

Bhagavatha Pravachana

18-07-2011 to 25-07-2011



Avadhoota Datta Peethadhipati Jagadguru Paramapoojya

Sri Sri Sri Ganapati Sachchidananda Swamiji Karakamala Sanjata

Sri Sri Datta Vijayananda Teertha Swamiji's

8th Chaturmasya Vrata Deeksha

15-7-2011 to 12-9-2011

Discourse on " Gajendra Moksham " by Pujya Sri Bala SWamiji in Nuzvidu during His Chaturmasya Vrata Deeksha on 18th July 2011

*Sree Ganeshaya Namaha Sri Saraswatyai Namaha Sri Pada
Vallabha Narasimha Saraswati Sri Guru Dattatreya Namaha*

Pujya Sri Datta Vijayananda Theertha Swamiji started the divine discourse of "Bhagavata Saptaha" with a bhajan "Gam Gam Ganapati Vinayaka" composed and sung by Pujya Sri Swamiji.

Bhajan :

*Gam Gam Ganapati Vinayaka !!
Akhandaika rasam Shantham
Sachchidananda Rakshanam
Nirdandwam param brahmamam
Swarpabhinnam vichintaye.*

Bhajan :

Guruthama Datta Guruthama!!Jayostu Datta Guruthama!

During this Ashtama chaturmasya vrata deeksha today we are starting a discourse on Bhagavatha This is from the Ashtama skandha of Srimad Bahagavatam. This skandha is a favourite skandha of Pujya Sri Swamiji and Mata Jayalakshmi. Since it is Ashtama Chaturmasya, the discourse will be for 8 days. It is our fortune to listen, discuss and understand Bhagavata during the twilight time of the day. I offer sincere prostrations to Pujya Sri Swamiji for blessing us with this wonderful opportunity of having a discourse of Bhagavata in the divine presence of Deva Deva Datta Kshetra. Bhagavata is an ocean of happiness and Gnana [knowledge]. I pray to Sri Swamiji to bless you all!! Bhagavata shows a destiny to our lives.

Vidyavataam Bhagavathe Pariksha!

Scholars also cannot understand Bhagavata to the fullest depth. Bhagavata shows a destiny to our lives it is the essence of all Shastras. We have to understand and read Bhagavata. After listening to Bhagavata, we have to register in our hearts, ruminare and practice.

Shloka:

Krishnaya Vasudevaya Haraye Paramatmane!

Pranata Klesha Nashaya Govindaya Namoh Namaha!!

Krishnam Kamala Patraksham Punya Shravana Keerthanam

Vaasudevam jagadyonim Naumi Narayanam Harim.

Why should we read Bhagavatam? What will happen if we do not read Bhagavatam? What is the benefit of listening to Bhagavata? Lord Krishna resides in the hearts of those who listen to Bhagavata. God has given us an excellent opportunity of worshipping the Lord by reading Bhagavata. The Lord initiated the significance of listening to Bhagavata to Shuka and other sages.

Taravaha Kim na Jeevanthi?

The trees are living for hundreds of years. But what is the use of living like those trees??

The device used by a gold smith to make gold ornaments called "Bhastrika" is inflated with air. There is air moving in that device and air moving in us also in our respiratory organs.

How should we keep getting enlightened? Those ears which do not listen to the Nama of God are equal to that of animals. We should not be like animals. However, some divine animals have become realized souls. We should understand Paramatma. The ears which do not listen to the name of the God are compared to the pores of the snake hill. The tongue which does not utter the name of God is like the tongue of a frog. We decorate ourselves with beautiful clothes. But it is not worth if the head does not rest on the lotus feet of sadguru. The hands which do not serve God are

of no use even if they are decked with precious bangles. Such hands are equivalent to being lifeless. The eyes which do not have the darshan of God are of no use. One old man who lost his sight used to go to temple every day. Some children mocked at him as to why he should go there when he could not see the God. Then he said that he was coming to temple so that God will glance at him sometime or the other. The feet which do not visit temple are like logs of wood. It was said that the dust particles from the feet of devotees when touched on the forehead of people will erase the ill luck written by even Brahma, the one who decides one's fate.

That is why we are supposed to prostrate and pray. The head that is not adorned with the tulasi leaves obtained after Puja, the eyes that do not see the leaves of Tulasi, the nose which does not smell the tulasi leaves and the tongue which does not taste the tulasi leaves is worthless!!

Whoever does Nama Sankeertana will be blessed with the manifestation of God. Such a devotee is capable of visualizing God by which the physical and spiritual bodies get cleansed. While meditating upon, one should get tears of happiness in the eyes and paroxysms of delight in the body. Those who do not feel them should try time and again and meditate with more concentration and crave for love of God.

