

## Shree Shankar Maharaj

Life and teachings of Baba Lokenath Brahmachari, 1731-1890, a Himalayan yogi. Sripada Srivallabha (Telugu: శ్రీపాద శ్రీవల్లభ) was an Indian guru of Dattatreya tradition (sampradaya) who is regarded as an incarnation of Lord Dattatreya. He is considered one of the first complete Avatars (incarnations) of the deity Dattatreya in Kali Yuga. Of note, Narasimha Saraswati, Manik Prabhu and Swami Samarth are other incarnations of Lord Dattatreya that followed Sripada Srivallabha. Sripada Srivallabha was born and lived in Pithapuram, a town in present-day Andhra Pradesh in India. The grandparents of Sreepada Sreevallabha belonged to the Malayadri village of Guntur District in the Palnadu area of Andhra Pradesh state in India. Malladi Bapanna Avadhanulu of Harithasa gothra is the maternal grandfather of Sripada. His wife Rajamamba also belonged to a scholar's family. Her brother was Malladi Sridhara avadhanlu belonged to the same place. Once the two scholars went to 'Ainavilli' a remote area in Godavari mandal, and there they conducted a yagna where they actually made Lord Ganapati appear during the time of Poornahuti, which was witnessed by all the people who attended the 'yagna'. Lord Ganapati had received the Poornahuti with his trunk and to the astonishment of all the people, disclosed that he will take birth as Sripada Srivallabha on Ganesh Chaturdhi. Later both the scholars went to Pithapuram village and settled there. Sripada Srivallabha took sanyas at the age of 16 years, and lived in his physical form only untill the age of 30. Some of the noted holy places that Sripada Srivallabha visited during his life time are -Varanasi (Kashi), Badarikashram, Gokarna, Srisailam and Kuravapura. Shripad Vallabha stayed in Kurupuram much of his life. The religious significance of Kurupuram is duly mentioned in the book Shri Guru Charitra and other holy books associated with Shri Dattatreya. Shripad Vallabha did many leelas here. It is believed that the Avatar Sripada Srivallabha is 'Chiranjeevi' (immortal) and that he took 'Jalsamadhi' in Kuravapura or Kurugaddi, a river island on river Krishna near Raichur, Karnataka. He disappeared since then as a human but still exists in 'Tejorup' (in Pure energy form). On the opposite bank of the River is Vallabhapuram belonging to Telangana state which is also sacred.

Guru Charitra is one of the most revered scriptural texts of Hinduism. Containing the biographies of Lord Dattatreya, (Lord Bramha, Vishnu and Mahesh) and his subsequent incarnations Sripada Sri Vallabha and Sri Narasimha Saraswati, it clarifies several doubts on religious dogmas, rituals and doctrines through a conversation between the master and his disciple. This book, steeped in lofty Hindu philosophical ideas also portrays a picture of the social and economic condition of the medieval times in India, and the message conveyed by the numerous teachings of the Guru needs to be understood in the context of those days. Reading of this interactive account, written in simple and lucid language will give strength and encouragement to spiritual aspirants to continue with their sadhana (spiritual pursuit), enable them to overcome the various problems of

modern day living and fulfil their inherent wishes.

Vacant of Swami Sahajanda, 1781-1830, work on Swaminarayan.

This book has been considered by academicians and scholars of great significance and value to literature. This forms a part of the knowledge base for future generations. We have represented this book in the same form as it was first published. Hence any marks seen are left intentionally to preserve its true nature.

Pratap Anant Gogawale is an ardent Swami Devotee from Pune, India. Pratap has written several books on Shree Swami Samartha, Shreepad Shreevallabh, Shree Dattaguru. Pratap addresses devotees of Shree Swami Samartha on every Thursday live on Facebook & Youtube. Pratap has a private Shrine at "Swami Prasad", 49, Mangalwar Peth, Pune 411011, India. Visit Website here [www.SwamiOm.com](http://www.SwamiOm.com) for more details You can follow him on Facebook here <https://www.facebook.com/pratap.gogawale.9> You can visit the YouTube Channel for Swami Pravachan here <https://www.youtube.com/c/SwamiOm11>

