23

TILL THE SUN AND THE MOON EXIST

The common man deludes that he is limited to his body. While, experiencing the cycle of birth and death, they think that the birth of their body is their birth and the death of their body is their death. Due to the association of Satpurusha only a few are awakened from the delusion and through discrimination and dispassion they overcome such delusions. They recognize that they are the everlasting "Anna". Their power will not end with the shedding away of their physical body. As said by Sri Venkaiah Swamy, "Till the Sun and the Moon exist", they will continue to live in the subtle form and protect their devotees. For this reason Shirdi Sai said "My Matti (soil) will reply, my name will speak, my tomb will move along with my devotees wherever they might be and protect them". It is not correct to ask how long it will continue. It will continue as long as we can resort to them. To those who can totally surrender themselves, they will be guided and protected till they are perfectly reunited with "Atma". So Saibaba said "I will not leave any body in the middle. I will take them to the last goal. I have to give account for every paise that is entrusted to me". Sri Venkaiah Swamy, also, is protecting his devotees even after his Mahasamadhi.

In March 1983, the bull of Kaku Ragaiah (Golagamudi) lost its way and was not to be seen in spite of their search for one month. They could not

trace its way. One night he prayed Swamy for help and slept. In his dream he was walking behind Swamy. Both of them went straight to a village on the eastern side of Golagamudi. In that village they went to a cattle shed. His bull was standing on the heap of dung in that shed. In his dream he left Sri Swamy there and came back to Golagamudi. He woke up from his dream. To verify his dream next morning he went to Penuburthy a village situated on the eastern side of Golagamudi. He went to the cattle shed which he saw in his dream. To his utter amazement, his bull was standing on the dung heap as he had seen in his dream last night.

Rayi Lakshmi Narasareddy of Penuburthy, near Gonupalli, missed his pair of bulls a month ago. Their one month search yielded no fruit. His wife wept before Swamy's picture and prayed "Swamy how to carry out the cultivation and feed the family?" She prayed with tears and slept. In her dream she saw Swamy. Both his fore legs were bleeding due to scratching of thorns. Sri Swamy said "While I brought your bulls, you see how my legs are bleeding". She woke up and saw. To her utter amazement her pair of bullocks was standing before her door and their bodies were also bleeding with scratches.

One day Sri Swamy set up his sacred fire on a sandy place in the river Pennar at Pottapalem village near Nellore. The farmers of the pumpkin gardens in that area were very happy at that, as they do not need a watchman for their gardens. On that day there was rain and the water level in the river was gradually increasing. The farmers said "You old man! The river is increasing its flow. Let us go into the village". But the Swamy did not move. Next morning the farmers came and found the Swamy intact in his place before the sacred fire. They also found that the river flowed to a depth of 20 feet which was evident through the marks on the trees which were on the banks of the river. But there was dry sand around Sri Swamy to a distance of ten feet around him. All the farmers were wonder struck at the yogic powers of Sri Swamy and they prostrated before him with whole hearted devotion.

Uppala Seshamma (Edur village), in 1981 had a swelling on her two legs from the knee to the toe and there was unbearable pain. She had no food and sleep for days and nights. All her attempts with doctors and Mantra, tantras

were in vain. She heard of Sri Venkaiah Swamy of Golagamudi and in 1983 she came to Golagamudi. After two years of wakeful nights, she slept soundly on that night, due to the relief she got from her pain. Within three weeks she got rid of the disease completely. There after she used to pay weekly visits to Golagamudi. After some time due to certain reasons she could not come to Golagamudi. So she started worshipping His picture at her home. Again the pain and suffering started as it had been in the beginning. She prayed "Swamy even though I could not take your darshan, I am always thinking and praying you. Kindly show me mercy. On that night Sri Swamy appeared in her dream and said "Mother! Is it a weight on the head to be removed and kept aside? Was it not there for the last three years? Will it suffice, if you stay some where and call me "father"? Next morning in spite of all her pain, she walked some distance to catch the bus and reached Golagamudi and got rid of her suffering. So here Sri Swamy indicates that we must and should do our Sadhana at his Samadhi. It is more fruitful than any where else.

The daughter of the above woman was suffering from excessive discharge. It was not cured by medicines. She vowed to take the darshan of Sri Swamy if her disease was cured. From that day onwards there were no symptoms of that disease for her. She kept up her vow she made to Swamy.

Polu Mastanaiah (Penuburthy) purchased vegetables for the first Aradhana of Sri Swamy and was bringing them by a rickshaw. After coming a few yards he remembered that he had left a bag in the shop. So he stopped the rickshaw on the road and came back to the shop by walk and within a few minutes he returned to the rickshaw. But the rickshaw was not there. He searched every nook and corner and all the streets for an hour, but in vain. He sat quite dejected and with gloomy thoughts. He could not decide upon what to do. After one and a half hours time, the rickshaw fellow came to the same spot with folded hands and penitence in heart and said "Sir, my mind was wavered a little and misguided me. After going a little distance I could not see and lost my strength to pull the rickshaw. All my efforts failed. So I came back in search of you. I beg your pardon, please excuse me". So Sri Swamy is protecting his devotees even when they are not in a mood to pray.

In 1983 the bull of Korrakuti Narasimhulu Naidu was suffering from some disease. They kept the bull near Sri Swamy's Samadhi for three days and applied Udhi to it. But the disease showed ups and downs in its intensity but not cured completely. One day they shed tears and thought. "In spite of our faith in Swamy he did not cure it. It will not survive".

On that night in his dream he saw Sri Swamy sitting on a throne in a brightly illuminated durbar. Naidu went and stood before Sri Swamy. At once Sri Swamy said "Your bull will be alright you can go Ayyaa". He woke up and found his bull had passed a pot of urine and was eating the grass.

In September 1983 while playing with another child Tupili Syamala (aged three) fell into the blazing flames of the scared fire. (In those days the fire was in front of Samadhi Mandir in open air without any protection) She fell flat into the flames. Her both hands went into the embers and hot ashes of the fire. At once Nagaiah (poojari) rushed and picked her out of the fire. To the utter amazement of all the on lookers, not a hair of the child was scorched, nor were her delicate palms burnt. Not even a thread of her clothes was burnt. How alert is Sri Swamy about the welfare of his children!