There is one question that has to be posed by all of us though we are all happy financially, physically, mentally and psychologically. In spite of all this happiness why should we do Mantra?? Those who have a sadguru have everything to make themselves happy.

Akamaha, Sarva Kamova Moksha Kamaha Udaradhi!

Theevrena bhakti yogena yajetha purusham param!!

Those who have no desires, those who have many desires and those aspire for the Absolute also do Mantra japa. People say when they are doing good activities why do they need to do mantra and be devoted? But

those who perform good deeds generally face many obstacles and problems. Those people will be tested by God so that they reach the abode of God as per the promise made by Him.

Thame Bhakthaha Pranashyathi.

There is no destruction to my devotees. They themselves try to overcome the difficulties. But if it is beyond our capacity to come out of the difficulty it is God alone that helps them to come out of them. Sometimes for the good deed that we do we will also be blamed. A true devotee will not bother for these comments. To get rid of obstacles, we need devotion and spiritual path. People make lot of money. Some are born with a silver spoon. But our very birth is due to Paramatma. To hold the status of finance or devotion or eminence we still need to pray Paramatma. Otherwise the fall of that person is inevitable. Good deeds should always be clubbed with devotion. The person performing good deeds will continue to be blessed to get more opportunities to do so from God / Sadguru.

Whoever has to meditate upon Paramatma??? There is no exception. Everybody needs to pray to Paramatma. It is an "Anullanghana Shashana" or "Lakshmana Rekha"

Tapaswinaha Daana Paraah Yashaswinah Manaswinah

Mantra Vidah Sumngalah Kshemannavindanti Vinayadaarpanam

Tasmai shubhadrashravasai namo namaha!!

Tasmai shubhadrashravasai namo namaha!!

Those who perform penance, great donors, [Donation: While doing charity or donation, we should do it thinking that we are submitting it to Datta or Hanuman], people of high esteem, [manaswinah : Those who do not like to go out just because they are scared of any eventuality or sour interaction with people. We should not do so. We have to pray to God to prevent us from all the difficulties and go out and mingle with people] those who are capable of treating snake bite with Mantra and

those who are helpful to society should all pray to God inspite of their good deeds and abundant knowledge. When should we pray God? There is no restriction of place or time at which they live. Which ever country you live in, you can pray from there. Only requirement is diligence. When you are lying down or in rest room too God permits you to think of Him and His Nama Smarana.

*Jai Jai Krishna Jai jai Krishna
Jai Jai Krishna Radha ramana
jai Jai Krishna Jai Hari Krishna
Bhagavata priya jai Jai Krishna
Bhakta vatsala jai Hari Krishna
Sachchidananda Jai Hari Krishna
Jayalakshmi priya Jai Jai Krishna
Vithala Vithala Jai Jai Krishna
Matsya Swarupa jai Jai Krishna
Kurmavatara jai Jai Krishna
Varaaha rupa Jai Jai Krishna
Narasimha Hari Jai Jai Krishna
Vamana Rupa jai Jai Krishna
Sree Rama hari jai jai Krishna
Parashu Rama Jai Jai Krishna
Jai Jai Krishna Jai Jai Krishna
Sree Bala Rama jai jai Krishna
Sri Krishna Jai Jai Jai Krishna
Radha Ramana Jai Jai Krishna!!
Jai Bolo Krishna paramatma Ki!!*

Lord Krishna is omnipresent and all pervading. We should get that feeling. We should be able to see him in every person in every corner. Once Krishna was talking to Radha Mata. Radha tattva is a very significant. [Sadguru's upadesha should not be analysed. We should just

listen] Krishna asked whether there was a place where Krishna was not present. Radha Mata said that Krishna was not in her destiny. Krishna understood that Radha was feeling for the separation as He was leaving for Mathura. Krishna said that He was not there in Radha Mata's destiny since she herself was there in His heart. This is Maya. It is God who created this Universe, had taken the form of a soul and an Avatara, preaching us by His living against all odds. Such God exists everywhere and we should always remember this bare truth. We reap the fruits of our past deeds!! Hence, if we pray more we are blessed more. Hence there is no limit for prayers and faith. It is Sadguru who forces sometimes to do Nama Smarana or Bhajana. Those who practice Nama Smarana being in odd circumstances will be blessed by God and with these divine blessings will be shifted from hell like life of difficulties and sorrow to Heaven like peaceful and prosperous situation. That is the power of Namasmarana. Those who are doing Namasmarana continuously and are immersed in the same are enjoying the heavenly joy in this world itself. We should get that comfort and see that it sustains forever. Listening to Bahagavatha during Chaturmasa is a divine experience. What is bahagavatha?