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Charitra is a book based on the life story of Shri Narasimha Saraswati, written by the 15th-16th century poet Shri Saraswati Gangadhar. The book includes the life story of Shri Narasimha Saraswati, his philosophy and related stories. The language used is the 14-15th century Marathi. The book is written as a conversation between Siddha (who is a disciple of Shri Narasimha Saraswati) and Namdharak who is listening to Siddha. It is divided into 3 parts: Dhyankand (Knowledge), Karmakand (Work) and Bhaktikand (Devotion). It has 52 Chapters in which, the 51st chapter is also called as ?Gurucharitra Avatarnika? which is the summary of the book. The book is assumed to be written in a village in Karnataka known as Kadaganchi. The writer is Saraswati Gangadhar who is a poet and an extreme vanshaj of ?Sayandev Sakhre? one of the disciple from four favorite disciples of Shriguru Narasimha Saraswati. Devotees of Sri Datta have always have a curiosity about the life of Swami Samartha. While trying to understand his personality, his work and the whole purpose of his life, Kardaliwan can hardly be left out as it is a most important part of his biography. It has always been believed to be an inaccessible place and truly very few people have been inside it. And yet, in spite of its difficult location and the aura of mystery that it carries, the forest can be explored if one is so fortunate as to have the blessings of Swami at his back. The author has given many historical references and explanations on various issues connected with Kardaliwan which will help to clear such misunderstandings as prevail in the masses. The work discusses in detail different facets of Kardaliwan, ranging from ecology to spirituality. There are also chapters on such topics like annadana, penance, hospitality, the three incarnations of Sri Datta, the holy Datta places and various chants with their meaning and importance. This makes the work an important reference book for devotees as well as researchers.





headed god. In this book the reader is given many narratives about Ganesas ascent to earth in order to kill demonic figures who threaten to overthrow the correct world order. In addition, these narratives contain myths about Ganesa's birth and family as well as some extended and quite humorous myths about ideal devotees of the god. The translation is preceded by a long introduction offering a geographical and historical context for the GanesaPurana. Following the translation are very extensive notes which bring our points of philological interest, but focus mainly on the literary structure of the text and the methods used to present the many myths and narratives in a coherent and fully integrated manner.

"Shirdi Sai Baba is a household name in India as well as in many parts of the world today. This book offers fascinating glimpses into the lives and miracles of Shiri Sai Baba and other Perfect Masters. It is an experience that is bound to transform one's sense of perspective and bring about perceptible and meaningful spiritual growth. This book acquaints the reader with the spiritual powers at work beneath the mundaneness of our material existence, and reawakens the dormant consciousness of the divinity that lies beneath every aspect of the universe. This book is a compilation of extempore speeches, articles and writings of Shri. C.B. Satpathy over a period of time, between 1991-1995.

Swami Samarth, also known as Swami of Akkalkot was an Indian spiritual master of the Dattatreya sect. He is a widely known spiritual figure in various Indian states including Maharashtra, Karnataka and Andhra Pradesh. He lived during the nineteenth century. Swami Samarth traveled all across the Indian subcontinent and eventually set his abode at Akkalkot, a village in present-day Maharashtra. He is thought to have initially arrived at Akkalkot on a Wednesday, during either September or October in 1856 CE. He resided at Akkalkot for close to 22 years. His parentage and origins remain obscure. Some other Indian saints and spiritual figures including Sai Baba of Shirdi and Gajanan Maharaj of Shegaon also have similarly unknown origins. According to legend, once when a disciple asked Swami a question of his birth, Swami responded that he had originated from a banyan tree (vata-vriksha in Marathi). On another occasion, Swami had said that his earlier name was Nrusimha Bhan. Swami Samarth is widely considered to be the fourth (third in physical form) incarnation of Dattatreya, an Indian monk, mystic and Hindu deity. He is also believed to be a reincarnation of Narasimha Saraswati, another earlier spiritual master of the Dattatreya sect. According to Swami Samarth himself, he had originally appeared in the Kardali forests near Srisailam, a Hindu holy town in present-day Andhra Pradesh. He might have moved through China, Tibet and Nepal during his travels across the Himalayas and its adjacent regions. He is also believed to have visited various Indian regions such as Puri, Varanasi (also Kashi), Haridwar, Girnar, Kathiawar and Rameswaram. He might have also briefly lived at Mangalvedha, a town near Pandharpur in present-day Solapur district, Maharashtra. He finally settled at Akkalkot. Swami Samarth is also believed to have visited Maniknagar to meet Manik Prabhu, an Indian saint and mystic considered to be another incarnation of Dattatreya. According to the Shree Manik Prabhu Charitra (biography), Swami resided at Maniknagar for around six months. During this period, Manik Prabhu and Swami Samarth often sat under a cluster fig tree (Audumbar in Marathi) and had conversations on profound spirituality. It is claimed that Swami Samarth regarded Manik Prabhu as a brother. Swami Samarth arrived at Akkalkot in 1856 CE on receiving an invitation from Chintopant Tol and then stayed on the outskirts of the town for about 22 years. He usually lived at the residence of his disciple Cholappa, where his shrine is presently located.

