

A brief history of  
**Sadguru Sri Sri Sri Sajjanagada Ramaswamy garu**  
the *Pontiff* (Peethaadhipathi) of Sripada Srivallabha Maha  
Samsthanam (birthplace of Sripada Srivallabha)  
and  
the (genesis) formation of Sripada Srivallabha Maha  
Samsthanam, some important incidents relating to it.

*The birth of Sripada Srivallabha Maha Samsthanam is beyond the  
thoughts of human beings! Astonishing!! Extremely amazing!!!*

**This Sripada Srivallabha Maha Samsthanam** of today is  
the **Organization that took it's birth**  
in the birth place of Sree Sripada at Sree Kshethra Pithapuram.  
This is due to the relentless efforts day in and day out of  
**Sri Sajjangadh Ramaswamy**, a disciple of Sree Sridharaswamy.  
All this is happened by the grace of Dattaavadhoota Bhagawan Sree  
Sridharaswamy on Sri Ramaswamy garu according to the will of Sripada  
Srivallabha only.

The step of Sri Ramaswamy garu first time in Pithapuram in 1966  
is **a prelude to the founding of**  
**Sripada Srivallabha Maha Samsthanam!**

This Sree Kshethra Pithapuram is shaped into  
an important Datta Kshethra in 'Bharathavarsha' and is flourishing  
on account of **Sri Sajjanagada Ramaswamy's** .....  
**effort in renovating the dilapidated temple of**  
**Self-manifested Datta in Sree Kshethra Pithapuram**  
and  
**the propaganda carried out to make**  
**all people aware of the existence of Sree Sripada**  
**who incarnated in Sree Kshethra Pithapuram!!**

**Not only that, when many prominent persons, avadhootas**  
**and Datta devotees are coming to this Sree Kshethra**  
**Pithapuram to have darshan of Sree Sripada**  
**this holy Kshethra is overwhelmed with joy!**

***Gurudevadatta Sripada Srivallabhaya Namaha!!***

## Brief biography of Sri Sri Sri Sajjangadh Ramaswamy garu

**Sadguru Sri Sir Ramaswamy garu was born in the year 1925 in Sivamogga village in Karnataka on Kartika Suddha Dasami to the couple Sri Mallarappa and Srimati Padmavatamma.** Those parents were devotees of Sree Rama. Therefore, they named their son as Ramaswamy. **From childhood Sri Ramaswamy was showing more interest in *poojas* and *bhajans* than on sports and songs. Even from childhood after studying, reading and writing he used to sit near his mother and was reading Ramayana and Bhagavatham for her.** The maternal grandmother of Sri Ramaswamy garu also belonged to Sivamogga. She was also a devotee of Rama. Whenever he was visiting his maternal grandmother's house he used to go to a nearby Rama's temple. He was witnessing the *poojas* conducted there and used to be immersed in deep devotion.

His father Sri Mallarappa garu used to organize the festival of Sri Rama and *bhajans* with great devotion. Sri Ramaswamy garu who was a child then was cooperating to his father in those programmes with great enthusiasm. Not only that. Sri Ramaswamy garu also was gathering all children of his age and performing the festival of Sri Rama in his house with the assistance of his sister in grand style.

Even after going to school the interest on God of Sri Ramaswamy did not diminish even a bit. During 'Dhanurmasa' he was going to the temples of Koti Anjaneya Swamy and Sree Sita Rama Swamy to see the programmes of worship conducted in the early hours. Sri Ramaswamy garu on hearing the Mukundamala hymns sung melodiously by the priests there, was absorbed in raptures. Sri Rama Swamy garu on witnessing the *poojas* performed by the temple priests was thinking within himself 'how pious and meritorious those priests were!'

When Sri Ramaswamy garu was studying in the middle school Ramayana one subject in the nondetailed book. **Sri Ramaswamy garu who had abiding interest in Ramayana even from the beginning secured first place in the school. After joining the**

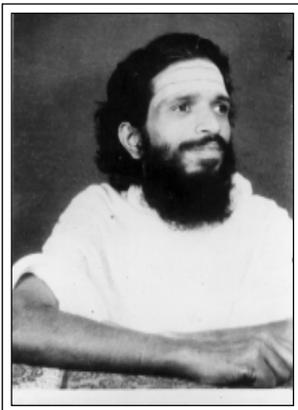
**high school, Sri Ramaswamy made a habit of reading Bhagavatham under a big tree in the school compound. Sri Ramaswamy garu who had the grace of God was learning lessons of the advanced classes by his own experience. Then the teachers were telling Sri Ramaswamy garu that he would become a great person in future. Sri Ramaswamy garu was thinking at that time that he would become a wealthy person. Nevertheless, Sri Ramaswamy garu by the grace of his *Guru Sri Sridharaswamy* became an affluent persons of a higher order in Spiritual path instead of an ordinary rich man.**

Sri Ramaswamy garu was participating in the *bhajans* held in Rama's temple during evening times and was feeling happy. Gradually a desire to hear *Puranas* and holy stories began to shine in him. In the evening, in the house of his maternal grand mother a priest called Ananta Rama Iyyengar was reading Ramayana and Bhagavata. Sometimes during that reading God Maruti was possessing Sri Iyyengar. On one such occasion **Sri Iyyengar suggested to Sri Ramaswamy garu that the name *Rama-namaTaraka* was the only way to his upliftment. This suggestion has generated in the mind of Sri Ramaswamy garu that it only was initiation to him. From that time onwards he began to meditate upon the name of Rama.**

When Sri Ramaswamy garu was fourteen years old his father Sri Mallarappa garu expired. Then for the maintenance of family Sri Ramaswamy garu joined the cloth shop of his maternal uncle. His maternal uncle only performed his thread marriage. Keeping in front a portrait of Sree Gayathri Devi Sri Ramaswamy garu used to meditate upon Her. Even though he had to shoulder his own responsibilities along with those of his mother and sister, his devotion towards God did not dwindle to any extent. The health of his mother also deteriorated afterwards. When Sri Ramaswamy garu was sixteen years old his mother also died. Then he along with his sister took shelter in the house of his maternal grand mother. Once in the house of his maternal grand mother a big log of wood broke away from a bundle and fell upon his feet. The pain in the leg did not abate in spite of many medical treatments. When his maternal aunt called him for dinner he could not go on account of pain. Then she remarked, "Had you thought of Sree Rama before hand this pain would have come down!" There upon Sri Ramaswamy garu meditated the name of Sree Rama unceasingly. Even then as the pain did not subside he became angry with God. At once his pain vanished. That's all!

Sri Krishnmachari, *yogacharya* of Mysore was giving training in *yoga, asana and pranayama* to those who were interested in them in the premises of Kote Anjaneya Swamy's temple in Sivamogga. In the beginning Sri Ramaswamy garu learnt *yoga, asana and pranayama* from him. Afterwards he learnt physical exercise at the Pulakesi gymnasium and was eating green gram soaked in water. **On seeing Sri Ramaswamy garu doing *japa* (solitary penance or mental repetition) after finishing *yoga, asana and pranayama* every morning his maternal aunt used remark jokingly, "You would become an ascetic"! At that his maternal uncle was cracking a joke at her saying, "If he becomes a *sanyasi* you have to salute him!" Those humorous remarks turned to be true in future.** The devotion of Sri Ramaswamy garu reached such a Zenith that for three days the figure of Maruti was visible before his eyes wherever he was seeing.

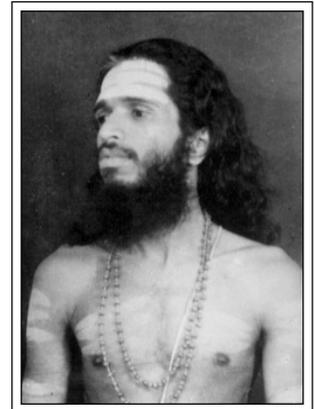
**In this way Sri Ramaswamy garu was naturally highly inclined towards spirituality even from childhood.** He was listening to the discourses on 'Gita' of Sree Gubbi Chidambaraswamy with great interest. While that swamiji was explaining his *sadhana* and experiences as lectures of devotion and erudition Sree Ramaswamy garu was listening to them with rapt attention. He was going without fail to all places wherever *harikatha, bhajana* and programmes relating to spiritual matters were held. On seeing



his spiritual urge Sri Manjappa Joysar, the priest of Sri Kanyaka Parameswari Devasthanam Temple was shedding tears of joy. Sri Manjappa garu was saying. **"I am a householder. The burden of taking care of my wife and children is on me or else I would have sought refuge of a *Guru* (a preceptor) and got uplifted". These words helped in shaping the future dream of Sri Ramaswamy garu.**

Following the advice of Sri Manjappa garu Sri Ramaswamy garu who was aged 18 years began to read the monthly magazine 'Adhyatma Prakasa' published by Sri Satchidanandendra Saraswati swamiji in Holye Narsipuram. Sri Saraswati swamiji used to answer in the same magazine the questions received from the readers of the magazine. Sri Ramaswamy garu also used to get answers for his spiritual doubts from the swamiji.

**Sri Ramaswamy garu read from one book that "The life which did not receive knowledge of self is a waste" That point struck his heart and his interest in spiritual endeavour enhanced. He started to search for *Guru* suitable to his desire.** For that purpose he met many scholars, *sadhus and ascetics* but, he could not get an answer satisfying his mind from anyone. **At last in the year 1948 he chanced to meet Bhagawan Sree Sridharaswamy for the first time in a village near the Sagara town. Merely by seeing him Sri Ramaswamy garu had some inexplicable feeling and an indefinable joy.** Then Sri Ramaswamy garu stood



near to Sri Sridharaswamy. Sri Sridharaswamy who saw Ramaswamy garu asked him what he wanted. **Sri Ramaswamy garu immediately submitted to Sri Sridhara, "I want self-knowledge." Sri Sridhara exclaimed, "you want self-knowledge." Sri Ramaswamy garu replied, "That is the only thing I wanted from You!" Thereupon Sree Sridhara Swamy blessed him saying, "Surely, you will get!" On that Sri Ramaswamy garu felt so much happiness as if he got God, Him-self He at once placed his head on the lotus feet of Sri**



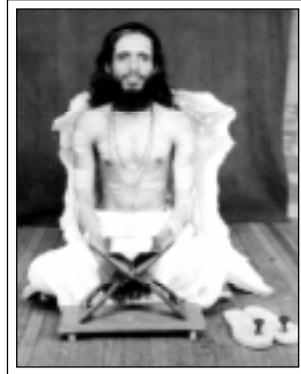
**Sridharaswamy and paid obeisance. Sri Sridharaswamy touched with his nectarine hands the back of Sri Ramaswamy garu who saluted him. As soon as the touch of Sri Sridhar's divine hands took place Sri Ramaswamy garu experienced that a divine celestial power circulated in his body.**

At on other time when Sri Sridharaswamy came to Sivamogga Sri Ramaswamy garu want to visit him. Sri Sridharaswamy asked Sri Ramaswamy garu to attend the *bhajana saptah* (bhajan held for seven days continuously) at 'Paramananda Math' in Sigehalli near Sirasi village. Immediately Sri Ramaswamy garu with his brother went to Sigehalli and participated in that *akhanda bhajan*. He listened the discourses of Sri Sridharaswamy for seven days. In the afternoon when Sri Sridharaswamy was performing religious rites Sri Ramaswamy garu was approaching him and asking him about his doubts concerning philosophical matters. Sri Ramaswamy



garu was obtaining utmost satisfying replies from Sri Sridhara Swamy. Not only that. On one day during the *saptah* he received initiation in the *Rama Taraka mantra*. Sri Ramaswamy garu thought of completing the *saptah* and sleeping there that night and proceed to Sivamogga next morning.