Bha stands for Bhakti / Devotion

Ga stands for Gnanam/Knowledge

Va stands for Vairagya/

Tha stands for Thyaga/Sacrifice or Tattva

Mu stands for Mukti/Liberation

Bhagavatha blesses these five boons to those who read or listen to it. All these qualities are very difficult to be practiced acquired and sustain.

[Pujya Sri Swamiji says to act like a care taker to one's own children and leave them to their wish to study and come up so that they will be useful to the society. That is sacrifice.] Bhagavatha is blessing us with Dharma Artha, Kama and Moksha. There are four important episodes in Ashtama skanda of Bhagavata. They depict Dharma, Ardha, Kama, and Moksha.

Our life is associated with either all the four, three, two or atleast one of these four. Nobody can escape these four aspects of life. We perform deeds either for Dharma [Duty] or Artha [To earn] Kama [with a desire] or Moksha [liberation of the soul]. There is nothing other than four aspects in this world. This is the most important principle of spiritual life.

Bhajan:

Om Iti Brahma Ekaakshara Saadhana chatura!!!

This bhajan is full of yogic secrets. We have to try to understand with devotion. Numerological way of understanding. This is a wonderful bhajan given to us by our Sadguru. Paramatma being only one, becomes two [jeevatma and Paramatma] fills three in us [Sattva, Rajas, Tamo gunas] for the sake of four [Dharma, Artha, Kama, Moksha] enters into the body made of five elements runs the drama of our life.

The first one is "Gajendra Moksha" It is an episode which depicts how to overcome desires which if not controlled lead to anger which in turn leads to complete destruction.

The second episode is related to Dharma. Bali and Vamana's initiation about Dharma is very significant in Vamana Avatara. This episode depicts how prosperous a person becomes by having the lotus feet of the Lord on his head. The Avatara itself is to bless Bali by keeping His feet on his head.

Third episode is related to "Artha" "Amrutha Mathana". As Amrutha Mathana takes place Goddess Lakshmi evolves from the Sea. It is the one which gives Lakshmi/ Prosperity.

The fourth one is related to "Moksha". It depicts the way Satyavrata was bestowed with Moksha. Gajendra Moksha tells us that we should not get used to too much of comforts. We should concentrate on God. It happened in Tamasa Manvantara.

First step to yoga is control of food.

The Sage Shuka explained the history of Manu.[Disciple has to ruminate the subject taught by sadguru and exercise on that. Guru continues to preach by judging the pulse of the disciple. If the disciple is on the receiving end, the Guru keeps pouring knowledge. Hence the receiving station should be in perfect condition.]

King Parikshit asked Shuka "Oh Guru Deva! You taught me about Swayambhu Manuvu. There are many other Manus. Kindly explain me about them too." Shuka was in the place of sadguru to King Parikshit. King Parikshit was given a curse that he would die in seven days. Hence Parikshit wanted to listen to Bahagavata and live a life of piety during those few days. King's well wishers advised him to do so, making a mention of Khatvanga who was told that he would die after a second and was asked to do whatever he wanted to when Khatvanga uttered the name of Lord Sri Hari three times and attained Moksha.

Akuti and Devahuti are the daughters of Swayambhavu Manu. Devahuti's son is sage Kapila. Sage Kapila is the one who taught the path of devotion. Akuti's son is Yagna.

Akudyamdevahudyancha duhitrostasyavai Manuh

Dharma Gnanopadeshardham Bhagavaan Putrataam gatah!!

Kapila and Devahuti's discussion was in third skanda. Practice of duty arises from Dharma. Who teaches Dharma? The God himself sits in our hearts to guide us to go in correct direction. That's why we say that we are guided by our intellect.

To explore the secrets from Vedas, Pujya Sri Swamiji established an organization by name I SERVE [Institute of Scientific Research on Vedas]

Manu lived for thousands of years. The prayer Manu performed at that time is "Isavaasyopanishad." This is nothing but knowing our own life and life style.

Enachetayate vishwam vishwam chetayate nayam!!

Yojaagarthissayanesmin Nyaayam veda Naayantham veda vedasaha

The one who illuminates the world, the one who does not require chaitanya from others, the one who is awake in us when all of us sleep protecting the whole world is Paramatma and that Paramatma is watchful of all our movements and thoughts. The individual who knows everything is unable to realize God who is very difficult to be understood. Yet we have to make an attempt to realize God, the Eternal Truth by practicing the path of devotion and yoga.

When Manu was praying forgetting his own self, the hungry demons come that way and think of devouring him. At that time Yagneswara comes there to protect Manu who is totally immersed in penance and punished the demons which was not even noticed by Manu. This is the best example to understand that God himself comes and protects those who deeply immerse in prayers. Sage Shuka narrated the episode of the avatara of yagna Avadhoota to King Parikshit. This is the significance of the first Manvantara which depicts the essence of Upanishads.