Commentary on 'The Bhagavad Geeta' by Swami Mukundananda

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The Anubhavamrut, A Unique Poetic Work Of 3210 Lines Is A Meditation On ýBeingý Or ýThe Selfý In The Kashmir Shaivagama Tradition. It Is A Blend Of The Poetry Of Ideas (Logopoeia), The Poetry Of Resonant Sound (Melopoeia), And The Poetry Of Visual Images (Phanopoeia) To Paraphrase An Observation Of Ezra Pound. It May Not Have A Parallel In World Literature And Is Indeed A Distinctive Property Of The Marathi Poetic Heritage.

Shankar Maharaj was a Perfect Master in the tradition of Nath Siddhas. Different stories are told about the birth and early life of Shankar Maharaj. But the following story of his birth and initiation by his guru appears to be most authentic, having been told by Maharaj himself to his prime disciple Dr. Nagesh Dhaneshwar of Nagar, about 200 kms from Pune. Once Dr. Dhaneshwar asked Maharaj his age. Instead of answering, he asked him to judge his age from physical examination since he was a medical doctor. Dr. Dhaneshwar judged his age to be more than 125 years. Maharaj agreed with him and told him that he was born in about 1800 at Mangalwedha (near Pandharpur) in the family named Upasani. He used to be a very naughty boy. Once, when he was seven to eight years old, he went chasing a deer. The deer entered the forests on the banks of the river Chandrabhaga towards a place called Machnur. He followed it and soon reached a Shiva temple. When he was about to shoot the arrow a large sanyasi came, lifted the deer and held it in his arms .He said “My child, why do you kill the innocent animals? If you want to hunt, hunt wild animals, but don’t kill this” nevertheless he shot the arrow at the deer in the sanyasi’s arms. It hit him but became blunt and fell down. Another arrow also met the same fate. He become confused but the sanyasi smiled, kept the deer down, came near and fondled him. Thus Maharaj got “ Sparshdiksha” or initiation by touch of the Yogi, who was no other than Swami Samarth of Akkalkot. Maharaj stayed with him for six months during which he gave him all knowledge and instructed him to go on pilgrimage. He went to the Himalayas where he did a very hard penance. On returning from there he spent his time with Siddha-Yogis in and around Vriddheshwar (near Nagar) which is known as the center for meditation of several Nath Siddhas in the past. Maharaj remembered having received Dakshina from Peshwas hands in Shanniwarwada in Pune, the seat of Peshwas rule. After the British took over Pune, he met a British Collector who developed a faith in Maharaj and considered him his Spiritual guide. He took Maharaj to England where he stayed for ten years teaching the yoga path to this British officer. Being asked by Dr. Dhaneshwar whether this is how he is able to speak such good English, he said, “No Doctor, He who understand the principle which is beyond the source of all languages and who becomes one with it,