Tupili Venkaiah (Golagamudi) in 1984 was climbing the ladder of the bus with a big bundle of clothes on his head. Before he threw the bundle on the bus, the bus moved and he fell down from a height of eight feet on the tar road. The bus stopped after going to a distance of sixty feet. Everybody thought that Venkaiah's head would have broken and died. But to their greatest wonder, he was running towards the bus with his bundle of clothes. Every body said that the Mangalyam of his wife was strong. His wife Pitchemma alone knew that her husband survived from the bus accident only due to the grace of Sri Swamy. Because three days before this accident, in her dream, Sri Swamy's Samadhi mandir poojari Nagaiah came to her to apply kumkum on her forehead. Pitchemma took the kumkum from him and had it on her forehead as a prasadam of Sri Swamy. If Sri Swamy had not given her this dream vision, we, the money minded and worldly people would think that Venkaiah escaped deadly accident by chance and not by the grace of Sri Swamy. So Sri Swamy confirmed his grace through the dream and thus stabilized her devotion to Sri Swamy.

Chemudugunta Audeiah was in bed due to paralysis and he could sit in the cot only with the help of other people. He was a daily wage earner. After spending some hundreds of rupees now he is left in the cot without any improvement and treatment. One night he remembered his former acquaintance with Sri Venkaiah Swamy and prayed to him "If I can sit in the cot without any body's help I will come for your darshan. To his great surprise, by next morning he was able to sit without anybody's help. So he took two men with him and came to Golagamudi. They carried him on their hands from the bus to the temple. Within three days he was able to walk with the help of a walking stick. On the third night in his dream Sri Swamy asked him to walk without any stick. From next morning he began to walk without support. Even today Sri Swamy speaks to his devotees in his most symbolic, venerable and cryptic method and guides his people in right direction.

Gonugunta Ramamma: She was obsessed with an evil spirit and very weak. She did not relish food. She suffered terrible body pains. The efforts of doctors and quacks and yantra and tantras failed. She heard of Sri Swamy and came to Golagamudi. On that night in her dream a man said "Chi, idiot, have you come here also. Go out". By next morning her health was alright and took normal food.

Sainath drove away the evil spirit of Hamsaraj with a slap and the poison from Shyama with a word. Akkalkota Swamy drove away the ignorance of a lady in the same manner.

In 1983 her buffalo could not deliver the calf which was dead in its womb. The buffalo was in a life and death situation. The veterinary doctor came and said "The buffalo will survive only if the dead calf is removed from its womb". So he pulled the dead calf out of its mother's womb. He asked to remove the entire placenta, water and other bad matter that came out with the dead calf and clean the place so that he can administer injections to the buffalo. She said "My Swamy will not leave me without a calf. So I will wait for three hours and then only remove the dead calf from its mother". So saying she covered a wet towel on the dead calf and sprinkled Udhi on the calf and sat near the calf in silent prayer. The veterinary doctor was stunned at the deep rooted faith of that lady towards her Swamy. So he also wanted

to see what happens to the calf. After two hours the calf showed movements and it opened its eyes and survived. The doctor praised her faith as well as the miraculous powers of Sri Venkaiah Swamy. In the above critical condition she vowed Sri Swamy "If the calf lives I will give it away to Swamy and also the milk of one time a day". Even though three months time had passed, she did not keep her promise. One day in her dream Sri Swamy said "Mother, you have completely forgotten my milk". The next morning she offered the milk to Sri Swamy at Golagamudi.

Her financial condition was very bad. Her husband was in bed. She was forced to sell away the buffalo for the medical expenditure of her husband. The calf was drinking milk. No body would purchase a buffalo without a calf. So the broker fixed a cost of rupees fifty to the calf and five hundred to the buffalo and they were sold away for that rate. But that poor woman has to give the calf to Sri Swamy as per her vow, but now, as she was selling it, she must pay Sri Swamy at least its cost. She neglected and spent the fifty rupees for her personal expenditure. After six months omniscient Swamy appeared to her in her dream and said "you are due to me one hundred and fifty rupees. Go and execute a promissory note with your thumb impression to that effect at Golagamudi ashram". She did so at once. Sri Swamy collects his dues with interest and fine also.

"Even though one becomes ashes after death when we order him to come, he should come" said Sri Swamy. Swamy proves the validity of the above statement even after his mahasamadhi.

Gunduboyina Narasaiah (Anapalapadu) lost his two off-springs within a few days after their birth. In 1983 the third issue, a female child, suffered from fever and fits from the fifth day of its birth. She was vomiting milk and medicine and was very weak. On the seventh day, her temperature came down with the eye balls up and the legs and hands without any movement. All the members thought that she would also die in the same way as the first two issues. They cried aloud in wails and groans.

Gonugunta Ramamma who was going on that way came and took the child into her hands and prayed Swamy. She brought vasa (a medicinal piece of a branch of a tree) and took its essence in the mother's milk and poured

that into the mouth of that motionless child. Within a few seconds, the child swallowed the medicine. Ramamma kept the child on the cot and brought Udhi from her house and sprinkled under the legs of the cot and in the mouth of the child. The child survived and was named after Sri Swamy, Venkamma.

It is said that the Sadguru can make the lame to leap across the hills and the dumb to sing the glory of the almighty. But Sadguru Sri Venkaiah Swamy did a little more when he blessed the blind with sight.

Kudumula Jayamma's house is nearly thirty houses away north of Vijayalakshmi talkies - Stonehousepet at Nellore. She is a door to door flower seller and had to feed her four daughters and her only son. Her son aged about three months was suffering from dysentery. In spite of allopathic treatment for three months, the little child was always bedridden with closed eye. She was thinking that the boy closed the eyes because of weakness caused by dysentery. The child was skeleton like, with stinky odor. One day when the mother was applying face power, a ball of thick cornea fluid dropped down from the left eye of the child.

The eye specialist examined the eyes and said that both the eyes were completely damaged due to virus infection. Both the eye-balls turned completely white without a trace of black portion. In addition to that, there was a white lump of small pigments in both the eyes and he had lost the cornea fluid to the last drop. He even said that, it would be a waste of money to take the child to Madras. The grief stricken poor mother again visited the same doctor on the fourth day begging the doctor to re-examine the case. The doctor rebuked the mother for her negligence and sent her back.

On the advice of Pabbu Seshaiah, her neighbor, she brought the child to Golagamudi. She vowed to Swamiji that she would offer camphor worth twenty rupees and sleep at his Samadhi for five nights. What a wonder! By next Saturday, both the eyes of the child regained sight. The dysentery that troubled the child for the last two months was also completely cured. Thus he took one more sheep into his fold and blessed it with love and faith. It is to be noted that the eye sight was regained without applying even a trace of medicine.