Thus Pujya Sri Bala SWamiji concluded the pravachana with a bhajan.

Pranams to Pujya Sri Appaji and Sri Bala Swamiji.

Discourse on Bhagavata

Discourse on " Gajendra Moksham " by Pujya Sri Bala SWamiji in Nuzvidu during His Chaturmasya Vrata Deeksha on 19th July 2011.

Jaya Guru Datta! Sree Gurubhyo Namaha Sri Guru Datta!!

Sree Ganeshaya Namaha Sree Saraswatyai Namaha Sree Pada Vallabha NarasimhaSaraswati Sree Guru Dattatreya Namaha!!!

Pujya Sri Bala Swamiji's narration of "Gajendra Moksham" is exuberantly amazing.

The King "Parikshit" requests the Sage Shuka to narrate the episode of "Gajendra Moksham" from Srimad Bhagavatam. Parikshit Maharaj is curious to know the special devotion and prayers made by Gajendra, an Elephant which made Lord Vishnu come down to save Gajendra without any weapons to attack the enemy of Gajendra; a crocodile which catches hold of the leg of Gajendra with an intention to feed on him.

The text of Srimad Bhagavatam here gives one of the most magnificent hymns addressed to Vishnu as the Supreme one, the Almighty who is extolled in multiform in the Upanishads, Ithihasas and in the various Puranas

Animals do fight. The phenomena is very common. An elephant is a terrestrial being and a crocodile is amphibious. In Nature many elephants must have become victims of the Crocodiles but why Gajendra, a Tamoguna centric living being alone was responded by Lord Vishnu and was saved?? Was a matter of intense curiosity to Parikshit. He indeed wanted to know the essence of prayers of Gajendra! Hence the King Parikshit requested the sage Shuka to narrate the whole episode of Gajendra Moksham.

We listen to so many of stories in this world. They are in thousands. But we do not register all the stories. Now a days, the serial episodes which are telecasted on Televisions are remembered. But there is no use of

watching such serials. Village people keep watching the life style of people living in Metro cities which is of no use for them. The Ramayana, Srimad Bhagavatha, Puranas and the life History of Pujya Sadguru impart us good values of life and they are ever lasting and very useful in day to day life. We feel like listening to those stories where the Lord is praised time and again as they make our lives meaningful and useful. The episode Gajendra Moksham is narrated for “Loka Kalyana” [prosperity of the world in all ages].

Bhajan:

Sree Hanuman Jaya Hanuman

Jaya Jaya Kapivara Bahu Balavan!!

The sage Shuka explains about the beneficial aspects of praying Lord Vishnu.

Anybody can pray Lord Vishnu at all times and in all states. Everybody has to praise the qualities of the Lord. This gives every one a confidence to lead one's life. Whoever thrusts responsibility on the Lord is assured of fearlessness.

“Gajam” is not only the name of an elephant but means that which is born, which lives and dies. Hence every organism is a “Gajam”. The activities take place in a living being due to the three Gunas, Sattva, Tamo and Rajas gunas.

One Pramatma lives in the body in the form of Panchabhutatma. This body is given to us to practice yoga [sadhana] and attain victory of the soul. “Namajapa” is Pranava. Atma is arrow. Body is the bow. We are the arrows of Sadguru. This is a spiritual army. We will definitely achieve victory.

Coming to the narration of Gajendra Moksham, Sri Swamiji describes

“Triakuta Mountain” which is placed in Amrutha Sagara. It’s length and width are 10 thousand yojanas each and is at a height of 10 thousand yojanas. It has three Summits [Shikhara] made of Gold, Silver and Amrutha. The Triakuta keeps shining with all the three summits. They are all decked with sparkling precious stones. The groups of lakes aroused from that place, flow into the sea. There is a big forest thoroughly filled with huge trees of different varieties. The forest is also filled with the chirping of various types of birds. In that forest are also present a wide range of wild animals like Lions, Tigers, Bears and Elephants. Of all the animals, elephants are very large in number. The garden is called the RUTUMAN. It produces all varieties of flowers and fruits in all the seasons. There are innumerable numbers of trees. The animals are protecting the trees and their products.

All the elephants are walking so aimlessly and carelessly that the family of Gajendra went astray. They ate lots of leaves, branches of trees and played among themselves and were tired finally. They were all in thirst. They found a lake [padma sarovara] which was crystal clear and there were no traces of any animal or a bird except that of Bees on the lotus flowers. There were many lotus flowers among which some had 100 petals and others thousand petals and hence the name Padma Sarovara. There were sages and angels taking bath in that river.

[In this context, Sri Swamiji says,

“Mind is like a Bee. It goes to materialistic areas of the world. “Do not go to all the flowers. Rest on the lotus feet of Lord Lakshmi Narasimha”. This is how we have to pray and request our Mind.]