knows any language, even the language of animals and birds. He becomes the energy itself therefore he is able to decipher the vibration. I understand the English language perfectly. I have read complete Shakespeare. He had rich experiences of life. Among his plays, I Like Hamlet, Macbeth, Othello and Romeo-Juliet.” One can surmise therefore that at the time of samadhi Maharaj was about 150 years old. It is not clear when Maharaj came to Maharastra, Pune in particular. From the biography of Dr. Dhaneshwar who was born in 1899, it is seen that Maharaj met him at Nagar when he was a schoolboy, that must have been around 1910 when Maharaj was already past hundred. He used to move frequently between Nagar, Pune, Solapur and Akluj, also visiting in places with Shri Dattatreya influence like Gangapur, Narsobawadi, Mahurgad and Girnar. Wherever he went he attracted devotees. In appearance Maharaj is described as ‘Ashtavakra’ or bent in eight places. Maharaj had a short stature, but was “Ajunubahu” or having long hands reaching below his knees. Most noticeable were his large and bright eyes and a child like expression on his face. In later years he had a beard. He often had a brandy bottle in his hand and a hunter whip with him. He used to address people by the swear words, but without malice. It was believed that if Maharaj rebuked anybody he got rid of misfortunes. He used to talk with lisp which was due to his unusually long tongue. The immense kindness and compassion of Maharaj were consistent with his being a Nath Panthi in the Guru tradition. According to what Dr. Dhaneshwar told “The aim of a Nath Panthi is to help people without bothering about his own personal liberation. Because of the compassion for all living, he takes birth again and again all over the earth in all communities and not necessarily ordained as a Nath Panthi during that birth. It is because of such selfless liberated souls that the fabric of human society is maintained.” Maharaj did not stay long at any single place. He used to move from devotee to devotee. He was fond of smoking honeydew (popularly known as Pilo hatthi) cigarettes. He was also fond of drinking brandy and appeared to be often intoxicated. He used to like the scent (attar) of hina and loved music. Maharaj used to drink with a purpose. His drunken appearance helped him in keeping unwanted people away. Only those people who saw Maharaj beyond the external looks could come to him. There are instances when Maharaj drank and another person nearby got drunk. Some people to whom Maharaj gave a brandy glass and asked them to drink it told later it was not liquor but nice tasting coconut water. Maharaj was fond of wearing rings and jewels but he could throw them or give to others easily. The life of Shankar Maharaj has been full of miracles he performed to help his devotees. Such miracles are associated with many Yogis. The miracle includes the knowledge of past and future events, creation of matter going from one place to another instantly, being at several places at the one time, feeding a multitude from the small quantity of food and so on. Maharaj did these miracles to instill faith in them and to draw people to spiritual path. Maharaj had said, “I am a slave of the simple and teach lessons to the scoundrels. I am the blotting paper of egotistic persons. I cannot tolerate ego. I suck it out.” Maharaj had large number of devotees and disciples world over. Dr Dhaneshwar, Maj. Abhyankar and his son Dattareya , Raobahadur Navale from all from Nagar; G.K Pradhan and Keshavbhai Asher from Mumbai, Raosaheb Mehendale and his wife Taisaheb, Vasudev Pandit, Baburao Rudra, Mamasahab Dhekane, Yellubahi and Gosavi all from Pune, Mr.Girme and Mr. Vasant Kulkarni from Akluj, are some of well known names from the large family of disciples. Maharaj gave spiritual guidance to millions, who are