In the morning Sri Ramaswamy garu set out to pay obeisance to Sri Sridharaswamy and return. However, his mind changed the next moment he saluted Sri Sridharaswamy. The desire to be his disciple and attain self-realization became very intense. Then he placed his head on the feet of Sri Sridhar with utmost humility. That's it! With tears flowed from the eyes the feet of Sri Sridhar were washed. Sri Ramaswamy garu implored Sri Sridharaswamy to uplift him. Sri Sridharaswamy agreed for it. When Sri Sridharaswamy was going to Sajjangadh, Sri Ramaswamy garu changed his intention of going to Sivamogga. Instead he went to Sajjangadh with Sri Sridharaswamy. In Sajjangadh Sri Ramaswamy garu was following the instructions of Sri Sridharaswamy. Everyday he was getting up before Sunrise and taking head bath and sitting in the cottage of Sridhar he was doing *anushtanam* (spiritual practice) till afternoon. Afterwards, he was finishing meals and studying 'Bhagavad-Gita'. He was taking bath all the three times (morning, mid-day and evening) and was performing *japa*. After some days his *Gurudeva* Sri Sridhara Swamy went to Kurugadda with determination to do penance in seclusion. Then Ramaswamy garu requested to take him with them. Sri Sridhara told to Ramaswamy garu that there are no proper facilities there. Hence, they advised Ramaswamy that, "Thinking that Desire of Guru is only the desire of mine you stay here only and do anusthanam in solitude. Do Gayatri japa for 1200 times a day." Hence Ramaswamy prepared to follow Sree Sridhara's advice. After completion of the *japa* at Kurugadda Sri Sridharaswamy went to Kashi and spent two more years there in seclusion. Sri Ramaswamy garu, however, remained in Sajjangadh.



As per the instructions of Gurudeva Ramaswamy garu doing anusthanam from early morning 5-00 to 10-00 hrs. Later seeing

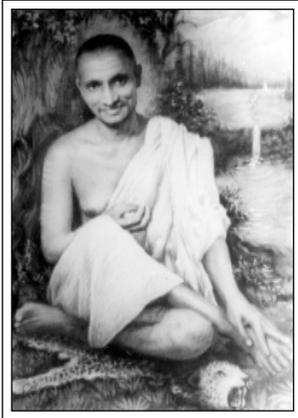
the poojas conducted to Samardha there upto 12 noon and later taking the meals. Again evening from 5-00 hrs. to night 8-00 hrs. again doing anusthanam. Sajjangadh is a hilly tract in the Satara district of Maharashtra. The local language is Marathi. That place and the people there were not familiar to Sri Ramaswamy garu. Sri Ramaswamy garu thought as to how to get on with the new people there in the absence of Sri Sridharaswamy. Despite that he did not step back from what he decided and undertook and resolved to try and achieve what he intended. At that time one Karki Gangamma of Karnataka a disciple of Sri Sridhara Swamy a devoted lady to the preceptor and a wise one became acquainted to Sri Ramaswamy garu. She also showed affection towards Sri Ramaswamy garu like a mother. She became a guide to Sri Ramaswamy garu as a *Guru*. Even though Sri Sridharaswamy was staying in Kurugadda in seclusion, he was sending intermittently written messages through his other disciples to Sri Ramaswamy garu and was guiding him. **Gangamma who was a staunch devotee of Guru was reading 'Guru Charithra' in Kannada that was with her. On hearing it Sri Ramaswamy garu realized the greatness of Guru, the significance of devotion for Guru and the efficacy of service to Guru. Thus devotion and diligence in the service to Guru sprouted in Sri Ramaswamy garu.**

In one of the messages coming to Ramaswamy garu from his Gurudeva it is mentioned that, "Any seva done with diligence and devotion will provide the fruits equal to that of doing anusthanam." From then onwards following the content of the message Ramaswamy garu started to do *Guru-seva*. Sri Ramaswamy garu considering it as a *service to Guru*, he was daily collecting flowers for worship, bringing water from the tank and watering the plants and doing similar works. Besides that he was personally carrying bricks, sand and wood required for the construction of cottage for Sridharaswamy. He was observing his daily religious routine strictly. In the evening he was sitting before the *Samadhi* (tomb) of Samardha and listening to the devoted reading of Karunashtakam, Manobodha, and Dasa bodha. In this way he stayed in Sajjangadh for three years and did arduous religious practice.

In 1952 complying with the prayer of devotees Sree Sridharaswamy came to Sivamogga from Kashi. Then Sri Ramaswamy garu returned to his native village Sivamogga from Sajjangadh. As Sri Sridharaswamy came to Sivamogga Sri Ramaswamy garu who left his house for three years and stayed in Sajjangadh chanced to come back to Sivamogga.

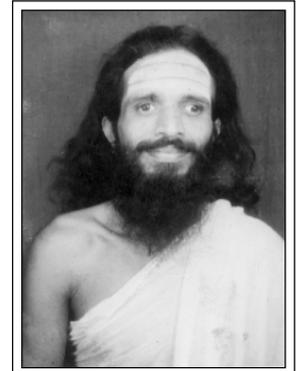
The relatives of Sri Ramaswamy garu also had the good fortune of seeing him once again. The devotees of Sivamogga who came to know the power of penance and the divinity of Sri Sridhara seated him on the howdah of an elephant and arranged a big procession. Sri Sridharaswamy garu took part in the general congregation of all people and blessed all the devotees. Afterwards he agreed to the prayer of devotees and visited each and every village near to the Sagara town and brought about an awakening of *dharma* (righteousness). He was sleeping in the room of the temple Samsthanam in every village. Then Sri Ramaswamy garu was with Sri Sridharaswamy and started serving him. After completion of that programme Sri Ramaswamy garu also returned to Sajjangadh with Sri Sridharaswamy garu. Sri Ramaswamy garu was in the company of Sri Guru for sometime. He was serving him and receiving his nectarine preaching comprehensively.

**While things were passing like this, one time when Sree Sridhara Swamy discussing spiritual matters with the group of his disciples, ordered Ramaswamy to go anywhere and do solitary anusthanam. Then Ramaswamy garu asked his Gurudeva, "Where shall I go now?" Then Sree Sridhara granted a *divine darshan* to one of his disciple there by pouring theertham. Sree Sridhara asked that disciple what he saw. The disciple submitted to Sri Sridhara that, "It is viewed to the division vision of mine given by You that Lord Dattatreya came and suggested Sree Sridhara Swamy to depute Ramaswamy to Him." Therefore, Sri Sridharaswamy instructed Sri Ramaswamy garu to go to 'Narsobawadi Datta Kshethra'. The wonder is that Sri Ramaswamy garu was a worshipper of Rama from the beginning. His guru Sri Sridharaswamy also initiated him into the '*Rama***



***mantra* (Rama incantation)'. Yet Sree Dattatreya Swamy inspired Sri Ramaswamy garu through Sree Sridharaswamy to go to Datta Kshethra. Probably because Sri Ramaswamy garu was not naturally aware that in future he would be renovating a Datta Kshethra. Whatever it is, it is all a divine decision!**

Then Sri Ramaswamy garu started for the Datta Kshethra Narasobawadi as per the order of Sri Sridharaswamy. At that time Sri Ramaswamy garu had initiation into Gayathri, Rama Taraka and Maruti mantras but, he did not receive initiation into the Dattatreya Mantra. Sri Ramaswamy garu performed religious practice for six months in Narsobawadi doing *japa of initiated mantras*, doing *dhyana* (silent prayer) *to guru*, and mental adoration. During these six months he was taking food only once in the afternoon by collecting alms. Also on account of the severe religious ritualistic routine he was observing in addition, his body became fatigued and exhaustion took place. At that time **a *doha* (verse) of Sri Samardha Ramadas came to his memory. Sri Ramaswamy garu also prayed in the same manner as mentioned in that *doha*, "Please grant me always daily continuously your yogic connection. Only for you! Solely for your attainment only! Even if this body decays and collapses please don't neglect me!"** With that firm resolve he prayed God in his mind. Then due to the grace and pity of Sree Samardha and the results of the blessing of his Guru Sree Sridhara an unknown lady began to serve him. She gave Sri Ramaswamy garu green pulses and ghee. After eating them the health of Sri Ramaswamy began to recover. During the period of these six months in the mental meditation Sri Ramaswamy garu had a vision of Sri Guru Sree Sridharaswamy being seated on the *Paadukas* (holy sandals) of Sree Sree Narasimhasaraswati. With this Sri Ramaswamy garu had a feeling in his mind that the grace of his Guru was on him. Sri Ramaswamy garu thought that it was the desire and an order of his guru and so decided to leave that place according to that command. At that time Sri Ramaswamy garu acquainted with Sri Devaraya Kulakarni, a Datta devotee belonging to Karnataka. Then Sri Satchidanandendra Saraswati swamy of Howlenarsipuram, a prominent speaker on *Shankara Bhashya* (commentary by Sri Shankara) was giving discourses in Hubli. He had good acquaintance with Sri Kulakarni. Sri Ramaswamy garu was enthusiastic to listen the lectures on Shankara Bhashya. So Sri Ramaswamy garu started for Hubli in the company of his acquaintance with Sri Kulakarni.



Sri Ramaswamy garu along with the Guru of Sri Kulakarni Sri Agnihotri Shankar Bhatt resided in the house of the devotees of

Sri Shankara Bhatt. Ramamaswamy garu spent life by following *madhukaram* (begging from house to house as a bee gathers honey from flower to flower). In the evening Sri Ramaswamy garu, Sri Kulakarni and Sri Shankar Bhatt used to go together to nectarine discourses of Sri Satchidanandendra Saraswati swamy. After the conclusion of the lectures during *chatur-masya* (Period of four months during which ascetics will stay at one place) Sri Satchidanandendra Saraswati swamy left Hubli.