[While describing the forest, Sri Swamiji remembered the writer of “Bhagavatha” in Telugu [Sri Pothana Amatya] and his great work and amazing descriptions in detail with his beautiful vocabulary due to which we are able to understand so well.] This also says that it is “Maya”. Samsara is not marriage and children. Maya is the birth itself. The essence

of life is "Rama Nama". Surrender at Guru's lotus feet assures us of our safety and security.

The family of Gajendra finally landed into the sarovara. They were all very happy and were taking Gaja Snanam [Elephant's bath] in which they disturb the waters and bring out the mud. [on the other hand, a swan's way of taking bath is said to be very decent since it dips, cleans and comes out with no water on its body.

As the elephants were enjoying their bath, suddenly a huge crocodile came and caught hold of the limb of Gajendra. Both the animals in those times were very huge. Gajendra came to know the existence of crocodile only after Gajendra was caught. [Crocodile usually does not go for food. But if it attacks, it fights for its right and would never let the prey escape from its clutches]. Padma Sarovara became a place of war with both Gajendra and Crocodile fighting for their rights. Sarovara became muddy and with the sounds produced by both many small animals even died of a shock. To catch hold of Gajendra the crocodile had to leap high using all its energy. The leg of Gajendra was huge like a big pillar. This was how the animals fought for thousands of years.

"Kari diguchu Makari Sarasiki, Garidarikini Makari Diguchu

Garakari berayan

Kariki Makari Makariki gari Bharamana nitalakuthalabhatula

Daripadan.

While crocodile tried to drag Gajendra into the waters, Gajendra was trying to drag crocodile out of the waters. Both of them were on par with each other using equal amount of strength. All the lady elephants were helpless on the banks of the river that they could do nothing but crying for Gajendra. The crocodile was getting stronger day by day as it was in

its native place and Gajendra was losing blood and energy due to lack of food and the pain that it was suffering from.

Gajendra realized that it is impossible to win over the enemy with his own efforts. He also realized that he would die but for the divine blessings of God.

“How can I win over this crocodile? Which God would help me??

Gajendra also was confused as to which God or Goddess to request and pray for the release of his pain. Finally he had laid all the responsibility on to that God who Himself comes down to save His disciples. He meditated upon that great Lord.

The Lord of the Elephants uttered and prayed this way:

“I will meditate upon that great Lord who is Omnipresent, Omnipotent and the sole reason of the existence of the whole world, witnessing the whole world.

Salutation to that Lord from whom everything sentient arises. To the Purusha the primordial seed, the Lord of all, I bow. I take shelter in Him, in Whom is the entire universe, from Whom it all emanates. Who is Himself its cause and Who is beyond all the utmost beyond.

I adore the Lord that, when the entire universe is lost at the destined time, all the worlds, the protectors of the worlds, the Lokpalas themselves, and all the causes of the world have disappeared, when there is only one deep darkness all over, shines brilliant at one end .

May that Lord protect me, whose abode neither the celestials nor the seers know, nor any other being can try to reach or attempt to describe Him, Who in His movements acts like an actor impossible to be imitated.

He is my refuge, to sight whose most auspicious abode the seers long for, seers so gentle and good, free from all shackles, identifying themselves

with all living beings and with the friendliest spirit towards all, try through penance in the forest, where there is peace, and which is different from worldly life.

I hail the Lord, for Whom there is no birth, no particular action to perform, no name or fame, no merit or demerit, but who however creates Himself for the good of the world by His own illusory power from time to time.

Salutation to that Lord of lords, to the creator, to the infinitely powerful, to the formless, for the multiform, for the most wonderful in action; salutation to that lamp that lights itself, to the witness of all, to the spirit in all, to the one ever so far away from verbal description, unapproached even by mind or thought.

Salutation to the Lord, that is obtained only by peace. complete renunciation of action, and intellectual contemplation. Salutation to the Lord of *Kaivalya*, who alone knows the joy of bliss, *nirvana*. Salutation to the peaceful one, to the terrific, to the idiotic, to the one characterised by the highest qualities, to the unending, to the extraordinary, to the impartial, to the wealthiest in true knowledge, to the one who knows the *kshetra*, proper soil where the seed would thrive. The Lord of all, the witness, to the *Purusha*, to the one emanating from Himself, to the original generator. Salutation to the one who sees the best in all the senses, the cause of everything, who is described as the absent and the existent, and ever shining Salutation again and again to the cause of everything, who is the cause of none and, who is the wonderful cause of everything, who is the great ocean of all sacred texts; salutation to the highest liberation and the ultimate of refuge; salutation to the fire of *chit* hidden in the *arani* stick of the highest qualities, i.e. whose mind revels in *chit* when there is a disturbance of balance of the *gunas*. Who is self-luminous, is free from *Sastraic* regulations and actions there under.