Iraga Sreedevamma, W/o. Ramanaiah near water tank, Venkateswara-

puram, North Pennar Bridge, Nellore - reports as follows:

My only son Irendra Babu was aged about three years by Diwali festival of 1989. He was alright on that day. From Diwali festival he suffered from fever for five days. On the fifth day both his legs lost sensation and he could not stretch his legs. The doctors in Nellore confirmed that it was a polio case and referred to Madras for treatment. For current treatments, thousands of rupees were spent but in vain. While passing stool, his legs could not withstand the weight of the body. So we had to hold him up with our hands in his arm pits at that time. I lost food and sleep with a grief stricken heart. God alone knew my mental torture at the plight of my son. At that time I never heard of Swamy.

My brother assured me that Bhagavan Sri Venkaiah Swamy alone can save my son. I prostrated before Swamy's photo and wept for a long time.

When my mind became normal, I vowed to offer flower garlands and some rice to Swamy and earnestly begged Swamy to give legs to my son. On the same night in my dream a doctor poked both the feet of my son with a syringe needle and went away with his medical kit. Most astonishingly by next morning my son began to walk. I can not explain my happiness at that moment.

My son was walking, but not perfectly well. I once again began to appeal to Swamy, with tears. One day in my dream I saw an old man patting my son on his back and he asked him to walk by holding his arm. By next morning he began to walk well. I served Swamy for forty days at Golagamudi and offered garlands and rice as per my vow. I am greatly indebted to Sri Swamy throughout my life.

Faith moves mountains. Such strong faith towards Guru or God is possible only through immense merits done in the past lives. Here we learn that Swamy is utilizing us as a means of propaganda in his mission.

Tenali Kodanda Ramaiah - Badwel P.O., Manubolu Mandal Nellore District - writes as follows:

In 1986 I was in coma state due to heart attack and was admitted in Sindhura Nursing home, Nellore, A.P. On the second day I regained consciousness. After a week's treatment the doctor sent me to Madras for operation as the

case was a serious one. On my way to Madras my brother took me to Golagamudi and we stayed for a night at the Samadhi Mandir. Next day I was admitted at Vijaya Nursing Home, Madras. After checkup, Dr. Ganesh said "without open heart surgery, there is no hope of survival. So he asked us to deposit eighty thousand rupees immediately. I bluntly refused to undergo operation and requested the doctor to try with medicines. They tried for twelve days with medicine and discharged me. He said "two of the valves in the heart are completely damaged and need replacement. Severe heart attack may occur at any time. You must stay under the direct supervision of a doctor so as to administer emergency injections. You must take complete bed rest in a room with attached bath room facility. You should not walk even a few steps".

I came home and began to take the darshan of Sri Swamy's Samadhi once in a week regularly. I cast off my entire burden on Sri Swamy and began to walk ten kilometers every week for the sake of Sri Swamy's darshan at Golagamudi. The most wonderful thing was that, in spite of my ten kilometers walk per week, I never got any kind of heart trouble at all as expected by the doctor.

After three months when I went to Madras for check up, the doctor suspected that I was walking and got furious at my strange behavior. Again he gave me a prescription and warned me to be careful regarding bed rest.

By this time I became more vehement and continued my weekly walking and darshan of Sri Swamy at Golagamudi. I fully knew that I did not get any heart trouble only due to the grace of Sri Swamy. So I vowed to Swamy that I would not take any medicine thereafter and I would continue to walk for his weekly darshan.

After two months I had to walk continuously for four days twenty kilometers a day, in search of my lost buffaloes. But there was no heart trouble at all.

When I went to Madras for a second round medical check up, the doctor expressed his full satisfaction at my ninety percent of cure and advised me to continue the same course of medicine and rest. The doctor was surprised when I showed him the whole lump of tablets and informed him that I did

not take any medicine at all for the last three months. My cure without medicine and rest was a mystery for the doctor. When he heard of my trips to Sri Swamy's darshan he also was convinced about the great powers of Sri Swamy.

After a fortnight, Swamy said in my dream "I am utilizing you as an instrument for propaganda. You must inform the people in the neighboring villages about your experience". So I have distributed pamphlets narrating my wonderful experience. I have also conducted Akhanda Nama Japa, bhajan and Dhuni, day and night for forty days at my home. I did not understand how feeding in a large scale was conducted throughout that period without any pre plan. All the visitors conducted every thing at their own cost and on their own accord. It was all conducted by Swamy's grace as a part of his mission. We can not but simply obey his orders.

We are attracted to our Sadguru according to the contact of previous births at the proper time.

My friend's wife was suffering from bleeding for the last seven years, which started at the time of her delivery. She was very weak and grief stricken. They have tried their luck with every famous doctor. But nobody could understand the root cause of the disease. Hyderabad specialists told that they cannot estimate the cost of treatment and if once started it must go on to any length of time. If we stop the treatment in the middle, the whole treatment will be a waste. They were in a dilemma as to whether they should start the treatment or not.

One day one of her friends gave her a small booklet about Bhagavan Sri Venkaiah Swamy. As the book was very interesting, she began to read it again and again. Sri Swamy spoke to her from her heart. He said "How can I cure you if you are here? Come to Golagamudi. I will cure you" She offered her heart felt pranams to Swamy's picture in the book and begged "Swamy! I am suffering for the last seven years. How can I come to Golagamudi? If you kindly give me a little relief by this evening I promise to come for your darshan to Golagamudi".

The wonder of wonders happened by that evening. There was not a trace of bleeding. She never had such a perfect relief from bleeding for

the last seven years. In that great exhilaration they spent the whole night in prayers and discussions about Sri Swamy's greatness. After a weekly observation they confirmed it purely as the grace of Sri Swamy and offered 108 circumambulations to Swamy's Samadhi Mandir at Golagamudi. Thus they met their appointed guru at the proper time.

TOGURU VENKAIAH - RAILWAY MAIL DRIVER RECIPIENT OF PRESIDENT'S AWARD BOGOLU -BITRAGUNTA - NELLORE DIST.

My friend went on a pilgrimage and did not turn up for a very long time. I came to Golagamudi and prayed to Swamy to send my friend home. On the same night in my dream my friend told me that he was coming soon. My friend who was at Rishikesh had a strong urge to go home on the same night and returned home.

On 2-2-1989 I came to Golagamudi after my trip to Kumbhamela at Prayag. That night I had a dream in which Sri Swamy was giving harati (waving burning camphor) to Seetha Rama statues in a temple. He asked me to offer a coin in the harati plate. When I put a coin, at once it turned into two gold coins. Swamy gave me a mantra and explained its meaning also. He also directed me to sleep near Dhuni. Thus merciful Swamy showed me the goal and the way and he is guiding me every minute.

One day I gave Swamy's Suprabhatam cassette to our Ramalaya priest for use. As he was not aware of anything about Sri Swamy he did not play the cassette. Swamy directed the priest in his dream to play the cassette in the morning hours.