evolving spiritually under his protection even today. Dr Dhaneshwar was his principle disciple. According to Maharaj, their association was for more than six hundred years. Being Nath Panthis in the earlier births also and closely connected to Gahininath. Maharaj had shown him the place where he i.e. Dr Dhaneshwar used to do sadhana in the caves in the Vrishdheshwar hills near Nagar in the previous birth. He was a very capable person and Maharaj gave him all his knowledge. Maharaj first appeared before Dr Dhaneshwar when the latter was a schoolboy but the real training started just after his Graduation in medicine. Maharaj used to visit him often and throw things around. This used to make the doctor angry. One Day, Maharaj scattered some importance articles here and there. Doctor, who was under tension due to personal worries asked Maharaj to leave and when he did not, pushed him down the stairs. As a result of this outburst the doctor became unconscious. When the doctor recovered from unconsciousness he found his head was on Maharaj's lap and Maharaj was gently caressing his head with love of a mother. At that moment he suddenly realised the real nature of Maharaj. He realised that the Guru's love is deeper than mother's love. From that moment he completely surrendered to Maharaj. Raosaheb Balwantrao Mehendale who was a barrister and his wife Taisaheb Mehendale were also close disciples of Maharaj . One of his friends Sardar Mirikar was instrumental in bringing Raosaheb to Maharaj. Maharaj initiated Tai Saheb and asked her to give discourses on Dnyaneshwari (an exposition on Geeta). The Mehendale couple left Bombay and settled in Pune in their ancestral house Mehendalewada at the Appa Balwant Chowk in Pune. Spiritual programs like the discourses, bhajans and kirtans were held in Mehendalewada which became a center of solace for people who were frustrated in life and needed a relief. These discourses from Taisaheb used to impart deeper bliss to the listeners and they used to feel the meaning of their life being unfolded. It was as if Shri Shankar Maharaj was speaking through her, for he had already told that "I myself cannot give discourse. I need some intelligent person with pure mind". This incident of giving darshan of the desired deity was unique. Sir Chunilal Mehta, once Governor of Bombay Presidency in British Raj was a close friend of Raosaheb Mehendale. He was a a kind natured person and scholar, well versed in both Western and Indian literature. He used to attend the discourses in Mehendalewada. One day he told Raosaheb that inspite of his vast reading, travelling all over India visiting holy places, he felt something was lacking in his life. This was just before Taisaheb's discourse on Dnyaneshwari was to start. The stanzas Taisaheb had selected that day related to seeing manifested God. Sir Chunilal was considerably influenced and said that he wanted to experience something like that. Raosaheb took him next day to meet Maharaj who was at that time in Mama Dhekne's house. Maharaj was as usual reclining on a cushion, laughing and talking to himself. Lady Mehta sat with Taisaheb on ground. Sir Chunilal stood and did namaskar to Maharaj. Raosaheb spoke to Maharaj and told him that Sir Chunilal had come with his wife to meet him. Maharaj first ignored him and then fixed his eyes on Sir Chunilal who instantly went into a deep trance, tears started flowing from his eyes. And then Sir Chunilal ran to Maharaj and fell on his feet making them moist with the tears. Lady Mehta was also in a similar condition. Sir Chunilal later told that in those moments Lord Vishnu his personal deity had appeared before him. Sir Chunilal was still in trance for a long time. The feeling of incompleteness left Sir Chunilal permanently. Thereafter Sir Chunilal continued to remain in that internal trance state. He never went any more