Afterwards Sri Ramaswamy garu along with Sri Kulakarni went to Devanagiri and put up in Sivananda Adhyatma Mandir. There also Sri Ramaswamy garu read many philosophical books of Sri Satchidanandendra Saraswati and contemplated on them. After that Sri Ramaswamy garu visited Sree Sridharaswamy garu in Varadahalli near Sagar town in Sivamogga district. There Sri Ramaswamy garu learnt many spiritual matters from his guru and was practicing them. There many people were desirous of getting *initiation in mantras* from Sri Ramaswamy garu. After obtaining permission from his *Guru* Sri Ramaswamy garu went to 'Sivananda Math (monastery)' in Davanagere. While he was there he received information that his maternal grand mother was nearing death. Sri Ramaswamy garu went there. All the people there were astonished when his maternal grand mother left her body during night on the very day of his arrival

Afterwards at the request of Sri Venugopaldaswamy brahmachari Sri Ramaswamy garu began to deliver speeches on spiritual matters in Gita Mandir situated in Bangalore Cantonment. At the commencement of *chatur-masya* on 'Ashada Suddha Paadyami' Sri Ramaswamy garu placed the portrait of Sree Sridharaswamy in Arya Vysya Hostel and performed *worshipping of Guru* in a grand manner. **In 1954 all the devotees of guru assembled and conducted paada-puja (sacred worship of feet) to Sri Ramaswamy garu for the first time. In Devanahalli there was one disciple of Sree Sridharaswamy named Kamamma garu who is elder than Sri Ramaswamy garu by about 15 years. As both of them happened to be disciples of Sree Sridharaswamy, Sri Ramaswamy garu had good relationship with Kamamma garu.**



**At that time her grand daughter Srimati Kamamma was suffering from severe illness and there was no improvement inspite of many medicines and treatments. However, there was gradual improvement in her grand daughter's health after performing the worship of the lotus feet (Pada Pooja) of Sree Ramaswamy garu. Therefore, Kamamma garu developed devotion and faith in Sri Ramaswamy garu.** The period of *chatur-masya* in Gita Mandir concluded gloriously in this manner, but the health of Sri Ramaswamy deteriorated. Then Srimati Kamamma garu took Sri Ramaswamy garu to her house. She served him and saved him till his health was stabilized.

Afterwards he stayed for sometime with his 'guru' and returned to Bangalore. Daily he was giving religious discourses in the Valmiki Anjaneya Swami Devasthanam in Visweswarapuram in Bangalore. Exactly at the same time Sree Sridharaswamy also visited Bangalore to give religious discourses in Narasimharaja colony. At that time Sri Ramaswamy garu took Kamammagaru to Sree Sridharaswamy to ward off her troubles. Then **Sri Sridharaswamy suggested to Kamamma garu to treat Sri Ramaswamy as her son. After that Sri Ramaswamy garu went to Devanagiri as the swami of Holy Narsipur was observing Chatur-masya there. Kamamma garu also went with Sri Ramaswamy garu to Devanagiri. Only from that time the spiritual life of Kamamma garu started.** Sri Ramaswamy garu gave spiritual lectures there for two months. Afterwards he returned with Kamamma garu to Bangalore, but she did not go back to her house. In a short time she had the good fortune of going to Devanahalli on the outskirts of Bangalore. With the cooperation of devotees she stayed in the Sree Ranganadhaswamy Temple. There she did *Ramakoti saptah* (Religious event or Ramana-ma for continuous seven days) on a grand scale through Sri Venugopala Brahmachari.



On the invitation of devotees Sri Sridharaswamy garu arrived at Sivamogga once again to conduct Datta Jayanthi. Then Sri Ramaswamy garu was with his guru Sree Sridharaswamy and served him. After some days **Sri Sridharaswamy was invited to organize Datta Jayanthi in a Datta Mandir in Kachiguda of Hyderabad. Then Sri Ramaswamy garu went there to do service to his guru. During the Datta Jayanthi celebrations Sri Sridharaswamy**

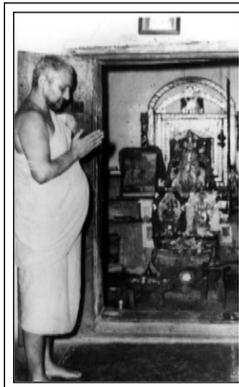
called Sri Ramaswamy and said "The grace of Datta is on you. Therefore, I will initiate you in **Datta mantra** on the auspicious day of Datta Jayanthi."

Residential accommodation was arranged to Sri Sridharaswamy in a bungalow near the Datta Mandir. Sri Ramaswamy garu was also staying in the same bungalow. Sri Sridharaswamy was going to Datta Mandir by walk from the bungalow every evening to deliver spiritual discourse. Sri Ramaswamy garu was also accompanying him. **On one day Sri Sridharaswamy said to Sri Ramaswamy garu who was walking with him, "You should establish an ashram."** For that Sri

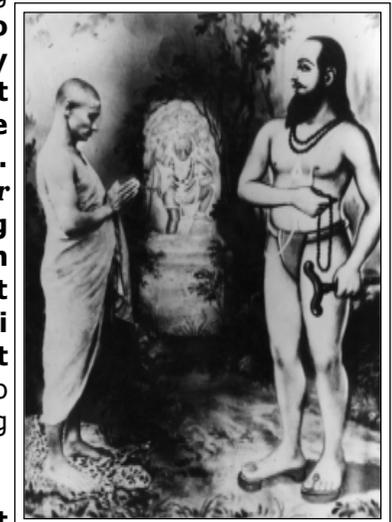


Ramaswamy garu said with humility, "I do not have that much ability". After Datta Jayanthi according to Sri Sridharaswamy's command Sri Ramaswamy garu went to Narsobawadi a pilgrimage centre of Sree Datta. There he completed one **saptaha parayana of Sriguru Charithra** (a devotional reading of Sriguru Charitra for seven days) and immediately commenced another **saptaha**. In this manner he completed seven **saptahas** successively of devoted reading of Sriguru Charithra. At that time many instances indicating victorious developments happened.

After devoted reading of Sriguru Charithra Sri Ramaswamy garu again went back to Sajjangadh. Sri Ramaswamy garu went there even three months prior to the **aradhana** (annual worship) of Sree Samardha Ramadas and was doing many works. **In the year 1964 as ashta graha kootami** (combination of eight planets) occurred, Sri Sridharaswamy got performed thirteen crores of **Rama-nama Japa Anushtanam** (ritualistic performance of the meditation of the name of Rama) with the assistance of forty devotees for the welfare of the world. Sri Ramaswamy garu was one among those devotees. This ritualistic



exercise continued for six months Sri Sridhara performed penance in solitude in the upper portion of his hut. There was paucity of money for conducting the **anushtanam**. At the same time Sri Kalkar, editor of monthly magazine 'Sridhara Sandesh' came to Sajjangadh from Dharwad. **Then Sri Ramaswamy garu requested Sri Kalkar, "Gurujee is doing japa in solitude. Please publish in your magazine to the effect that if any devotee sends money for organizing this programme started by Gurujee, his name will be published in the next issue of the magazine and mantra akshathas** (grains of raw rice made yellow with saffron and charged with powerful incarnations) will be sent to them". Sri Kalkar who responded to the suggestion of Sri Ramaswamy garu published in his journal accordingly. As a result many devotees in Karnataka freely sent money. With that sufficient money was acquired for the completion of the 13 crore anusthan started by his gurudeva and the **homam** (fire oblation) to be performed there after, and **Poornaahuti** (the final offering to the fire in a ritualistic sacrifice). For this **yagna** priests, scholars, **vedic pandits** came from Kashi and other places. Srimati Savitramma garu a disciple of Sri Sridharaswamy came from Kashi. She established a hermitage named 'Sridhara Spoorti Nivas in Kashi and was doing **anushtanams** there. According to the order of Sri Sridharaswamy garu, Sri Ramaswamy garu went to Kashi with Savitramma garu. He stayed for six months in Kashi. There he observed **regular anushtanam** and was visiting Kashi Visweswara, taking bath in the sacred Ganga river. After that he again went to Sri Sridharaswamy garu who was at Poona. Afterwards he went to Sajjangadh where discourses during **chaturmasa** were being held.



In Devanahalli in a room at the back side of Sree Ranganadha Swamy Temple which

**Kamamma garu named it as 'Sree Samardha Ashram', She started worship and *bhajan* (chorus singing) there. On account of the grace of Sri Sridhara in the year 1965 Kamamma garu purchased a small house in the Ganga Parameswari Temple street with the money offered by devotees. That house was renovated and it was named as "Sri Samardha Ashram". From that time onwards she was residing there and organizing many religious programmes from there.**

### **Arrival of Sri Devaraya Kulakarni of Karnataka at the Sree Kshetra, Pithapuram**

Sri Devaraja Kulakarni garu a resident of Bangalore and an *upasaka* (ardent worshipper) of Sree Dattatreya was an expert in delivering spiritual discourses. In the same way Sri Nikhilananda Gupta garu established many *bhajan societies* in Andhra Pradesh and was carrying the propaganda about Bhagavad-Gita. In 1965 Sri Gupta garu invited Sri Kulakarni to give religious discourses in Andhra region. In that connection Sri Kulkarni was traveling in train along with Sri Nikhilananda Gupta. Sri Kulakarni was going through the railway guide. Then he noticed that Pithapuram railway station will come after Samarlakota Junction in the same route they were traveling. At once a desire cropped up in his mind to have *darshan* of Sree Sripada Srivallabha in His native place Pithapuram. Exactly that very day happened to be 'Ashwayuja Bahula Dwadasi' during on which day Sree Sripada Srivallabha disappeared in Kurugadda. Therefore he thought that on that day in Pithapuram there will be compulsorily special *poojas* (worships) to Sripada Srivallabha in Pithapuram. Then he told Sri Nikhilananda, "I will get down at Pithapuram and had *darshan* of Sripada Srivallabha. After that I will meet you again. So you proceed further". Having come to know that the train will not stop at Pithapuram he got down in Samarlakota in the first halt before Pithapuram.

He was traveling in a bus to reach Pithapuram. A passenger in the bus who was sitting by his side asked him where we was going. Sri Kulakarni replied that he was going to Pithapuram to have *darshan* of Sree Sripada. Then that passenger clearly told, "I know about Pithapuram very well. There is no Sripada Srivallabha Devasthanam". Sri Kulakarni garu inquired whether it was the Pithapuram on the Eastern Coast which he thought about. That person informed that though it was Pithapuram, there was no Sripada Swamy Devasthanam there. Sri Kulakarni was astonished

at this reply and was inquiring many people after getting down from the bus. In the meanwhile one person introduced Sri Varanasi Subrahmanya Sastry garu a renowned scholar of Pithapuram to Sri Kulakarni garu. Then Sri Subrahmanya Sastry garu informed that there was no separate Sripada Srivallabha Devasthanam but there was a temple of Sree Dattatreya in Padagaya Kshetra. He showed it to Sri Kulakarni garu. A big tree grew on the pinnacle of the temple. Dogs were roaming there. No worship was conducted in that temple.

When Sri Kulakarni garu went inside the temple he did not find any light. The entire temple was filled with darkness. Sri Kulakarni garu saw there the ancient self-manifested idol of Sree Dattatreya. Sri Kulakarni garu laid his head on the feet of that deity which was in a dilapidated and ruined condition. With tears flowing from his eyes he intensely bemoaned, "What Swamy? What is this distressing state to you in your birth place? He met the priests of the Devasthanam and some prominent persons. To them he averred," This Pithapuram is the sacred earth where Sree Dattatreya had incarnated for the first time in the form of Sripada Srivallabha in this world. This matter was clearly emphasized in Sriguru Charithra. Hence conduct abhishekams daily to Sree Dattatreya, make arrangements for the out flow of the *abhisheka theertha* (water etc used for abhisheka). Arrange lights in the temple. Plant an Audumbara in the temple premises. I will bring my *Guru* to this place." Having given suitable suggestions he left that place and went to Sri Nikhilananda Gupta garu. There he gave a lecture in a place arranged for the purpose and went to Bangalore again.