In 1991 something happened to my back bone and I could not turn my head or neck. When I lay on the bed I felt it impossible to turn on either side. The specialist doctor at Hyderabad told that it needed operation which would cost nearly forty to fifty thousand rupees. That operation can be undertaken only when the patient cannot walk. So I came to Golagamudi and prayed to Swamy. That night Swamy drilled a small hole near my collar bone and asked me to press near the hole. Some tooth paste like material came out twice. By next morning I was alright.

Sri Swamiji responds not only when we pray but also when we forget to call him. Day and night he will be ever alert in guarding our welfare. Once he

promised "I will be ever with you as long as the thread is unbroken". What is the binding thread that Sri Swamy refers here? "He is in all creatures" - this unbroken thought and our attitude towards other creatures with such understanding is the unbroken thread. There are many incidents of quite strangers who do not know anything about Sri Swamy being saved by Swamy. Thereafter they became strong devotees of Sri Swamy.

Lakkakula Krishnaiah - Pharmacist - Kulluru (PO) Kaluvoy Mandal - Nellore district, A.P. who admitted his son at Apollo Hospital, Madras writes like this.

My son Srinivasulu aged fifteen was hale and healthy. On 17.10.1987 at 3 P.M. he took chapatti at home, complained head ache and vomited. He suffered fits also. At once we admitted him to a Nursing home at Kaluvoy and gave saline and injections but in vain. Next day we admitted him at the Nursing home of Ramakrishna Reddy, Children's specialist - Nellore. After three days treatment he advised us to admit him at Apollo Hospital, Madras. By the time we took him to Madras to admit him at Apollo hospital he started suffering from motions also. After scanning and angiogram check up the doctor asked me whether I could bear the huge expenses for an immediate brain operation. I appealed that I am an N.G.O and can afford to spend to some extent only. Without my consent the doctor discharged my son and referred to General Hospital. We could not stay for more than a few hours at the General hospital after admission. I brought my son back to Nellore in a taxi and admitted him at Prabhakar Naidu and Radha Hospital, Nellore.

The doctor rebuked us for moving the boy in such a serious condition and asked us to go to Vishakapatnam or Hyderabad for treatment. After two days rest at Nellore again he was admitted at Apollo Hospital, Madras on 23.10.1987. In spite of a second round scanning and angiogram tests which cost ten thousand rupees, the doctors could not exactly diagnose the disease. The doctor said that brain operation is essential and it might cost thirty to forty thousand rupees. I requested the doctors to try with medicines without operation even if it cost seventy thousand rupees. Till that time they had no specific idea about the disease.

On 26.10.1987 night his grand father appeared to my son in his dream

and said that he was alright. Actually he was in a bad condition. Next night in my dream an old man said that my son was alright. But really there was no improvement in his condition. Day by day he was getting weaker and weaker. Next night in my dream Bhagavan Sri Venkaiah Swamy appeared and said "the boy is alright. Don't keep him in the hospital. Take him home immediately. I am at Pennabadwel, (a place near our village where Sri Swamy did penance for a number of years) bring the boy there" In my dream Swamy was in the same form as I saw him ten years back at Dachur.

Next morning all the doctors had a conference and discussed this case. With the help of latest tests they decided that he was in perfect health and discharged him from the hospital. From that day the boy was alright. We took the boy to Pennabadwel as per the direction of Sri Swamy. In December 1987 and January 1988 he got medical check up at Madras. There was no complaint. He passed S.S.C Public Examination in 1989 March.

In this critical time all my attention was on doctors but not on any God or Sri Venkaiah Swamy because I am a Pharmacist by profession. But merciful Swamy came to my rescue and saved my son just for the little service offered to him ten years back at Dachur. "Even if you leave me I will not leave you" said Sri Swamy. Even after his Mahasamadhi he is still alive and true to his word. So my humble appeal to all brothers and sisters is, to worship his Dhuni and Samadhi at Golagamudi even though we do not have any problems to be solved by Swamy. That will be the selfless service to God. Give plenty of food to Kakabali in the name of Sri Swamy. See Sri Swamy in all creatures and act accordingly with reverence. This will give us everlasting protection of Sri Swamy.

Smt. V. Vimalamma wife of V. Balakrishnaiah Assistant treasury officer, Nellore, explains her experience with Sri Swamy. I heard about Sri Venkaiah Swamy from Sri E. Bharadwaja garu. But I did not come to Golagamudi. In 1989 I prayed Sri Swamy like this "Swamy! I will read Avadhuta Leela with devotion for three times. After this you must visit my house between 12:30 -1:30 P.M. and sit under the Parijata tree where I will smear the floor with cow dung and decorate it with rangoli. You must eat food offered by me." I have finished my devotional reading and I was waiting for his arrival

after the preparation of food. Even though it is 1:00 P.M. he is not to be seen. I felt very much dejected and said "Swamy what is my fault? Is all my parayana a waste?" On seeing my condition my neighbor wanted to call some beggars. But I did not agree for that. As soon as I sat in the puja room, I heard a sweet voice calling me "Amma" at the street door. I went there with great anxiety. An old man with Dhoti unto knees, a towel on his shoulder, and a khaki shirt on his body, a stick in one hand and aluminum tiffin in another hand was standing there asking for food. No doubt he is Sri Swamy. My joy knew no bounds. I lost control over my body. I invited him into the house for taking his lunch and walked in front of him. In that state of happiness I do not know whether I was walking on the ground or floating in the air.

By the time I brought pongal and rice from the house Sri Swamy once again gave me a pleasant surprise. I expected him to be present in the Verandah. But to my utter surprise he is not there. But he is sitting under the Parijata tree where I have decorated the floor with rangoli for him. If he is an ordinary beggar he would never have dared to sit there. He asked me to serve the food in the aluminum tiffin. But on my request he obliged to take it in the leaf plate. He took ghee in his palm. He simply waved his palm on the food twice and made a bund with rice around his leaf plate. In one or two minutes he ate a little food from the middle portion of his leaf plate and washed his hands. While going away he asked me "Is there any dakshina or kukshina for me?" I offered dakshina and prostrated before his feet. He kept his hand on my head and blessed me. I experienced bliss and could not recognize this world for some time. I was in that blissful state for some days and then only gradually came to the normal state. I followed him saying farewell and crossed three houses on the road. He disappeared before my own eyes.

Even though he has fulfilled all the conditions to sit under the Parijata tree, and to come between 12:30 and 1:30 P.M., there is every possibility to suspect that he might be a person who resembles Sri Swamy. As he knew this, to I prove that he is Sri Swamy he has disappeared like that. The second thing is the bliss he had graced on me. I am indebted to Sri Swamy

all through my life.