on pilgrimage to holy places. A few months before taking samadhi Maharaj had chosen the present site. It was a farmland owned by one Mr. Malpani who had agreed to give him the land. A few days before the samadhi, Maharaj told to his devotees, who had gathered at Mama Dhekne's house, "These clothes have become old. They must be discarded." everybody realized he was referring to his body and not real clothes. He then asked them to gather there after four days and that he would make 'khichdi' for them. Four days later, when they gathered at Mama Dhekne's house, Maharaj himself cooked the 'khichdi' and distributed it. Then Maharaj said, "Dnyaneshwari is not to be read. One must live by it. This world has been saved only by the advice of the Saints and Dnyaneshwari He who fills his life with Dnyaneshwari will surely have a happy life. I have nothing more to say." And with that he bid good-bye to those who had gathered, except Dr. Dhaneshwar, Gosavi, Dnyananath, Mehendale couple, Mama and Mami Dhekne. He said, "For Yogis and liberated persons, samadhi should be taken at an auspicious time. This time is coming on Vaishakh Suddha Ashtami. I am going to deposit this material body in the ground that day." During the next ten days or so, Maharaj broke all outside contacts. Only the usual group used to visit him at Mama Dhekne's house. Not a word was spoken. On the seventh day, that is the day before the samadhi, he told Mami," Give me just a cup of tea. Inside the shelf spread a small mattress and keep a cushion. I am going to take bath and sit here. I don't want to speak a word nor meet anyone. The door should not be opened." And they did accordingly. Mama and Mami were sitting the whole night in front of the shelf keeping watch. At four o'clock in the morning voice came from inside the shelf, "Make further arrangements. Take care of this material body. This flame of Dnyanadeo is now leaving it". It was April 24th 1947. People gathered to have a last sight of the body of the Master. Next day around noon the body was taken in procession to the place and by the route indicated by Maharaj. Ground was dug at the indicated place for the body. About five o'clock in the evening the body was interred and in no time only a mound of garlands was all that could be seen. An unusual thing about Maharaj has been that even after samadhi he visits his devotees Most visits have been out of a need to save them from calamities or to give guidance. Dattavtars: Shripad SriVallabh Sri Narasimha Saraswati Shree Swami Samarth Sri Sai Baba of Shirdi The Perfect Masters : Gajanan Maharaj of Shegaon , Hazrat Babajan , Narayan Maharaj , Meher Baba , Hazrat Tajuddin Baba Shri Upasani (Baba) Maharaj , Shri Manik Prabhu Maharaj , ParamSadguru Shree Gajanan Maharaj of Akkalkot Shri Krishna Saraswati Swami, Swami Swaroopanad of Pawas, Shri Vasudevanand Saraswati Swami Maharaj Initiated by a Himalayan Yogi (ascetic) with a beej (Vedic seed) mantra (prayer or chant), two years later a university student wakes up in the night to find his mind connecting with far off people and places. Perplexed and scared, he finds not only his intuition getting stronger with every passing day but also some weird prophetic voices descending from the universe into his brain. His life changes permanently into a ceaseless seeking of the mysteries of the mind, meditation, and monks. Many Himalayan Masters miraculously appear on the way guiding him through different stages. Observing his own mind in regular meditation for almost two decades, he witnesses layers of his mind gradually falling apart until the day when the mind no longer remains and a new zone of deep silence dawns. This journey eventually culminates at the feet of an ageless Master. Other books of the author: 1) 'The Alliance

without Enemy: A Post Cold War History of West' 2) 'The UPSC Odyssey: Daring to Dream an IAS Officer'

Swami Samarth, also known as Swami of Akkalkot was an Indian spiritual master of the Dattatreya sect. He is a widely known spiritual figure in various Indian states including Maharashtra, Karnataka and Andhra Pradesh. He lived during the nineteenth century. Swami Samarth traveled all across the Indian subcontinent and eventually set his abode at Akkalkot, a village in present-day Maharashtra. He is thought to have initially arrived at Akkalkot on a Wednesday, during either September or October in 1856 CE. He resided at Akkalkot for close to 22 years. His parentage and origins remain obscure. Some other Indian saints and spiritual figures including Sai Baba of Shirdi and Gajanan Maharaj of Shegaon also have similarly unknown origins. According to legend, once when a disciple asked Swami a question of his birth, Swami responded that he had originated from a banyan tree (vata-vriksha in Marathi). On another occasion, Swami had said that his earlier name was Nrusimha Bhan. Swami Samarth is widely considered to be the fourth (third in physical form) incarnation of Dattatreya, an Indian monk, mystic and Hindu deity. He is also believed to be a reincarnation of Narasimha Saraswati, another earlier spiritual master of the Dattatreya sect. According to Swami Samarth himself, he had originally appeared in the Kardali forests near Srisailam, a Hindu holy town in present-day Andhra Pradesh. He might have moved through China, Tibet and Nepal during his travels across the Himalayas and its adjacent regions. He is also believed to have visited various Indian regions such as Puri, Varanasi (also Kashi), Haridwar, Girnar, Kathiawar and Rameswaram. He might have also briefly lived at Mangalvedha, a town near Pandharpur in present-day Solapur district, Maharashtra. He finally settled at Akkalkot. Swami Samarth is also believed to have visited Maniknagar to meet Manik Prabhu, an Indian saint and mystic considered to be another incarnation of Dattatreya. According to the Shree Manik Prabhu Charitra (biography), Swami resided at Maniknagar for around six months. During this period, Manik Prabhu and Swami Samarth often sat under a cluster fig tree (Audumbar in Marathi) and had conversations on profound spirituality. It is claimed that Swami Samarth regarded Manik Prabhu as a brother. Swami Samarth arrived at Akkalkot in 1856 CE on receiving an invitation from Chintopant Tol and then stayed on the outskirts of the town for about 22 years. He usually lived at the residence of his disciple Cholappa, where his shrine is presently located. A common mantra commemorating Swami Samarth is read as "Om Abhayadata Shree Swamisamarthaya Namaha". His biography known as Shree Guruleelamrut was authored by Sant Wamanbhau Maharaj.