Afterwards Sri Kulakarni garu met Sri Satchitanandendra Saraswati Swamy, who was famous as 'Apara Sankaracharya' and who founded the office of 'Adhyatma Prakasa' in 'Holey Narsipur'. He requested him to carry out spiritual propaganda in Pithapuram and the entire Andhra desa as no one knew about Sree Dattatreya and Sripada Srivallabha.

Then Sri Satchitanandendra Swamiji, Sri Nikhilananda Gupta garu along with Sri Kulakarni garu reached Pithapuram and gave lectures there for three days. **At that time a priest named Sri Kasipati Sastry garu, a Rigveda pandit and one who knew Kannada language was in Pithapuram. On account of his knowledge of Kannada language Sri Kasipati Sastry garu became very close Sri Kulakarni garu.**

## Sri Deva Raya Kulakarni garu suggesting Sri Ramaswamy garu to go to Pithapuram

Sri Ramaswamy garu happened to meet once again Sri Deva Raya Kulakarni with whom he was acquainted while in Narsobawadi. **Then Sri Kulakarni garu narrated to Sri Ramaswamy garu the whole episode of his trip to Pithapuram, the birth place of Sripada Srivallabha - the first incarnation of Sree Dattatreya which was mentioned in Sriguru Charithra. He suggested to Sri Ramaswamy garu," There is a Dattatreya temple at the back side of Sree Kukkuteswara Devasthanam. The idol of Sree Dattatreya is there but, there the people do not know anything about Sripada Srivallabha or Sree Dattatreya. Therefore there is no worship and other services to that idol. The temple is also in a ruined condition. So you have to go to Pithapuram and renovate the temple of Sree Dattatreya and propagate about the greatness of Sree Dattatreya and Sree Sripada Srivallabha".**

### Stepping of Sri Ramaswamy garu in Srikshetra Pithapuram for the first time in 1996

However, Sri Ramaswamy garu had mental hesitation as to whether any one would speak with them at a place which was about one thousand miles away from Bangalore and where they were total strangers. With such mental reservation about going to Pithapuram Sri Ramaswamy garu kept quiet. In the meantime once Sri Satchitanandendra Saraswati Swamy was giving lectures during *Chaturmasa* in Bangalore. Then Sri Ramaswamy garu who was staying in Devanahalli - an area on the outskirts of Bangalore, was going daily to hear his lectures. While going in this manner from Devanahalli to Bangalore suddenly once the right ear of Sri Ramaswamy garu became deaf. There was no relief in spite of so many medical treatments. Then to him who was spending his life always in spiritual contemplation it occurred in his mind that all that was probably *leela* (a play) of Sree Dattatreya. He informed Kamamma garu about the suggestion of Sri Kulakarni garu to him for going to Pithapuram his neglect of it, and then his sudden loss of hearing. He told her that as it happened like that they should go to Pithapuram during Datta Jayanthi and perform *paarayana* of Sriguru Charithra. Sri Kamamma garu also agreed for it immediately.

While Sri Ramaswamy garu was going to Bangalore from

Devanahalli to gather necessary information for going to Pithapuram a big sound was heard to the ear on the way. The ear which lost hearing faculty regained at once hearing as before. He became very much astonished. Precisely at the same time his guru Sree Sridharaswamy came to Bangalore. Then he intimated this incident to Sree Sridhara Gurujee. **Sree Sridhara said to Sri Ramaswamy garu. "Datta knows very well how to bring His devotees to His fold. Actually you could have been instructed in a dream or in meditation to go over to Pithapuram but He has subjected you to this tough ordeal and guided you to go to Pithapuram. All this is a sport of Sree Dattatreya and nothing else. Sree Dattatreya will show grace to His devotees with so much love which will be commensurate with the extremely difficult tests He will impose on them. As a proof of it He created this incident to you and is attracting you to Him as an indication of His grace". In this way Sree Sridhara Swamy gave a detailed explanation.**

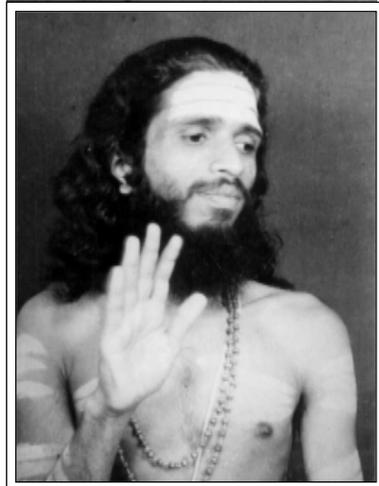


Then Sri Ramaswamy garu was also highly elated. He collected all the necessary information for going to Pithapuram and proposed to leave for Pithapuram with Kamamma garu. **Like this as per the advice of Sri Kulakarni garu and also due to the strange incident he experienced Ramaswamy garu proposed he should dedicate himself for the service of God in Sree Kshetra Pithapuram, where no one is known and the local language is also not known.**

Sri Ramaswamy and Kamamma garu were not eating any materials outside. Therefore, they procured rice and other materials required for cooking alongwith their luggage. They arranged all these items in one set of buckets, cloths and two beds for bedding. They have also brought with them utensils needed for cooking as also kerosene and stove. All the above are packed into 8 luggages. On one auspicious day Sri Ramaswamy garu worshipped and prayed Lord to provide all the necessary help and assistance, took swamy *prasad* and started for Pithapuram from Devanahalli with Kamamma garu. Ramaswamy garu took the model pamphlet suggesting as to how the Datta Jayanthi invitation has to be printed and also the letter given by Sri Kulakarni garu to Sri Kasipati Sastry garu

with whom he was acquainted in Pithapuram previously. In the letter Sri Kulakarni garu requested Sri Sastry garu to extend necessary help and cooperation to Sri Ramaswamy garu. At first they reached Bangalore. At that time there were no travel facilities as available now for reaching Pithapuram. One has to travel in one train up to Madras (Chennai) and had to change into another train. Both of them took bath in the bathrooms in the railway platform in Madras railway station. They cooked food on the railway platform on the stove brought with them and ate meals. Again they rearranged all things and started train journey in another train. They traveled all the night and reached Pithapuram before dawn. They got down in the railway station and lodged in the Raja Rajeswari Choultry nearby.

**Thus Sri Ramaswamy garu along with Kamamma garu stepped in the birth place of Sripada Srivallabha Pithapuram for the first time in the year 1966 after undergoing much expense and trouble.**



**While taking bath in the sacred 'Padagaya Kshetra' in Sri Kukkuteswara temple Sri Ramaswamy had a vision of Sree Dattatreya as a 'digambara' in the form of a child.** He told this thing to his guru Sree Sridharaswamy when he reached Bangalore. After bath he came to the choultry and ate the *prasad* prepared by Kamamma garu and started to meet Sri Kasipati Sastry garu.

Sri Ramaswamy garu handed the introductory letter given by Sri Devaraya Kulakarni to Sri Kasipati Sastry garu. At that time the wife of Sri Kasipati Sastry garu was ill. Then Sri Ramaswamy garu said, "Give everyday the *abhishek theertha* of Sree Dattatreya to your wife. Her health will improve by the grace of Sree Datta".

After that Sri Ramaswamy garu went to Sree Kukkuteswara temple and introduced himself to the priests there. Sri Ramaswamy garu said to them, "I came here from Devanahalli according to the wish of Sree Devaraja Kulakarni garu. I will perform *Guru Charithra saptaha paarayana* (devoted reading of Guru Charitra for seven

days) in connection with Sree Datta Jayanthi. You cooperate and conduct *abhishek* (anointment) worship and other services to Sree Dattatreya Swamy. They agreed for the request. **Sri Ramaswamy garu called masons and got the temple of Sree Dattatreya temple repaired. The temple was devoid of any system of worship and was in a dilapidated condition. He got the temple temporarily repaired and white washed. The inner portion of the temple was however white washed by Kamamma garu personally. Sri Ramaswamy garu had renovated the temple with his own money. He have got the slogans 'Digambara, Digambara' and 'Sri Guru Deva Datta' painted on the walls. After that Sri Ramaswamy garu commenced the *saptaha paarayana of Sriguru Charithra* in the presence of Sree Datta one week prior to Datta Jayanthi.**

Sri Ramaswamy garu intended to inform the public about the *Sree Dattatreya Saptaha Parayana* in the Dattatreya temple premises through invitation leaflets. He spent his own money for that purpose. Sri Kasipati Sastry garu extended special cooperation for printing the invitations and distributing them to the public.

In the invitations it was stated "Sri Ramaswamy garu came from another province to do service to Sree Dattatreya Swamy. Pithapuram is a new place to him and he has no acquaintance with anyone here. He had renovated the Dattatreya temple with his own money and got the slogans, "Digambara, Digambara Sripada Vallabha Digambara" and "Srigurudeva Datta" painted on the walls. The reason for such writing is, 'The first incarnation of Sree Dattatreya is Sripada Srivallabha.' The birth place of that Sripada Srivallabha is Sree Kshetra Pithapuram but that matter is not known to the people here. To make it known to the people here Sri Ramaswamy garu undertook this mission. Not only that. There is a *sloka* (verse) in *Bhavishyothara Purana* (a quasi religious and legendary narration)

**Krute Janardhano devah  
Tretaayaam Raghunandanah |  
Dwapare Ramakrishnau chah  
Kalov Sripada Vallabha ||**

The meaning of that verse is this "God had incarnated in Kruta

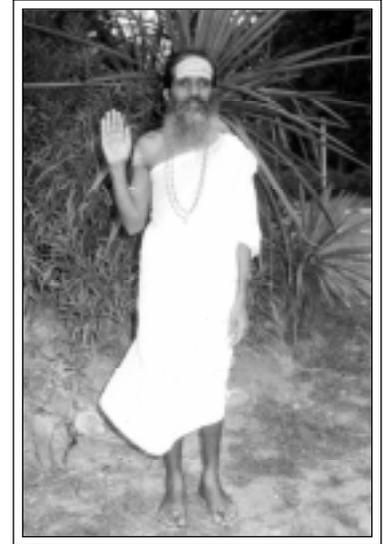
Yuga as Jananrdhana, in Treta Yuga as Sree Rama, in Dwapara Yuga as Sree Krishna and in Kali Yuga as Sripada Srivallabha." It was announced that in the 5th Chapter of Sriguru Charithra as to how Sripada Srivallabha incarnated in Pithapuram on Bhadrapada Sukla Chaviti.