Once Sri Swamy said "I respond according to one's faith." He also said "I will be there till the Sun and Moon exists". He proves it literally true, even after his Mahasamadhi.

Doctor Smt. Nagamani M.B.B.S., Pondichery, writes like this. "We both wife and husband are doctors. In a small booklet I have read about the occult powers of Udhi and the sacred thread of Sri Venkaiah Swamy. I went to Golagamudi and took them and I am daily worshipping them in my house at Pondichery. One day the merciful Swamy appeared in my dream and blessed me. He also said that I will get a male child and I should name him after Sri Swamy's name.

I do not have the photo of Sri Swamy with me. I have completed nine months of pregnancy and I was about to deliver. Every day I prayed Sri Swamy to look after me and took his sacred Udhi. This being my first delivery, I was very much afraid and wept all through the night and slept at last.

On that night at 3:00 P.M. Sri Swamy blessed me with a dream vision. Sri Swamy was sitting in the blazing sacred fire under the photos of Gods in our house. He said "Why do you fear when I am always with you?" From that moment on wards I became bold and took Udhi in water for every one hour. With the grace of Sri Swamy I had a normal delivery of a male child. I named him "Harith" as per the direction of Sri Swamy. Not only this, whenever it is necessary, he is giving directions in dream to my brothers also. Sri Venkaiah Swamy is Mahavishnu who helps the faithful devotees on earth.

Is it possible to survive for a person who fell under a running train?

It is proved to be possible for a faithful devotee of Sri Venkaiah Swamy. Udatha Ramanaiah of Golagamudi village joined the SC Railway department, only due to the blessings of Sri Swamy. He always thinks of Sri Swamy with grateful heart and wears on his finger a ring with Sri Swamy's emblem.

On 16-6-92 he was working as a key-man and was coming towards Nellore, checking the railway line between Vedayapalem and Venkatachalem. A train which was going to Madras was called back to Nellore and so it was being brought towards Vedayapalem in reverse gear. At such times it must be

brought with a continuous whistle and at a speed of only fifteen Kilometers per hour. But as the driver was immersed in some other work in the engine the train was coming without a whistle. He did not see Ramanaiah who was coming on the railway track. At the same moment a train was going on the other railway track. So Ramanaiah could not hear the sound of the train which was coming behind him. The train which was coming at a speed of fifteen K.M. per hour pushed Ramanaiah from behind. As soon as the train kicked him he, even without his knowledge, cried the word "Swamy" and flatly fell down between the two rails. The train ran over him taking away his Dhoti, shirt and banian. The gravel on the railway track made small wounds on his fore head and cheek. The muscle on his right heel was cut off. He was admitted in the Railway Hospital and the driver of the train was arrested. Within a period of ten days he was discharged from the hospital. The railway authorities advised him to take rest for some time on payment of salary. But as he was healthy he thought it unjust to take leave. So after a number of tests he was admitted to duty.

Sri Swamy himself saved him from this life peril. Other wise he would have met death or become physically handicapped. All the railway authorities said that it was a wonder for a person to survive after falling under a running train. He and his family are indebted to Swamy all through their life.

Sri Kamasani Chandra Shekar Reddy, Sarojani Devi Road 5-1-75B Tirupati writes like this.

In 1991 my face was full of boils. A little pus also was oozing from the boils. Even though I have avoided pus-forming-diet, still the boils were generating pus. There was unbearable pain all over my face. I cannot clean my face with water. There was also a foul smell over my face due to these boils.

The general Hospital at Madras, Dr. K.S. Prakash at Bangalore, Ruyee Hospital at Tirupathi and three other specialists at Tirupathi could not cure even a little. I have tried all tantrics and also the quack doctors, but in vain. I have spent more than ten thousand rupees for this. I could not show my face out side. It was so ugly. I came out of my house for fresh air only after sun set. Due to unbearable pain I could not sleep during night. I came to

such a stage where even the sleeping tablets were of no avail to me. I decided to commit suicide. At this juncture the merciful Swamy came to my rescue.

Smt. Sarojanamma who lives in my opposite house is a strong devotee of Sri Swamy. She gave me Sri Swamy's oil for application and she put the thread of Sri Swamy in my neck and gave the Abhisheka Teertha for me to drink. Most wonderfully, with in two days my maximum pains were reduced. So I have dropped the attempts of suicide. Smt. Sarojanamma gave me a letter to Barigala Nagaiah requesting him to keep me in the service of Sri Swamy for some time. From the time I came to Golagamudi I was able to sleep well during night without the sleeping tablets. In addition to this all my pains vanished. With in a month all the boils on my face disappeared. Sri Swamy gave me rebirth from the verge of suicide. I am indebted to Sri Swamy all through my life.

Sri Guddeti Anjaneyalu electricity department, Kovuru, Nellore district, A.P. writes like this: In November, 1985 Anikepalli bus kicked the jatka in which I was traveling. All the people in the cart fell helter-skelter, but none, including the horse had any major injuries. Some thing happened in my back bone. There was a great pain in it and so I could not lie down on my bed. The doctors at Madras, Hyderabad and Guntur tried their best but in vain. I have spent nearly one lakh rupees but even a little of the pain was not reduced. Like this I suffered a lot for two years.

At last the doctors decided that I would not survive long. With this advice I could not relish any food. Naturally all the members of my family could not touch food. For their sake I began to take a little food. In addition to my physical pain my mental torture scorched me a lot. My pain and position could not be put on paper. In this critical position Sri Venkaiah Swamy of Golagamudi sent a word through my friends to come to his land of penance, the sacred Ashramam.

On the advice of my friends I went to Golagamudi. The wonder of wonders and the miracle of Miracles took place. The grace of Sri Swamy fell on me. Seventy five percent of my pain vanished without doing any concrete Sadhana. No body could believe this change. Merciful Swamy gave a new birth to me who was struggling in the claws of death. Now I am taking

weekly darshan of Sri Swamy. 95% of my pain vanished. The rest 5% is there. In view of the past bad karma I decided to suffer that 5% of pain till the end of my life. Now I rejoined my duty and am discharging all my duties well. I pray Sri Swamy to make me his fittest son in the conduct of my daily life.