Discourse on Bhagavata

Salutation to the liberator from the noose for all creatures like us, the ever free, the most compassionate, who merges in none, the great Lord that sees the ultimate from the mind of every one in whom His spark is present, who is beyond the reach of those attached to self, children, friends, home, wealth and companions, Who is free from qualities and attachment, Who is contemplated mentally by those liberated from births, to the very essence of supreme knowledge, by worshipping Whom those who desire *Dharma, Artha Kama* attain their desired goal. May that abundant one in mercy, That can by His blessing give even a new body, arrange for my deliverance. Whom some that seek as refuge being exclusively desire free, ask for nothing, but are immersed in the ocean of bliss, singing His auspicious and wonderful exploits, that undiminishing highest creative force, reached by mental meditation, the one beyond all sense perception, the tiniest and the farthest, the endless, the very first, the completely complete one.

Of Whom all the celestials starting with Brahma, the Veda, the world's mobile and immobile and all that is created to be distinguished by name and form in essence and in parts like the flames of the fire, like the rays of the Sun, often emanate with their own light and from Whom come all the streams of qualities, intellect, mind, senses and the bodies, the Lord who is neither celestial nor demonaic nor mortal or animal, neither feminine nor masculine, nor either, Who is neither quality, action, who is neither existence nor non-existence, who is just a denial of all and Who is without any remainder, may He be victorious. I have no desire to live in the elephant form from inside or outside.

I desire deliverance through Him. Who is undestroyed by the passage of time and Who envelopes the entire universe in Himself.

I kneel and salute that creator of the universe, the universe itself Who is beyond the universe, Who is the essence of the knowledge of the universe, Who is of the form of the universe, unborn, the creator.

I bow to Him, Whom as the Lord of yoga, the seers see within themselves in their heart, with all actions stemmed by yoga and contemplating Him only by yoga.

Salutation to you that are of the nature of overwhelming speed, power threefold, and of the nature of all intellect and qualities, who protects those seeking refuge, Whose power has no limit. Whose path is not reached by those uncontrolled in their senses, I seek Him; Lord Bhagavan, who is not understood by one who identifies himself with his own self and who is hampered by inordinate ego, That Lord whose glory is unsurpassed, I approach.

Thus, as the elephant prayed to the Lord who is indistinctive, the celestials headed by Brahma, who had each his own distinction and ego in his own form, did not approach him, as the prayer was to the all embracing One, when on the spot there appeared Hari, who is of the form of all the celestials together, that Lord of the universe, having listened to that hymn, addressed in great distress, and prayed to by all the denizens of heaven, with the wheel as his weapon, speedily came riding Garuda, the very embodiment of the Vedas, approaching the elephant. The elephant caught in the lake by that mighty crocodile and in distress, sighting Hari on Garuda with the discus in His hand, raised up to Him his trunk in salute with the lotus in it and with great difficulty uttered the words :

“Narayana, Lord of all worlds; Salutation to you.”

The Lord seeing his distress, compassionately quickly dismounted and protected him along with the crocodile in a trice. The Lord of the elephants was released from the crocodile's mouth which was cut by the discus even as all the celestials looked on.

Discourse on Bhagavata

The Lord said: For those who praise Me, reciting through this hymn waking up at the end of the night, I give them the highest understanding at the end of their life

[Pujya Sri Swamiji insisted on making the children by heart the poems like the following for a sample:

Finally Gajendra was totally depressed and prayed this way.

“Laavokkinthayu ledu Dhairyamu vilolambayye Praanambulun

Thavul thappenu moorcha vache, danuvun dassen Shramambayyedin

Neeve thappa Nithah paramberuga Mannimpan dagun deenunin

Rave Eshwara! kavave Varada! Samrakshimpu Bhadratmakaa!!”]

Lord Vishnu left one foot close to Gajendra with another foot on Garuda. Lord Vishnu wanted Gajendra to touch his foot and be blessed so that Vishnu could save him and protect him. Lord Vishnu , with an attempt to collect the flower from the trunk of Gajendra, pulled the trunk with one hand. With that strong pull Gajendra along with strongly holding crocodile also flew into the air when Garuda took off with an accelerating speed into the skies. Then it was the turn of crocodile to face the fear of death which it gave to Gajendra till then for thousands of years. Then Srihari slayed crocodile with His discus when all the celestials looked on.

The Lord said: For those who praise Me, reciting through this hymn waking up at the end of the night, I give them the highest understanding at the end of their life.

The crocodile was a cursed Gandharva and hence he was released of his curse by getting relieved by Sri Hari .