**In this way due to the inspiration of Sree Dattatreya with the *paarayana* programme of Sriguru Charithra in connection with Datta Jayanthi, devotion to Sree Datta began to sprout in the devotees of Sree Kshetra Pithapuram. It was also as it were a beginning was made for wide propaganda that Sree Dattatreya incarnated in the Sree Kshetra Pithapuram as Sripada Srivallabha.**

Sri Ramaswamy garu intended to perform *paarayana of Sriguru Charithra* from one week prior to Datta Jayanthi. Daily in the morning he was taking bath in the 'Padagaya tank'. After completing morning *sandhya vandana* (worship during dawn, mid day and dusk) he was devotedly reading the Guru Charithra in Marathi language sitting in front of the Sree Dattatreya temple. After the completion of the *paarayana* for seven days *abhishekams* and worships were organized for Sree Dattatreya. Devotees who came to know about these programmes through the invitation pamphlets were coming to Sri Datta temple and taking part in the *abhisheka* and other worships and witnessing them. As the area of Sree Datta temple was far away from the town Sri Ramaswamy garu was giving discourses on Sriguru Charithra in the evening times for the convenience of the citizens in Sree Venu Gopala Swamy temple located in the middle of the town. As the matters relating to the cult of Sree Datta were not known until then to anyone devotees also used to enthusiastically participate and were listening to his lectures. He intended to organize on the seventh day - the birth day of Sree Datta, *Sata Rudrabhishek* with eleven *rutwiks* (priests officiating in the performance of religious ceremony). *Datta Sahasranama and Ashtottara special pooja* (special worship with 1000 and 108 divine names of Datta) offering of *prasad* and *camphor Harathi*.

When consulted the *rutwiks* about the conduct of the programme they demanded some money for the purpose but, so much money was not available with Sri Ramaswamy garu. Then he told the *rutwiks*, "This is not for my personal gain. This is for the welfare of the world." In spite of that request they did not

respond to conduct the programmes without adequate money. Then Sri Ramaswamy garu during his evening lecture informed the audience about his proposed programmes and appealed that anyone can offer the needed money with a spirit of service. A rich person among those who came to listen to the lecture promised to bear the whole expenditure of the day. It was amazing. All the programmes of *abhisheka* and worship were successfully conducted under the leadership of Veda Brahma Sri Kasipati Sastry garu. A WONDER OF WONDERS! A WONDER BEYOND WONDERS! The rich man who came on the Jayanthi day and assisted for the programme did not appear again. He was not to be seen again. Perhaps Sree Datta brought that person for His service at that time.



On the day of Datta Jayanthi *abhisheka* and worships on a very grand scale were performed to self-manifested Datta presiding in Sree Kukkuteswara Temple. After that *naivedya* (offering of prasad), *mangala harati* and *mantra pushpa* (consecrated flowers) were offered. The *holy water of abhisheka* and the *prasad* were distributed to all the devotees who attended. Devotees came in large numbers. **All of them were very happy feeling that they never witnessed such a service done to Sree Dattatreya till then and that they became really blessed. Devotees saw the fall of prasad flowers on the right side of the deity. Sri Ramaswamy garu explained that the grant of prasad flowers in that way was to demonstrate the fact that He was very much there.**

Sri Ramaswamy garu himself personally was going to market and bring materials. Kamamma garu was cooking and he was eating those meals. Sri Ramaswamy garu who stepped into Pithapuram was not requesting any body for anything till he went again to Bangalore. However, he was accepting anything gifted by devotees.

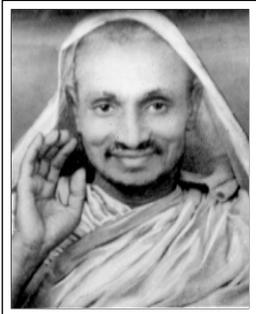
Kamamma garu used to be a guide for all the programmes. All the people were addressing Kamamma garu and Sri Ramaswamy

garu as mother and son. Since then Kamamma garu was regarding Sri Ramaswamy as a son while, Sri Ramaswamy garu also became close to Kamamma garu as a son. After the completion of the lectures they returned to Devanahalli. Sri Ramaswamy garu met his *Gurudeva* Sree Sridharaswamy and submitted to him all the matters which transpired at Pithapuram. On hearing the fact that Sree Dattatreya Swamy garu *darshan* to Sri Ramaswamy garu as a young boy in 'Padagaya Tank' Sree Sridhara Swamy felt happy. He blessed Sri Ramaswamy garu.

From that time onwards under the leadership of Sri Ramaswamy garu *Datta Jayanthi Saptah programmes* to Sree Dattatreya Swamy presiding in the Padagaya Kshethra were being conducted regularly every year. The number of devotees participating in the *Datta Jayanthi Saptah programmes* was also increasing significantly. After the lapse of three years Sri Ramaswamy garu was touring the nearby villages after the conclusion of *Datta Jayanthi Saptah* celebrations. He was visiting the towns like Kakinada, Rajahmundry, Visakhapatnam and Parvatipuram and giving lectures on Guru Charithra and other spiritual matters. He made an auspicious beginning to widely propagate the devotion to Sree Datta.

## **Renovation of Sree Dattatreya Temple in Paada Gaya Kshethra**

**Afterwards Sri Ramaswamy garu approached his Gurudeva, Sree Sridhara Swamy garu and submitted to him about all the happenings in Pithapuram. Sree Sridharaswamy garu renovated hundreds of temples. Therefore Sri Ramaswamy garu prayed to Sree Sridhara, "Swami! Kindly come to Pithapuram and fulfill the mission of renovating the Dattatreya temple lying in a dilapidated condition." For that Swamiji suggested, "My disciples should discharge my work". Then only on the encouragement and prompting of his guru Sri Ramaswamy garu decided to undertake the renovating work of Sree Dattatreya temple himself.** When Sri Ramaswamy garu consulted Sri Varanasi Subrahmanya Sastry garu with whom he was acquainted recently in Pithapuram, Sri Sastry garu suggested the name of Sri Pynda



Rama Rao garu. **Sri Ramaswamy garu met Sri Pynda Rama Rao garu and said, "The temple of Dattatreya in Padagaya Kshethra is collapsing. It is a very important one. There is a need to renovate it. Your cooperation is required for that. I will beg and collect the money needed for that. I will handover that money to you." Sri Rama Rao garu immediately responded and said, "you are not asking the money for your sake! You are asking for the service of God. So I am giving assurance for the renovation of that temple." Immediately he got the work commenced.**

On account of the grace of Sree Dattatreya the renovation work was completed but there was no sufficient space on all the sides of the temple to facilitate circumambulation. Then Sri Ramaswamy garu submitted to Sree Sridharaswamy to give his blessings for obtaining the space required for performing *pradikshanas* (circumambulations). Sree Sridharaswamy said, "My son! It will be done". **In that manner adequate space for the devotees to go round the deity solemnly was available due to the efforts of Sri Ramaswamy garu. That path was properly shaped for the convenience of the devotees. For the first time performance of Datta pradikshanas commenced in that premises from 'Bahula Paadyami'.** In this manner Sri Ramaswamy garu provided the facility for devotees to perform *pradikshana* to Sree Dattatreya Swamy in that temple courtyard. He told devotees that performance of *pradikshanas* will avert all difficulties and miseries.

The health of the wife of Sri Kasipati Sastry garu got stabilized because he followed the instructions of Sri Ramaswamy garu and served Sree Datta by participating in the programmes of Sree Datta. Then he developed a good respect for Sri Ramaswamy garu. Once Sri Kasipati Sastry garu brought two women who were over aged but still remain unmarried. He requested Sri Ramaswamy garu to tell whether any particular worship for God was there which will result in very early marriage. One of those girls happened to be the daughter of the agent of Andhra Bank there. The other one belonged to a poor family. Sri Ramaswamy garu suggested to them to pay homage to God by solemnly walking round the temple 108 times daily with diligence and devotion contemplating upon Sree Datta for 48 days. After doing like that those two girls got worthy husbands by the grace of Sree Datta". Both of them informed Sri Ramaswamy garu about this matter very happily. When this news spread in the entire town many persons who were facing obstacles and difficulties in getting married began to perform

*pradikshanas* to Sree Dattatreya. They were getting matrimonial bliss after such performance. In this manner not only marriages, any wish desired with firm resolve is getting fructified within 48 days after performing 108 *pradikshanas* daily. This fact was told by many people. In this fashion the miracles of Sree Dattatreya are announced here and the devotees were experiencing them. It all began like that. From that time it became a habit for Datta devotees in Pithapuram also to undertake Sree Dattatreya *pradikshanas*. Gradually devotees had reverential feeling on Sri Ramaswamy garu and began to respect him.

### **The grandeur of Sree Datta Jayanthi Celebrations**

As Sri Ramaswamy garu came to Pithapuram and inculcated devotion to Sree Datta and service to Sree Datta in this manner people had an opportunity of experiencing personally and not as mere hearsay the miracles proclaimed by Sree Dattatreya. With the cooperation of Sincere devotees whose minds were concentrated on Sree Datta and some other devotees people were informed about the details of programmes during Datta Jayanthi through invitations. With the money offered by devotees and other prominent persons one week before Datta Jayanthi daily - *Datta moola mantra japa* and prescribed rituals were being conducted. This was all due to the grace of Lord Dattatreya. In the afternoon *Sree Datta Homam* and different religious rituals according to the desires were being performed. On the Jayanthi day in addition to the above programmes the following special programmes were conducted. *Sriguru Charithra Parayana, Mahanyasa Poorvaka Satarudrabhishekam* by eleven priests, Worship of Sree Dattatreya with *Sahasra-nama and Ashtottara, Nivedana, Mangala-harati, Mantrapushpa, Chamara Seva* (waving soft breeze with fans, *Digambara-nama Keertana*, (contemplation on the mantra 'Digambara'), Singing of songs on Datta Swamy and finally distribution of the *prasad* to the devotees.

During those seven days Sri Ramaswamy garu personally used to do *Paarayana of Guru Charithra* daily from morning till one or two O'clock in the afternoon. He was giving that *Guru Charitra paarayana theertha* (holy water charged with the efficacy of the devoted reading of Guru Charithra) to the devotees. From the year 1969 free meals were provided to the priests conducting the rituals and devotees coming from distant places. After some years all the special worships and programmes also were being conducted on all the six days prior to Jayanthi day. Just as in the case of

Datta Jayanthi day. In the evening spiritual discourses were arranged. On the Jayanthi day *poornahuti* (final fire ritual) was being conducted. In this way due to the enthusiasm of Sri Ramaswamy garu, determination and the endeavour of prominent people who had the grace of Sree Dattatreya the Datta Jayanthi Celebrations in Sree Kshetra, Pithapuram started in a modest manner gradually developed gloriously. It is indeed very fortunate. It took eight years for Sri Ramaswamy garu from the time he stepped into Pithapuram for the first time to bring the development to this level.