Smt. Sobha, Vanasthalipuram, Hyderabad- A.P. writes her rare and wonderful experience like this. In the year 1992 there was a skin disease on my face. My face was very ugly to look at with ugly dark patches all over. There was a great itching sensation on the patches. The patches spread all over my body also and I looked like a leprosy patient. I have tried with all the specialist doctors and applied all their medicines but in vain. Both my brothers are M.B.B.S doctors. They tried a lot for my relief. I was vexed with all these treatments. At this juncture Sri Swamy himself came to me in the form of the booklet "Krupakarudu". My brother Sri Seshagiri Rao asked me to correct the proof for this booklet. On reading the experiences of the devotees I prayed Sri Swamy like this "Swamy! Kindly redeem my bad karma and see that my faith is deep rooted in you. I will not use any medicine except your Udhi for a week" I began to smear Udhi of Sri Swamy all over my body. Within four days not only the patches on my face but those that are all over my body disappeared. Sri Swamy proved that he is the God on earth in this Kaliyuga. I can not repay his debt of gratitude all through my life.

An illiterate devotee's experience proves that the real devotion and heart felt prayer, with tears will melt the heart of Sri Swamy and make him respond to our prayer.

Naluboyee Siddamma w/o N. Subbaramaiah a native of Golagamudi (Yerukalapalem) has no children even after eight years of her marriage. All her trials with the doctors and yantras failed. She resorted to Mastanvalli Darga at Tarunavoi village. But she could not stay and serve the Samadhi there for a long time. In 1982 she was suffering from fever and was admitted in the nursing home of Doctor Indiramma at Nellore. In spite of their treatment for a week she could not recover from the fever. Due to vomiting, she could not take any kind of food. They feared that she would die and so returned home. She came to Sri Swamy and wanted to circumambulate

after taking a bath in the pond. All their efforts to supply hot water to her failed. With the help of others she took a bath in the pond and took a single Pradakshina (Circumambulation). On that night she slept in Anjaneya Swamy temple. From next morning her fever which brought her to Sri Swamy vanished and began to eat food normally.

With this, her faith in Sri Swamy became deep rooted. She decided not to leave Sri Swamy till she got an assurance from Sri Swamy about her offsprings. She began to serve Sri Swamy eating the self cooked food and living under the trees, avoiding all sorts of human contact. She was taking endless Pradakshinas with tears in her eyes.

One day in her dream, the farmers of Golagamudi were beating her pig as it was damaging their crops. She was praying them not to beat it. In the mean time Sri Venkaiah Swamy came there and said "all your troubles are due to this creature. We should not allow it to live". He threw the pig into the sea.

Even after thirty five days there was no response from Sri Swamy. So with grief stricken heart she could not eat food or drink any thing. On that day in her dream K. Bujjaiah one of the servants of Sri Swamy gave her bangles. "Even though I have served Sri Swamy for thirty five days, Sri Swamy did not tell me a word directly. My life is a waste". She thought like that and could not relish food on the thirty sixth day also. On that day the merciful Swamy appeared in her dream and gave her betel nuts and said in loving voice "I have given you off springs and you take food". Within a year she got a male child. She wanted to name him after Sri Swamy. But Sri Swamy directed in her dream to name the child after their Gods and name the second female child after him. Even today she comes and sits quietly with her problem in mind. The merciful Swamy appears in her dream and tells the solution to her problem. Who can measure the depth of her faith in Sri Swamy!

Real devotion and tears melt the heart of Sri Swamy to redeem their troubles, how ever great they may be. Patnam Khadar Mastan resides by the side of S.P. Bungalow Nellore. In February 1985 he was suffering from dysentery. He reports his experience like this. "The Cancer Institute, Madras decided that it is a cancer case and needed immediate operation of the rectum. They

advised me to stay in the hospital for ten months other wise death would be inevitable to me. I decided death was more peaceful than all the troubles in the hospital. So we came back to Nellore. I took quack treatment at Ongole but in vain.

One night I remembered the acquaintance with Sri Swamy when he was alive and shed tears regarding my pitiable plight. On that night in my dream I saw Sri Swamy fanning me with a velvet cloth. I woke up from my dream and actually saw Sri Swamy going away from my bed. In my utter amazement I could not call any body and ran to Sri Swamy. By the next morning the dysentery was perfectly cured. With in a week, I picked up good health. Even after two years I am blessed with good health. I can not repay the debt to Sri Swamy in my life.”

Smt. Ch. Seetha Ramalakshmi W/o Lakshmi Narayana Bank officer Hyderabad, explains how her life was saved by Sri Swamy. Here is an example how Sri Swamy takes care of us even before we pray for his help. In January 1992 my husband is posted to Durgapur for bank inspection. For the last fifteen days I was suffering from 104 degrees temperature. I was unconscious in a hotel. My husband returns from duty only in the evening. Even though we have changed three doctors there is no relief. On that day I was very weak in bed. I can not say that it is a dream or a visitation. A lean old man is lying on a mat by the side of my cot. I asked him ”Why do you lay here sir?” He replied ”As you are lonely I am just lying as your companion”. In the next scene I was going some where. Yamadharm Raju got down from his seat and was coming towards me. ”Where are you coming?” I asked him. He replied that he was coming to see me. In the next scene two servants of Yama were approaching me with Yamapasam. The old man lying by my side stopped them and asked ”Where are you coming?” They replied that they were coming to take me. The old man said ”If so take me first then you can take her.” the servants of Yama bound the old man from his legs to neck with their Yamapasam and were dragging. They tried with all their strength and were exhausted and were unsuccessful. They begged his pardon and went away. Due to the friction of Yamapasam there was a wound around his waist. When I approached him to apply coconut oil to his wound, he said

”because you can not tolerate that” He disappeared at once. I woke up from my sleep and I got rid of my fever. Thus Sri Swamy saved my life without my prayers.

One day the mother of J.C. Penchalaiah took her younger son for the blessings of Sri Swamy. Sri Swamy said We have given him a punyam of thirty crores. He will become a great man.” Thus he blessed him. Now he is in Arabia, earning twenty five thousand rupees per month both wife and husband. Even if we do not have any problem, let us offer a coconut in his sacred Dhuni (fire) and get his blessings for our better future.

Here is an example to show how we get immediate blessings of Sri Swamy when we utilize all our time in right direction.

Natteti Lakshamma of Manubolu village Nellore district A.P saw the servants of Yama in her dream and had a terrible fear not only during nights but during day time also. She needed some body always to be by her side. She came to Golagamudi for the darshan of Sri Swamys Samadhi. She did five Pradakshinas both morning and evening and spends all her time in chit chatting. Even though she did like this for a month there was no improvement in her condition. By the grace of Sri Swamy she approached me (the author) for my advice. I have strictly advised her to do three things. (1) She should strictly observe silence all through the day. (2) She should inevitably take one hundred and eight pradakshinas every day. (3) She should do continuous Nama Japa all through the day.