Gajendra was a king by name Indradyumna. Once when he was in deep meditation Sage Agastya visited him and the King did not realize his

Discourse on Bhagavata

arrival and hence did not welcome Agastya. Agastya was furious and cursed Indradyumna to take the birth of an elephant and undergo the suffering in return for insulting Agastya with arrogance and ego. That was how Gajendra underwent suffering.

Lord Sri Hari relieved both of them from suffering and blessed them.

Gajendra Moksha is a special episode in which the devotion with which Gajendra prayed for Lord Vishnu speaks of total surrender to God.

Children should be made to byheart the shlokas which will be of great help to them in future. They learn to express their devotion to God and the prayers will definitely come to their rescue whenever they are in stress in their lives later for any reason. People listening to Gajendra Moksham will be blessed with heavenly abode and prosperity.

With this narration Pujya Sri Datta Vijayananda Swamiji had taken us to Trikuta Parvatha, Three summits present on it, Padma sarovara and Vaikuntha too!! It was such a spiritual journey and we are very thankful to Pujya Sri Swamiji. Pranams to the lotus feet of Pujya Sri Appaji .

Pravachana of Pujya Sri datta Vijayananda Swamiji on 20th July during the Chaturmasya Deeksha in Nuzvidu.

Pujya Sri Bala Swamiji started the discourse with Guru Dhyana shlokas

Jai Guru Datta

Near Himalayas, a merchant by name Bahumaan started business and did not allow anybody to stay with him (friends and relatives). For 10 years the business flourished. After that it started declining. Within six months he almost became bankrupt. Then he expected people to offer him a helping hand. He was feeling very bad. His friend Shreeman (having gnanam as property) came to know and reached Bahumaan. I came in search of you since I came to know about your status now. Shreeman said that he did not care for his friends and relatives nor did he extend his services to society as long as he was very wealthy. Then Bahumaan asked as to what he should do. Shreeman suggested him to go to his Guru who is in a cave in Himalayas. He advises you. Shreeman also says that the Sadguru has one precious Gem stone in his fist and that if the person approaching him should speak then good positive words after which the fist gets oepened, the gem falls down. That gem has the capacity to bestow upon the one who picks it up "Ashta Siddhis" and "Nava Nidhis" [eight accomplishments and nine treasures]. Bahumaan went to Sadguru. Sadguru was kind enough to speak to Bahumaan who requested Sadguru to bless him with an advice since he was in great loss. He was reminded of his friend's advice to speak three good words to Sadguru. Bahumaan confessed that he insulted his parents and put them in old age home and never bothered for him being so cruel. He said that from then on he would take care of his parents. First finger opened.

Second he said that he never spent any amount towards the welfare of society. Saved all the money which was damaged. He said that then onwards he would spend the income towards charity. Second finger

opened. His concentration was totally on the gem and was aiming at obtaining it. He looked at the hand of Sadguru. He said that he was feeling bad for neglecting elders and friends and Sadguru also and that he would not behave that way anymore. I will be devoted. I will listen to my Sadguru's instructions and follow them. The third finger was opened as Sadguru was pleased with all the three statements made by Bahumaan. The gem fell down rolling. The disciple is not looking at the gem now but his concentration is totally on "Chinmudra mani", pointing finer. Tarjani used to scare people and point out. Thumb is angushtam. The pointing finger is symbolic of Jeevatma and thumb is symbolic of God, paramatma. When these two fingers join together, chinmudra is representative of the union of jeevatma with paramatma. Bahumaan was deeply immersed in these thoughts of divinity. Sadguru was offering the gem. I want the gem of tattva. I am not for business anymore. Kindly bless me with spiritual knowledge. Sadguru said that it was not the time for him to go into spiritual path.

Gem gives you money. Go take up your business. After finishing all the duties come back to me.

He invited relatives and friends back and earned a lot of money without using the gem. This arose in BalaSwamiji on Jayalakshmi Mata aradhana day. He earned lot of money 100 times than what he did.

Enachetayate Viswam, Viswam chetayate nayam.

Yo jagarti shayanesmin nayantham veda vedasaha

The one who is making the world energetic, who cannot be illuminated by any one of the things in this world as paramatma is luminous by Himself. The inner light is very important. We should be able to see with that inner light. That inner light is present in blind people too.

In our ashram we are performing Anagha vratam exclusively for blind people. They are able to see with Atma drishti. We are doing this journey

because of God. When all of us are asleep, He keeps watching protecting the world.

Yo Jagriti Shayanesmin Nayantham veda vedashah. Meditation is pondering over the paramatma tattva. Dhyana is a "thought". The individual is unable to understand such "paramatma". That is "Maya", illusion. We have to think of the omnipresent. "Chai Chintayaam" is the root verb of meditation. Dhyana is not chanting mantra.