### **Meeting of Sri Ramaswamy garu with the heads of Gangapur, Narsobawadi and other Datta Kshetras**

After another three years Sri Ramaswamy garu came to Pithapuram and conducted the eleventh Datta Jayanthi Celebrations. After the event he along with Kamalamma garu started for the great Kshetras of the second incarnation Sree Dattatreya-Sree Nrusimha Saraswati at Gangapur and Narsobawadi to study the procedures of worship there. Sri Pynda Rama Rao garu, Sri Pynda Rama Subrahmanyam garu and Sri Chekka Ramayya garu also accompanied him with their spouses in that tour. First they visited Mantralayam, and then Kurugedda famous as the land of penance of Sree Sripada. Then they went to Gangapur-the abode of Sree Sree Nrusimha Saraswati. The entire Sriguru Charithra narrates mostly the sportive plays and miracles of Sriguru in this Kshetra. There the *Nirguna Paadukas* of Sree Swamy are installed. They met the priest of that Kshetra Sri Veda Moorti, Shankar Bhatt and said, "We came from Pithapuram which was described as the birth place of Sree Sripada Srivallabha, the first incarnation of Sree Dattatreya. This fact was not known before to the people of that area. By the inspiration of our Guru we are propagating devotion to Datta and conducting worship and other services. Due to that the miracles demonstrated by Sree Datta are being experienced by the people there. Hence just now only the people of that region are becoming enthusiastic in the services to Lord Datta. We came here with zeal of knowing from you how to develop this Kshetra in future. **On that Sri Shankar Bhatt averred, "we perform everyday in this Kshetra the worship with the invocation, "Kaluo Sripada Srivallabha. Therefore, we regard Pithapuram also as a centre of origin. So you have to conduct worship and other programmes there. Just as in other Datta Kshethras in a grand manner". Having said that he offered 116 rupees for the daily worship of Sripada Srivallabha.**

Then they reached Narsobawadi from there and met the president of that institution. They introduced themselves and sought his suggestions for conducting the services to Sree Sripada at Pithapuram. **He then stated that they named that institution as "Sree Nrusimha Saraswati Samsthanam". He suggested that since Pithapuram is the birth place of Sree Sripada Srivallabha they can also establish an institution with the name 'Sripada Srivallabha Maha Samsthanam'. That suggestion was taken as the inspiring signal of Sripada Srivallabha.** After that it was inquired from the hermits there how to develop Pithapuram as a Datta Kshethra. They advised, "you go to Karanja, the birth place of Sree Nrusimha Saraswati. There also the conditions of Pithapuram as narrated by you prevailed at the beginning. Afterwards, it developed. So if you go there you will get guidance from them". According to that advice they went there. That Samithi was providing free boarding and lodging to the devotees coming there. *Satya Datta Vratam* was being performed by the time they reached that place.

After witnessing that *Vratam* (special worship with recitation of various episodes), meeting the president of that Samsthanam and obtaining his suggestions the group reached Bangalore. From there they reached the 'Samartha Ashram' of Sri Ramaswamy in Devanahalli. All the people who came from Pithapuram stayed there for two or three days and received the hospitality of Kamamma garu. Then they started back to Pithapuram.

### **The founding of the institution of "Sripada Srivallabha Maha Samsthanam" in Sree Kshethra Pithapuram**

**After that under the aegis of Sri Ramaswamy garu an institution named, "Sripada Srivallabha Maha Samsthanam" was established with Sri Pynda Rama Rao garu as President. It is understood that Sree Sripada who desired to expand his empire in his native place has organized it in the name of "Sree Sripada Srivallabha Maha Samsthanam."**

When the eleventh Datta Jayanthi celebrations conducted in Pithapuram a *utsava moorti* (idol used in festivals and regular worship in place of original icon of the deity) came by the time of next Datta Jayanthi. On the last day of the 12th Datta Jayanthi celebrations held in Pithapuram after the conclusion of all

programmes the *utsava moorti* of Sree Dattatreya was seated in a raised platform in a carriage. The idol was decorated with various kinds of flowers and a procession was taken out with electric lights illuminating the way in a splendid brilliance. That procession moving with *bhajans* accompanied by the blare of musical instruments and with the blaze of fire works displayed here and there created devotional feeling in the people who witnessed it in that great brilliance. As Sree Datta Jayanthi Celebrations were conducted in this manner in Pithapuram the people of Pithapuram had an opportunity to recollect the fact that Sripada Srivallabha was born there. Afterwards Sri Ramaswamy garu started the performance of Sree Satya Datta Vratams in Pithapuram as it being done in Karanja.

### **Development of Sripada Srivallabha Maha Samsthanam**

Once a devotee from Maharashtra came to Pithapuram due to the divine prompting Sripada Srivallabha and after having *darshan* he left. He got leaflets printed in Marathi language and distributed them to the devotees there with a view to inform in Maharashtra about the Sree Dattatreya Celebrations held in Pithapuram. It was published in that pamphlet that there were facilities to reach Pithapuram from Maharashtra by railway. **With that small number of devotees from Maharashtra started coming to Pithapuram now and then. Suitable boarding and lodging facilities were not available to those devotees arriving from long distances. Sri Ramaswamy garu convened a meeting of all the members of the 'Sripada Srivallabha Maha Samsthanam' Committee. He informed them that there was any amount of need to acquire a house for the accommodation of devotees of other regions coming for the worship and *darshan* of Sree Dattatreya.** Some devotees who responded to the suggestions voluntarily came forward and provided some money. Then they saw many houses ready for sale in the town but they could not get even one satisfactory house which can be purchased. At last they got one site which was approved by all. There was an old house in that site. The owners told that they would give if the price of the site with the house of rupees 35,000/- is paid. However, the committee was not having that much money. Then that matter was temporarily postponed. Still Srimati Kamamma garu insisted with the committee that they should anyhow purchase that site.

After that Sri Ramaswamy garu along with Kamalamma garu returned to Samardha ashram in Devanahalli. They were bringing pressure to purchase that site by writing letters to the Samsthanam Committee. **Under compelling circumstances the members of the committee resolved to purchase that property even by borrowing money. They thought that the loan can be repaid in future in some way the other. They purchased that property in the year 1983. That is the very place where we are now witnessing the premises where the Padukas of Sree Sripada are installed and the Sripada Srivallabha residential houses are located.**

At that time Sri Rama Swamy garu got some addresses of Datta devotees in Maharashtra. Sri Ramaswamy garu informed all of them, "We have purchased a site under the management of Sripada Srivallabha Maha Samsthanam in Pithapuram, the birth place of Sripada Srivallabha for residential facilities. We want to undertake constructions there. So you intimate this to other devotees also with generosity. We request you to extend your assistance and cooperation in collecting money necessary for construction". This matter was published in the local news papers there. **Datta devotees who came to know through 5th Chapter of Sriguru Charithra that Pithapuram in Andhra Pradesh is the birth place of Sripada Srivallabha were very much happy to learn through these news papers that a beginning was made to form a 'Samsthanam' of Sripada. Many devotees responded immediately and sent sufficient contributions for the construction of the temple. They never visited Pithapuram personally, nor did they have any acquaintance with that place. Yet the fact that they sent contributions is a proof of their doubtless and pure devotion to Sree Sripada. All of them offered in this manner their devotion and service to God.** It can also be assumed that Sree Sripada also granted to all those devotees a great fortune of service to Him and a lucky opportunity. Thus He had demonstrated His love for the devotees.

With that money they have repaid the debts contracted for purchasing the house. With the remaining money they got that old house repaired temporarily. In that house there were 5 rooms in the front portion and a hall in the middle. There was vacant land on the back side. After the conclusion of the next Datta

Jayanthi, purifactory programmes were performed in that house by the Vedic Pandits according to Vedic tradition. Sri Ramaswamy garu along with Kamalamma garu entered into that house at an auspicious time and started living there. .

They were placing the portraits of Sree Sridhara Swamy. Sree Samardha Ramadas and Sree Dattatreya on a high pedestal in the hall and worshipping them. Every night discourse on Sriguru Charithra was delivered. **When the discourse was going on, the flower garland from the portrait of Sripada fell on the right side as a *prasad* exactly at that time to make it known that though Sripada Srivallabha disappeared on the 'Aswiyuja Bahula Dwadasi'. He is still granting benevolent grace to devotees. Similarly, on some days during the time of discourses when all were looking flowers were slipping down from each photo as a mark of His grace. It is to be understood that this experience shown by Him is to confirm faith in us that He is showing grace from all forms. On another day when Sri Ramaswamy garu was sleeping in the early hours Sree Sripada Srivallabha clad in ochre robe sat by his side and gave him *darshan*.**



On one day a desire cropped in Sri Ramaswamy garu to plant an Audumbara tree in the vacant site on the back side of the house. The reason for that desire was the inconvenience faced by some people going to Padagaya Kshethra situated at a great distance from town for performing *pradikshanas* everyday. He told that if an Audumbara tree was planted in that vacant site and the 'Paadukas of Sree Sripada' are installed under that tree it would be convenient for all the citizens to perform '*pradikshanas*. During the ensuing auspicious time of Sree Datta Jayanthi in the year 1985 Sri Ramaswamy garu, Sri Devaraya Kulkarni garu and 'Vedamoorti' Sri Kasipati Sastry garu jointly cleared the vacant site on the back side of the house. The three of them planted an Audumbara tree there according to strict Vedic tenets. A small platform was constructed with bricks around that tree for its

protection. A boy residing opposite to that house was asked to pour water to that plant every day. **As if to prove that the Audumbara tree is verily Sree Dattatreya Himself, the boy got a good job and was happily married after one year from the time of planting that tree as he was watering that plant daily during that one year.**

By that time Sri Ramaswamy garu completed sixty years of age. Then Kamalamma garu and devotees intended to celebrate *Shashtipoorthi* programmes to Sri Ramaswamy garu. They decided to conduct them, that too, in that house itself. As the hall was small they erected 'shamiyanas' in the vacant space on the back side of the house and commenced the *Shashtipoorthi* celebrations. They setup 60 *kalasas* (pots or vases filled with water) below the Audumbara tree. On the first day after *prayachitam* (expiation ritual) in Padagaya, he was given bath. From 8 O'clock to 12 O'clock eleven thousand times *Nakshathra Japam* and *Nava Graha japam* was got done by about seven to eight priests. On the second day in the evening Sri Ramaswamy garu was invited while musical instruments were played. All the deities associated with *Shashtipoorthi* ritual were invoked and worshipped. Afterwards *Veda Parayana* and recitation of Vedas was done. On the third day all the deities along with *kalasas* were worshipped. Then with the water kept in those vases charged with *mantras* the priests gave anointment to Sri Ramaswamy garu as laid down in the scriptures. All these programmes were conducted strictly according to Sastras' under the leadership of Sri Kasipati Sastry garu.