We can not imagine the effect of those words on her. She began to take 108 pradakshinas in the morning and 108 in the evening. She scrupulously followed the other two directions also. On the third day about 1:00 P.M. a boy of twelve years gave her Udhi at Samadhi Mandir and at once vanished. Undoubtedly that boy is Sri Swamy because from that very moment she got rid of her fear and other troubles. Thus Sri Swamy with in three days responded to her sincere Sadhana.

The mercy of Sri Swamy burns our sins like fire and our Sadhana is like air. Without air the fire will not burn anything. The following experience proves the above statement.

A devotee who is not willing to publish her name was suffering from boils

all over her body including her private parts. She had no food and sleep because of her pains. She was not able to move any of her limbs. She was unable to drag her self on the floor. She was surviving with liquid diet only to avoid the trouble of bowel movement. All her trials with doctors, quack doctors and other tantrics failed. Except her husband, she had none to serve her. As a last hope he brought her to Sri Swamy who was at Narayana Das Ashramam, Talupur village. Sri Swamy ordered her to stay in his blessed presence for a week to get back her good health (relief).

Her Sadhana and the bodily pain she suffered during this period, melted Sri Swamy's heart. She took two gunny bags and moved on one at a time. Like that she began to take Pradakshinas (Circumambulations) around Sri Swamys thatched shed day and night without any rest. It was the scorching summer. She had no bath. She was laden with dust. I (the author) asked her to sit on a gunny bag and I would take her around the shed. But she declined my request as it was an act of sin to take the services of others.

On the third day when I went for the darshan of Sri Swamy I could not believe my own eyes. Now she is walking like an ordinary woman. She explained like this "Last night I slept a little on the gunny bag. By the time I woke up all my pains vanished along with the boils on my body. There after I am able to walk like any other ordinary person. I am indebted a lot to Sri Swamy." Thus she expressed her gratitude with eyes full of tears.

Sri N. Sree Ramulu M.A, B.O.L, Telugu pundit, Adoni, Kurnool district, writes like this.

In 1991 Sri M.K. Ananda Venkateswarlu A.C.T.O. gave me the book Avadhuta Leela and asked me to read it. After reading that book I prayed Sri Swamy "I have read in this book that you are helping so many people even after your Mahasamadhi. If it is true kindly give me some experience and take me to your Samadhi at Golagamudi. In my dream my friend is instigating Sri Swamy on me. Sri Swamy is coming on me like a wrestler in a wrestling match. I am very much frightened and prayed Sri Swamy "Swamy! I am a sugar patient with blood pressure, and heart attack. I will be no more even with a single stroke. Kindly don't beat me." Next morning I have narrated my dreams to Sri Ananda Venkateswarlu. He told me that

Sri Swamy was threatening my diseases.

Next day I have checked up my sugar and B.P. Quite surprisingly they were not there for the last three years. I am eating every thing. By the grace of Sri Swamy I am in good health with out any medicines.

THE CALL OF PADUKAS: The padukas are the most important features in Datta tradition. In our state as well as in our country the Datta padukas bear great importance. In Narasobavadi, a place where Nrusimha Saraswati, the Datta incarnation, lived in secret for some time, the Padukas appeared by them selves (not man made). In Gangapur, an important place of this incarnation, his padukas are installed in the Matt. Again at Akka Mahadevi caves at Srisailam he installed his Padukas. The fourth incarnation of Datta, Sri Akkalkota Swamy gave his Padukas to his Chela (Sishya) who was very dear to him. Those Padukas are the direct structures of Datta. Sri Saibaba who is a complete incarnation of Datta, said to a devotee who was prostrating to his lotus feet. "These feet are eternal and top most sacred things. You will reach the goal by resorting to them. For that reason, at Shirdi today under the neem tree, his first abode, and in Dwarakamai Masjid which was his abode for nearly fifty nine years, his padukas are installed along with his photos. In all holy places of Datta on every Thursday the padukas are kept in a Palanquin and they are taken in a procession. Sri Swamy shouted for those Padukas only. This is also the tradition of Guru. So the Padukas of the universal Guru are so dear to Sri Swamy. So he hugged them to his chest for such a long period without giving them to any body. So there is nothing which he asked for so much and which he hugged to his chest for so long. So he taught us that he is also a follower of Datta tradition and we, his devotees, also must resort to them sincerely. If we do not resort to them, what else can he do? "I will let them go if they want to go" is the main principle for him. He is very fond of those Padukas because he was a brother of Sainath of Shirdi.

Before Mahasamadhi, he used to shout frequently "The Sun is going down". He reminded us on one hand that his direct presence was coming to an end and on the other hand he also reminds us that our life span was getting shorter every minute. Once he counted his bed sheets and clothes and gave

them to Guravaiah and asked him to preserve them carefully. In the year 1980 the first lorry of bricks was going to come on that night for the construction of Samadhi Mandir. He ordained all his men to sleep in that place where the present Samadhi Mandir was constructed. He also said to them "there will come-up a masjid equal in size to Penchalakona. We can understand these words only if we have understood his meaning of Padukas. In our tradition or in the tradition of Muslims we never refer the Samadhi of a saint as Masjid. In our country there is only one temple called Masjid that is at Shirdi only. It is not only a Masjid to the Muslims but also a residence of Lord Sainath of Datta tradition. There is a sacred fire in the masjid. Sai is Lord Datta. His tradition was also the tradition of Sri Guru Padukas. He is the elder brother of Sri Venkaiah Swamy. The experiences of innumerable devotees prove that Sri Swamy was one of the forms of Sri Sai who is one with all Sadhus.

After the construction of Samadhi Mandir and Mahasamadhi of Sri Swamy, only at the instigation of Sri Swamy they have installed a Shirdi Sainath Photo along with Sri Swamy's photos. That means it is not only his abode but also the abode of Sainath. These three leelas show that the Swamy's will was, that there will be installed the padukas of Sri Datta Swamy in the Samadhi mandir and also the marble image of Sri Shirdi Sai. The life history was written by me, a Sai devotee and the material was collected by Pesala Subbaramaiah, another Sai devotee and keeping him in his sacred presence only proves this. The resemblance of these two saints can be seen in their leelas also. Sri Venkaiah Swamy gave in writing "I am in all creatures". But he orally declared this truth at the end of his life on earth. But his brother Sainath gave experiences of this truth not only when he was alive amongst us but also even after his Mahasamadhi. The thing (spirit) which is in all creatures is only one and not many. So Sri Sai and Sri Swamy are not different from each other. Those two forms are the two padukas of Lord Datta. All his devotees should hug those padukas to their chest and install them in their hearts. So Sri Swamy hugged them to his chest. He yearned for them for such a long time and called for them.