It is an experienced fact that the reading of such literature gives mental peace to those who are worried due to different miseries of this worldly life and also encourages and guides them to go ahead on the path of self emancipation by making their lives sublime and full of highest bliss. Shree Swami Samarth- Shree Swami's History India is holy place; birth place of the sages and saints! A sacred home for penance of the accomplished ascetics! This is land of philosophers, and 'karmayogi' [One who practice a karma process to unite one's self with the divine] Indian believes that saints as God. Saint is generally one to whom has been attributed (and who has generally demonstrated) a high level of holiness and sanctity. A saint is capable of interceding for people on earth. Shree Swami Samarth was also one of the saints. He was incarnation of Lord Dattatreya. Nrusimha Saraswati and Shre Swami Samarth are nothing but



same.

Translated from original Marathi by Indira Kher, this work is a verse composition containing the known facts about Shri Sai Baba's life at Shirdi, and also his teachings seeks to meet a long-felt need. This is the Bible of Sai devotees in every sense of the term, In its veracity, sanctity, faith and devotion that it inspires and the deep satisfaction, a sense of fulfilment that it brings to the devotee, it has no equal. Its sanctity derives from the fact that its idea was conceived during Baba's lifetime and with his blessings and express permission. For those unaware of Shri Sai Satcharita it is necessary to add that in the original it runs into 53 chapters and contains over 9,000 verses. Every chapter has a judicious mixture of philosophy, stories and anecdotes along with the Baba's teachings.

Author's mystical experiences with his guru Sitaramdas Onkarnath, b. 1892, Hindu religious leader.

The miracle, where a stream of "Vibh??" emerged continuously from Shree Sw?mi Samarth's photograph, took place during the period, 1 st July to 18th July (Aashadh Shukla Ekadashi to Aashadh Krushna Dw?dashi), prior to this particular miracle many other miracles had taken place in my life. Almost one hundred thousand people visited our house to witness the 'Vibh?? Miracle'.

Many requested me lovingly to write a small book about this incidence. In fact, it was Sw?mi's will and command, that I write a book on Vibh?? S?ksh?tk?r.

Keeping all this in mind, I wrote this book. I have stated THRUTH and only but the THRUTH in this book. It was a humble attempt but in reality, the word 'Attempt' is also wrong, because I physically wrote or described the incident but in actuality it was the Great Saint of 'Akkalkot', who dictated it to me.

Must read if you are devotee of Sir Swami Samarth.

YogirajThe Life and Teachings of Shri Shankar MaharajGuru CharitraSterling Publishers Pvt. Ltd

The Two Incarnations Of Lord DattatreyaThe Dattatreya Sampradaya Has Kept Alive The Eternal Principles Of Truth, Righteousness, Peace, Divine Love And Non-Violence In Bharat For Thousands Of Years. It Extends Back In Time To The Very Beginning Of The Human Race And Over Thousands Of Years This Sampradaya Produced Other Sampradayas Like The Shaiva And Vishnu Sampradayas, To Name Only Two. As The Other Sampradyas Kept Increasing In Number, The Dattatreya Sampradya Was Largely Forgottren By The Laity In Virtually The Whole Of Northern Bharat.The Revival Of The Datta Sampradaya, In The Last Millenium Was Largely Due To Sri Sripad Sri Vallabha And Sri Narasimha Saraswati. The Guru Charitra Is The Biography Of These Two Incarnations Of Lord Dattatreya. This Text Has Been Used For The Last 300 Years To Revive Our Lost Vedic Heritage. Besides Many Lost Rituals Were Revived By Sri Narasimha Saraswati And Are Recounted In This Text.

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