Finally the *sanmana patra* (the scroll of honour) sent by his friend Sri Devaraya Kulkarni was presented to Sri Ramaswamy garu in the meeting. In that paper honouring Sri Ramaswamy garu the programmes undertaken by him in Pithapuram were explained. **It was informed that when it was not known that Pithapuram is the birth place of Sripada Srivallabha except through Sriguru Charithra, it is only Sri Ramaswamy garu who brought that fact to the light of the residents of Pithapuram and the people of nearby villages and other places. It was proclaimed that the manifestation of Sripada Srivallabha in Pithapuram is revealed only due to Sri Ramaswamy garu.**

Devotees expressed a suggestion that the 'Paadukas of Sripada Srivallabha' have to be installed near the place where the Audumbara tree was planted. They requested Sri Ramaswamy garu to get the 'Paadukas' prepared. Then Sri Ramaswamy garu after he went to Devanahalli went with Sri Kulkarni garu to Chikkaballapur which

was nearby. There they met one sculptor and asked him whether it was possible for him to chisel the 'Paadukas of Sripada Srivallabha'. That sculptor made some models of 'Paadukas' with clay and showed them. Sri Ramaswamy garu was enchanted with one of them and requested that the 'Paadukas' should be after that model. After one month when some devotees from Pithapuram, Sri Ramaswamy garu and Sri Kulkarni garu went to Chikkaballapur to fetch those 'Paadukas' that sculptor did not prepare the 'Paadukas' as yet. He requested for one more month time. Then all of them returned back. **During that one month Sri Ramaswamy garu stayed in Samartha Ashram in Devanahalli and was praying Sree Sripada Srivallabha. "Swami! You grant suitable intelligence to that sculptor and get the 'Paadukas' prepared as desired by you".** After one month that sculptor intimated to Sri Ramaswamy garu that the 'Paadukas' were ready and he can take them. Sri Ramaswamy garu and Sri Kulkarni garu went to see the 'Paadukas'. **As soon as the 'Paadukas' were seen they appeared at once to Sri Ramaswamy garu, an ardent devotee of Sree Datta as the 'Nirguna Paadukas' in the famous Datta Kshethra, Gangapur. To Sri Kulkarni garu they appeared as the beautiful 'Paadukas' in Narsobawadi - another famous Datta Kshetra. Probably to proclaim that Sree Dattatreya, and Sripada Srivallabha are one Sree Dattatreya might have given experience of His glory in the same place to both of them. After that the 'Paadukas' were brought to Pithapuram.**

**A wish to construct a temple at the base of the Audumbara Tree and install the 'Paadukas' in that temple arose. Sri Chekka Ramayya, Sri Chekka Narasimha Murthy, Sri Chekka Mangaraju, Sri Chekka Nookaraja and Sri Chekka Satyanarayana alias Sattipandu - sons of Sri Chekka Chelapati Rao and Smt. Chekka Bapiraju garu came forward to give the amount required for the construction of the 'Paaduka Mandir'. Sri Ramaswamy garu laid the foundation stone with his nectarine hands. In 1987 the construction of the temple was completed in conformity with complete principles of *Agama Sastra*. On 22nd February, 1988 the 'Paadukas' were installed in the Mandir by Sri Ramaswamy garu with his ambrosial hands. In the Mandir, precisely at the centre point *Sree Dattatreya Yantra* and diamonds were placed beneath the 'Paadukas' and they were installed. During that time it was intended to install the idols of Sree Dattatreya, Sripada Srivallabha and Sri Nrusimha Saraswati on the back side of the 'Paadukas'. Therefore, in the places**

earmarked for installation of the idols nine varieties of diamonds and the concerned Yantras were placed. Then a priest was appointed to conduct worship and other services to the 'Paadukas' during three times (morning, midday and evening) daily.

After that the Committee members went to Jaipur (Rajasthan) to bring the marble idols of the three saints. As some readymade icons of Sree Dattatreya were available the members of the Committee selected one from among them. However, the icons of Sripada Srivallabha and Sri Nrusimha Saraswati were not available there. Then the committee members who already brought the pictures with them from Pithapuram gave them to the sculptors and asked them to prepare the idols according to those pictures. They gave some money to those sculptors for that purpose. Sri Varada Raya Setty garu and his son of Hasan village belonging to Karnataka donated money for the idol of Sree Dattatreya. For the idol of Sree Nrusimha Saraswati the Nrusimha Saraswati Samsthanam of Bombay (Mumbai) donated money. Similarly some devotees came forward enthusiastically to give special donations for the idol of Sripada Srivallabha Swamy. However, with a noble intention that for the statue of Sripada Srivallabha the money of all the devotees should be utilized, that money was spent from the Sripada Srivallabha Maha Samsthanam. When those two icons were ready the committee members went to Jaipur and brought all the three idols at the same time.

**On Magha Suddha Thadiya i.e., on 6th February, 1992 on an *auspicious muhurat* (auspicious time) arrangements were made to install all the three idols. Prior to installation all the programmes such as keeping the idols in water, paddy, fruits and flowers strictly as laid down in *sastras* were held. After that the installation of the idols was completed. On the same day the pinnacle of the temple was erected by the ambrosial hands of Sri Ramaswamy garu.** Then 'abhishekas' incense, light, prasad offering and other sevas were performed. To participate in the celebration the disciples of Sri Ramaswamy garu from Karnataka, Maharashtra and various places in Andhra Pradesh came there. With this the most important temple construction event was completed. From that day till today everyday in all the three times services to Sree Swamy are conducted in a uniformly systematic manner. Gradually, while the 'Pallaki Seva' (palanquin service) and 'Uyyala Seva' (cradle Seva), are also being conducted daily the glory of Sree Swamy is increasing day by day.

**It is significant that in the middle the original form of Sree Dattatreya, on His right side His first incarnation of Sree Sripada Vallabha and on His left side His second incarnation of Sree Sree Nrusimha Saraswati are installed. It can be asserted that no where such a Datta Kshetra exists where one can get a vision of the great trinity at one and the same time.**

After few days the small place behind the 'Paaduka Mandir', was purchased and a *Dhyan Mandir* (Meditation Mandir) was constructed. Subsequently for future use when the owner of the land east of 'Paaduka Mandir' was consulted he agreed to sell it. He told that if the entire land is required 70 thousand rupees are to be paid but if a small piece of land, suitable according to *vastu sastra* is needed for the Samsthanam 20 thousand rupees are to be paid. Sufficient money to purchase the entire land was not available. Therefore, an agreement was made to pay some amount as advance and to register the entire land within a period of three months. Then Sri Ramaswamy garu went back to Devanahalli. Three months passed but sufficient money to pay for the entire land was not collected. Under those circumstances the committee members informed Sri Ramaswamy garu, "As funds are not available we will get the land required according to principles of *vastu* for rupees twenty thousand and get it registered, others are willing to take the remaining land for fifty thousand rupees. So we get it registered for them." Sri Ramaswamy garu did not like it. The reason for that being that after the land purchased and developed by others to suit them, will not be available to us again when we compulsorily need it. Having viewed like that Sri Ramaswamy garu suggested that the land should be registered even by borrowing. Then it was purchased like that by taking a loan.

**Sri Ramaswamy garu prayed to Sripada Srivallabha, "Sripada! How can it be that you made us to borrow". As a sign that Sree Sripada showered His grace in response to his full-hearted prayers all the debt was repaid shortly with the amount donated by devotees.** It appeared as if all this happened for the expansion of Samsthanam of Sree Sripada. Then on account of the grace of Sree Sripada a conference hall was constructed in the small portion lying in front of the 'Mandir' but there was no money to lay down the flooring. The work was left like that with the idea that it was not proper to borrow money for that purpose. After some time that work was also completed by acquiring some funds. All facilities required for the services and worship of Sree Swami were acquired before hand in this manner.

**Subsequently, Sri Ramaswamy garu and the members of the committee turned their attention for the necessity of a residential house.** After the construction of 'Paaduka Mandir' and meeting hall some dilapidated constructions were there in the remaining lands. It was estimated that one lakh rupees would be spent for their demolition and construction of new structures. They have to be kept like that for three years due to the paucity of funds. In the mean time they were further ruined. Not only that. There were some *vastu* defects in the measurements of land. **Then Sri Ramaswamy garu made bold and convened the meeting of the committee members. He told them, "There is any amount of need to start the construction of the residential building by accumulating the money. For this all of you have to collect money by way of borrowing small small amounts". When they agreed for this 70 thousand rupees were collected. Then the *muhurat for the foundation laying ceremony was fixed.*** As a first step a famous *vastu siddhanti* from Parvatipuram was brought to rectify the *defects of vastu*. He was an admirer of Sri Ramaswamy garu. As it was difficult to take correct measurement of land when structures exists it was suggested that they may be removed before hand. It was suggested that if a suitable *muhurat* for demolition is not available, the new construction also will become difficult. Then during the *muhurat* time fixed for foundation laying ceremony the dilapidated houses began to be demolished. Sri Ramaswamy garu himself started breaking the structures from North-Eastern side. It took nearly two hours for the discussions to divide the land into two parts to construct according to the principles of *vastu science*. There was a divergence of opinion between the building engineers and the *vastu pandits*. Finally, due to the grace of Sree Sripada accurate measurements to construct were decided according to the coordination of the two people. **On an auspicious date the *muhurat* for the foundation laying was fixed. However, an astonishing matter took place on the foundation laying day. During the early hours of the day of foundation laying ceremony, a 'dandadhari' (one holding a holy staff) sage who was a staunch devotee of Sri Datta with his disciples came from Kashi to have *darshan* of Sree Sripada. It was considered as a grace of Sree Sripada and a divine will and the foundation stone was laid by that great sage and Sri Ramaswamy garu. During the *sumuhurat* Sri Ramaswamy garu thought that the great sage was Sree Sree Nrusimha Saraswati Himself.**

For this programme many prominent persons of the town attended. For the appeal of Sri Ramaswamy garu to donate money liberally and get the grace of Sree Sree Swamy some devotees

contributed donations according to their capacity. When some members of the Samsthanam Committee who could afford, offered contributions of Rupees 20,000/- each an amount of 80 thousand rupees accumulated. Subsequently, Sri Ramaswamy garu also joined with the Samsthanam Committee and toured many villages to collect donations for the constructions of residential accommodation. Devotees who could afford extended monetary assistance immediately while some others promised and paid money afterwards. It was intimated to the devotees that if any one paid Rupees 20,000/- for this great programme the name of that devotee will be inscribed in front portion of the room.

The same matter was published in newspapers of other regions. This was considered as a great opportunity by many devotees in many places who came forward and gave donations. In this way, necessary funds for accomplishing the programme undertaken were acquired.

Nevertheless, an astounding thing happened here. Sri Ramaswamy garu suggested to a rich person in Bangalore who was having great affection for him to donate Rupees twenty thousand for the construction of the room and avail the golden opportunity. Still that person did not show willingness for some reasons but the wonder was that the same affluent person sent timber worth three lakh rupees, an architect and carpenters after some days. He suggested that some of the rooms to be constructed have to be constructed in modern methods. This incident makes us think how Sree Sripada will make people to do works assigned to them contrary to our thoughts! In the case of Sree Sripada many such facts took place contrary to our thoughts.

On an auspicious *muhurat* during the year 1996 the inaugural ceremony was performed by a Datta Upasaka (staunch dedicated devotee of Sree Datta) who came from Maharashtra. In the residential building built as a two storeyed structure a hall was kept on the North-Eastern side. For some rooms convenient attached bathrooms and also convenient electricity and water facilities were provided. Free accommodation, for devotees who came from other regions for *darshan* of Sree Swamy, for conducting religious rites, for devoted reading of the sacred books, was also introduced afterwards. As accommodation facilities are available the eagerness of the devotees from distant places especially from Maharashtra to visit this place gradually increased.