Two months before Mahasamadhi Sri Swamy was suffering from asthma

and declared on paper "I am going away". When he was unconscious, every body thought that Sri Swamy was shedding away his body. But after a few hours he got up and sat erect and said the upper Gods did not permit me to go. They wanted me to be on the earth for some more time and come later". In this respect also he followed his elder brother Sri Sainath who left his body for seventy two hours and came back to life and said that the Gods did not agree for his departure from the earth.

At present, daily hundreds of people take the darshan of Sri Swamy. They get rid of their evil spirits, diseases and solve their court problems. Some childless couples get children with Sri Swamy's blessings. All the problems of the human race are solved here by the darshan of Sri Swamy. Some distant devotees are able to contact Swamy through books and the word of their friends. Sri Swamy directs some people in their dreams to come to Sri Swamy at Golagamudi. He is accomplishing his incarnations job in many ways. The sacred fire that was lit by Sri Swamy's own hands is taken care of even this present day and it will continue to burn for ever. There are two perpetual oil lamps one at his Samadhi and the other in the thatched shed where he left his mortal coil. The hundi collections and spot receipts are the main income. It is more than a lakh per month; the Sansthan offers free meal, two times a day, to all the visitors. On Saturdays thousands of people are served food from 12 noon to 5 P.M. (No free meals on Saturday night). There are seven books on Sri Venkaiah Swamy published by the Sansthan and many more by others.

I request the readers to find out for themselves the validity of Sri Swamy's supernatural powers and his work of this incarnation and be truthful devotees of Sri Swamy and come out of the cycle of births and deaths. Even today he guides the sincere Sadakas in the path of subra-marga. People of all castes and isms are devotees to Swamy. He guides every body according to the principles of their own religion. He never asked to change their religion, Guru or God. Take the darshan and be blessed.

Om tat sat Shanti, Shanti, Shanti

Chapter 24

SERVE THE SACRED FIRE OF SRI SWAMY AND BE BLESSED

Sri Swamy, all through his life, loved his sacred fire more than any thing else i.e. his food and drink. Let us offer coconut, incense, fire wood etc. to this Dhuni (Sacred fire).

At Golagamudi a child missed its way and could not return home for three days. His mother, with tears in her eyes, asked Sri Swamy "What has happened to my daily parayana and offerings of Naivedya? Is it proper for you to make my son suffer in the hot sun without food?" At once she fell into a trance like state and found the sacred fire and incessant Jyothi in it. By that evening her son returned home safely. So in the above situation Sri Swamy convinced us that today he is in the form of the sacred fire and incessant Jyothi, receiving all our offerings. Let us serve Sri Swamy and be blessed.

Chapter 25

DIRECTIONS FOR DEEKSHA

1. Sri Swamy asked us not to open our mouth. At least during the time of Deeksha, Observance of silence (mouna) is inevitable. Except in dire necessity like food and drink, in all other matters, we should observe mouna or silence through mouth, ear, and mind. We should spend all our time in thinking about Sri Swamy alone. For this, the parayana and recapitulation of leelas are very helpful.
2. Avoidance of sleep during daytime is essential. For this, minimum diet is inevitable.
3. Avoidance of untruth and quarrels.
4. Offering of firewood, coconut, ghee, incense etc. to the sacred fire with incessant Nama Japa. Even though Sri Swamy showed mercy, our bad karma comes in the way. So we must nullify it with our Nama Japa. "If we are destined to have a wound equal to a furrow, with intense Nama Japa, it will be reduced to a pin prick".
5. Doing pradakshinas - not less than 108 per day.
6. Parayana of Sri Swamy's life history is most important. Listening is advisable to illiterates.

7. Complete faith and patience are essential.

Chapter 26

BHAJANA

To recognize a Sadguru from the innumerable fake gurus is a very difficult task. It is not an ordinary thing to understand his real state. It is not possible to have unflinching faith in him and follow his directions unless we have great dedication, Bhakti and sraddha. If we cannot follow in action his directions, we are not at all benefited in any way. Only by their presence and service, we can develop such devotion and Bhakti and sraddha in us. If we cannot get their direct presence, the parayana of their life history will be -equal to their direct presence (Ramana Maharshi). How to get their immediate presence or the capacity to undertake parayana? This is possible only when the power of our punya is greater than our sins. What are such deeds to increase our power of punya? "Deva, Dwija, Guru, Pragnya Pujanam" and Nama Japa are the various best sadhanas to increase our punya.

So Sri Venkaiah Swamiji always encouraged Nama Japa and Bhajans. He himself used to sing "Om Narayana Audi Narayana" Maha mantram playing on his yekataru for hours together sweetly. At times he asked the devotees to stop the singing of tatva and asked them to sing "Om Narayana Audi Narayana" Maha mantram.

Sri Swamy blessed those who sing the glorious God's name with heart felt devotion and love. One day the devotees at Bonta Raju Palem wore anklets on the feet and instruments in their hands and were doing Bhajan with great exaltation. All the on lookers forgot God and were immersed in deciding who

was acting well. All the participants in the bhajan program were immersed in attracting the audience by their actions.

After a while Sri Swamy innocently asked "What is it that they are doing" and laughed loudly. We know why Sri Swamy did like that. So let us participate in the bhajan with wholehearted devotion and love towards God and get the grace of Sri Swamy.

Chapter 27

SAYINGS OF SRI SWAMY

1. Feed the hungry (but) not the belching.
2. Whatever you desire will be fulfilled if you come here with full faith.
3. You take it for granted that Venkaiah is in all creatures.
4. Even if you leave me I will not leave you.
5. What is it that you gain from having a Darshan of the Maharaja of Mysore? You reap what you sow.
6. I will be responding as per one's faith.
7. I will pick up my lamb even though it is in a herd of thousand.
8. Equal love for all will enable you to realize God.
9. I am responsible for the welfare of all the people who give and bring a morsel of food in my name.
10. When a devotee asked for a mantra, Swamy said, "There is no mantra or tantra. Go ahead with Vichara" (discrimination).
11. It is nothing great if a monk sticks on to dharma. It is great if a householder sticks on to dharma.
12. We must stick on to dharma even while lending money for interest.

13. We must achieve nobility, simplicity and service to Sadguru.
14. You will incur a loss of ten rupees for stealing a quarter of a rupee.
15. If we crave for a share in the profit we should also share the sin.
16. It is better for us to leave rather than asking others to leave.
17. If greed is lost every thing is lost.
18. If you are careful that the thread is not cut off, I will be ever with you.