Lodging facilities were provided but boarding arrangements were not available. Added to that devotees coming from other areas who do not have knowledge of local language were becoming more in number. Therefore there was a dire necessity to provide

meals in the precincts of the temple. Lot of money will be required to provide free meals system. Sri Ramaswamy garu decided to postpone the free meals scheme for sometime as many difficulties have to be encountered if not carefully organized and if free meals scheme is to be conducted without sound financial funds. In this way two or three years elapsed but it turned out to be a helpless state.

**Sri Ramaswamy garu thought that Sripada who acquired so much will acquire this also at the appropriate time. Nevertheless he was thinking in all angles. Once when he sought the advice of 'Pujya Sri (revered) Venvanandaswamy Jee in Bangalore he immediately responded. For this noble programme he donated one lakh rupees as a first contribution and encouraged to start the scheme quickly. He suggested that the amount should be used only for those who come to perform *anushtanam*; (observance of religious practice). The kitchen was already constructed by that time. So that amount was kept as a corpus fund and only the interest received on that was resolved by the committee to be utilized for the free food provision programme. In this way in accordance with the desire of Sri Ramaswamy garu free provision of meals to devotees coming from other areas commenced on an auspicious *muhurat*.**

It is not an exaggeration to state that the following things happened by the grace of Sree Sripada, the thoughts and efforts of Sri Ramaswamy garu and the endeavours of the committee in accordance with those thoughts and efforts. In this manner a temple with Audumbara tree and 'Paadukas'; to perform worship and services to Sree Sripada Srivallabha and Sree Dattatreya, a 'mandap' for doing *pradikshanas*, a residential complex for the convenience of devotees, a kitchen and free food programme; the propaganda service in the birth place of Sree Sripada, are all established.

### **The strange acquisition of the site in 2002 where Annapoorna Mandir is constructed**

As the number of devotees from different regions of the country who are stepping into the empire of Sree Sripada are increasing there is a necessity for a large dining hall in the distant future even though it may not be necessary then. There was a vacant site measuring 500 yards ready for sale. It was lying towards the Northern gate of 'Sree Sripada mandapa' on the way next to one house of the temple. This site is very useful for the 'Samsthanam' on account of the above necessity. Generally it will be a difficult matter if some others purchase it at that time and construct a

new building there. It will be difficult to get it for Samsthanam and to use it as a dining hall even after getting it. So the Samsthanam has to compulsorily purchase it some how or other It is not known whether or not it is Sree Sripada's inspiration - a 'maatajee' (Shiva Putri) who had the manifest vision of Sree Datta and who was living in Bombay came to Pithapuram with her disciples. Her husband Sri Sastry garu who was now a resident of Bombay belong to Kakinada. Both of them stepped into Sripada Srivallabha Maha Samsthanam to have *darshan* of Sree Sripada. After visiting Sree Sripada, they searched for a suitable site as they had to frequently come there for their *anusthanam*. They purchased the above mentioned site. Then they got it levelled. It appears that 'maatajee' had a vision of Annapoorna Devi there. So they intended to set up an *ashram* there. Thereafter they travelled back to Bombay. While traveling maatajee told her husband that she was not coming to Pithapuram any more and requested that the site might be madeover to Sripada Srivallabha. Some time after reaching Bombay she left her mortal body and merged with Parama Shiva. Then Sri Sastry garu came to Pithapuram again and offered that site to Sree Sripada. As Maatajee had *darshan* of Annapoorna Devi, Sri Sastry garu suggested that Annapoorna Mandir may be constructed in that place. In accordance with the suggestion of Sri Sastry garu Annapoorna Mandir useful as a dining hall was constructed. In this way Sree Sripada had in a great mysterious manner acquired site for Annapoorna Mandir from those whom he wanted to secure it. Sree Sripada showed in this fashion His attachment and affection on Sri Sastry garu and Sree Maatajee.

**In this manner, Sri Ramaswamy garu who is aged above 80 years worked enthusiastically like a youth of 25 years day in and day out for the founding of Sripada Srivallabha Maha Samsthanam. This statement is not an exaggeration. This is only the will of Sree Sripada and the grace of Sree Sripada on Sri Ramaswamy garu and the blessing of Sree Sridharaswamy. This fact is becoming understood by all after the publication of Sripada Srivallabha Charithamrutam after some days.**

**After that some more developments took place in Sripada Srivallabha Maha Samsthanam. As part of them the cattle wealth increased in the temple of Sree Varu. The *abhishekam* to the Paadukas was being done with the milk of the cows in the Samsthanam. Similarly Sri Pynda Rama Subrahmanyam garu president of this Samsthanam dedicated to Sree Sripada the residential house where he is now living which is measuring about 500 square yards to the utter amazement of all devotees. This he did because he was given the great fortune of serving remarkably in the formation of Sripada**

**Srivallabha Maha Samsthanam and also on account of his yearning to extend more significant services to Lord Sree Sripada. For him to get such a great fortunate service to Sree Sripada it is not known for how many births he had attachment with Sree Sripada. Sree Sripada only is aware what kind of attachment they had for how many births and generations!**

**In this manner, a beginning was made for the first time in Pithapuram for the commencement of daily worship to Sree Sree Dattatreya and glorious conduct of Datta Jayanthi Celebrations through Sri Ramaswamy garu. Next the establishment of Sripada Srivallabha Maha Samsthanam was the fruition of the relentless selfless efforts of Sri Ramaswamy garu. On account of the cooperation of Committee members and other devotees along with Sri Ramaswamy garu the Sripada Srivallabha Maha Samsthanam has been developed to this stage which you are now witnessing.**

Due to the ceaseless endeavours in propagating about the existence of Sripada Srivallabha in Sree Kshetra Pithapuram by touring various Datta Kshetras and holy places in Bharatdesa many devotees from all the four corners of the country started visiting Sree Dattatreya, Sripada Srivallabha in Pithapuram gradually.

**These are the words uttered by Sri Ramaswamy garu with every one daily, "I am only a nominal instrument. Only Sripada Srivallabha has designed and planned for the development of this Samsthanam. Subsequent development also will be His will only". These words declare his nobility.**

**It is no exaggeration to state that late Srimati Kamamma garu brought up Sri Ramaswamy garu as her own son and protected him like an eyelid. She took up that responsibility merely on the one word of Sree Sridhara Swamy that she should treat Sri Ramaswamy garu as her own son. It is not true to aver that Srimati Kamamma garu did not accompany Sri Ramaswamy garu wherever he was moving in the four corners of the country. In this manner, Sri Ramaswamy garu directly and Srimati Kamamma garu indirectly became the chief and basic persons responsible for the enhancement of the glory of Sree Dattatreya and Sripada Srivallabha in Pithapuram.**

From the first time he set his foot in Pithapuram Sri Ramaswamy garu along with Sri Kamamma garu was coming to Pithapuram regularly every year for Datta Jayanthi. After completing the Datta Jayanthi Celebrations gloriously he used

to visit Dronachalam, Kurnool, Rajahmundry, Kakinada, Visakhapatnam, Vizianagaram and Parvatipuram etc., and was giving lectures to his devotees. In the same way lectures were held in Jeypore of Koraput district in Orissa. He was giving discourses twice in a day in Bangalore, Tumkur, Tippatur, Huliyer, Hasan, Harsikire, Bellary, Hospet, Kolar, Srinivasashram in Agaram, Bagepalli, Devanagiri and other places in Karnataka.

One highly placed official in Nagpur of Maharashtra, Sri N. L. Pandey came to Pithapuram once for *paarayana and worship* of Sree Dattatreya and Sripada Srivallabha. He asserted that by this his health improved. He was visiting Pithapuram now and then. Sri Pandey extended lot of cooperation to Sri Ramaswamy garu who wanted to carry an extensive propaganda in Maharashtra about Sripada Srivallabha Maha Samsthanam in Pithapuram. Sri Pandey garu appreciated the simplicity, sense of equality and broad mindedness and other qualities of Sri Ramaswamy garu. Then Sri Ramaswamy garu praised his *Gurudev* Sree Sridharaswamy whose grace only was the cause for all his sterling qualities. This is an example of the immeasurable devotion and faith of Sri Ramaswamy garu towards his *Guru*. Sri Pandey garu was telling, "Sri Ramaswamy garu possesses love, mercy, kindness, affection for mother and liberal heart. In addition he is a great saint and a strict orthodox person. Above all he has an unwavering faith and devotion towards his *Guru*. He gave always in his life an important place for service to guru. He is a capable one and perfect in divine power."

Sri Gurudas Deshmukh of Nagpur is a great great *upasaka* (worshipper) of Sree Dattatreya. He is a good *Guru* also. He got thousands of disciples. Such a great Sri Gurudas garu who saw Sri Ramaswamy garu for the first time requested him, "Sree Dattatreya has to be installed in the village where our guru did penance. Our guru ordained that the installation should be done through you. Kindly perform the installation". Sri Ramaswamy garu went there and conducted the installation of Sree Dattatreya as requested by Sri Gurudas Deshmukh.

When he went to Sheogaon on the way to Karanja to visit the divine tomb ('Samadhi') of the great perfect master ('Maha Siddha Purusha') Sree Gajanan Maharaj, the devotees in that famous Kshetra facilitated Sri Ramaswamy garu. Once Sri Ramaswamy garu went to Poona.

At that time the 'Gurujee' of Sripada Srivallabha Seva Kendra went to Goa. On knowing the arrival of Sri Ramaswamy garu he returned from Goa by flight. He met Sri Ramaswamy

garu and engaged in spiritual discussion for more than an hour.

In the year 2007 the 'Sahasra Chandra Darshan' programme (the celebration to mark the witnessing of 1,000 full moons in one's life) of Sri Ramaswamy garu the pontiff and the founder of Sripada Srivallabha Maha Samsthanam was celebrated. The programme was held in the premises of 'Sripada Srivallabha' Mandir amidst his devotees and their family members in a grand manner.

Then Sri Ramaswamy garu is being praised as a person born for a cause. People are visiting him, inviting him to their *Kshetras* getting many sacred works inaugurated by him and are being overjoyed. In these four years he participated in various prestigious spiritual programmes in many places in response to the invitations of several 'Gurus' and great persons. In the year 2010, on 'Kartika Suddha Dasami' he has again observed his 86th birthday celebration in the presence of Sree Sripada in accordance with the wishes of devotees.

Sri Ramaswamy garu is now leading his life in greater eagerness, thoughts and efforts as to what facilities are to be provided to Datta devotees coming from other places. He is suggesting to the committee to extend more improved services to Datta devotees in the manner as suggested by him. He is encouraging them, travelling in different areas and explaining to the devotees of those areas the greatness of Sree Sripada in Sree Kshetra, Pithapuram.

-- Sripada Srivallabha Maha Samsthanam,  
Pithapuram, Andhra Pradesh



**Sripada Srivallabha Maha Samsthanam**  
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