Who is there inside the body? Who is protecting me? Who is the cause of this life? Who is residing inside our body giving us energy? This shloka teaches the path of meditation. India is so great because of the treasure store of knowledge of Upanishads and Vedas.

Isaavaasyamidam Sarvam

Yatkinchit jagatyamjagat

People from other countries get astonished at the ethics and values that are followed by Indians especially values of "marriage". How do the couples live together for 40, 50 and 60 years? That is our dharma and life style. Tolerance and comprehension among family members in India is noteworthy. In the same way, jeevatma (disciple) and paramatma (Sadguru) should live in unison. Isaavaasyopanishad is that which teaches the relationship between Sadguru and disciple.

Isa-ishwara gnana. My Sadguru is present all over

Avaasyam – cover

There are so many articles. If we cover all of them with a cloth, we can see only the cloth and not the things. Hence all the matters of materialistic world have to be covered with a blanket of "Eshwara gnana" covering them with a blanket of thoughts of Sadguru. This is a wonderful "Sadhana".

Atmaavaasyamidam sarvam

Yatkinchit jagatyam jagat

Do not bother for all the materialistic things.

Everything in this world is God. You enjoy that wealth that you earned with such a feeling that all this belongs to God. Do not aspire for other's wealth. Paramatma appointed me to use this money for good cause.

Yam pashyati na pashyantam

Though you are not watching Paramatma, he is watching you. His watching never ceases. He resides in every body. Hence everybody's body is His house. Try to understand such Paramatma.

Bhajan

Bhaja Govindam Bhaja Govindam

Paramatma has neither a beginning nor an ending. He does not have the feeling of 'mine' or 'yours'. He is the origin of all Brahmandas who is the manifestation of truth. There is no world without such divine light. Adore such Paramatma! Do not hesitate to run behind Him. The whole world is His body. He is the eternal truth. He is the ultimate truth. He is ever luminous. He has neither birth nor death. He is ancient yet He is ever energetic. He is the truth. Hence he has taken form with 'atma shakti'. He creates illusion (Maya) and exists in it but he is beyond and unaffected by it.

Bhajan:

Vaikuntha vaasa nama om

Mrudu manda haasa nama on

Why are learned people and sages worshipping Paramatma? It is to attain the state of thoughtlessness. However, nobody can live without thoughts. Therefore, they pray to Paramatma to bless them with such a state. Paramatma appears to be duly discharging His duties but in reality is not attached to them. He is a complete entity. As humans, we have to perform our duties and remain non-egoistic. Claiming ownership of the earned wealth and prosperity results in your downfall. He is training us with discipline and protecting us eternally. He is that Paramatma, that God and our Sadguru. He is showing us the path but He has His own path. For the manifestation of that Paramatma, Manu offers his prayers. Take the essence of that prayer to heart.

Discourse of Pujya Sri Datta Vijayananda Swamiji on Bhagavatha - Kurmavatara on 21/07.11 in Nuzvidu.

Jaya Guru Datta!! Sri Gurubhyo Namaha Sri Guru Datta!!

Sri Ganeshaya Namaha Sri Saraswatyai Namaha Sri Padavallabha Narasimha Saraswati Sri Guru Dattatreya Namaha!!

Pujya Sri Datta Vijayananda Theertha Swamiji started the discourse with Guru Dhyana Shlokas.

Initially Pujya Sri Bala Swamiji explained the meaning of

“Dharma Artha Kama Moksha”

Actually Moksha should be in first place, Dharma in the second, Ardha in the third and Kama in the fourth positions. But here Dharma and Ardha are like a pair of twins and Kama and Moksha are another pair of twins. People are supposed to make use of Ardha [wealth] for Dharma. One is supposed to take care of his own family at the outset. Then he is supposed to take care of the society and then the other social and religious activities. Wealth should be obtained in a dharmic way and spent with a perfect discretion.

We are born with Kama [Desire] by default and that kama should be focused towards Moksha [liberation of the soul] which is an appropriate way. If it is not focused towards Moksha, it leads to tension, disappointment and distress. Hence every one should overcome Desire/ Kama.

People are all good but money is bad. One should not be over ambitious to make money. Money should come for use when there is a dire necessity in our life. Over ambition leads to making money in a non righteous way.

Discourse on Bhagavata

In The Ramayana, Ravana was over ambitious and grabbed a special Chariot [pushpaka vimana] from Kubera,his own brother who was very rich and unnecessarily became a rival to him. Had Ravana not have a rivalry with Kubera, Kubera would have gifted many more Pushpaka Vimanas to Ravana [as they are brothers]

This was felt by Lord Hanuman and Hanuman laughed at Ravana's greed.

Bhajan:

Hari Hari Hari Hari Hari Deva

Hari Hari Hari Hari Hari Deva!!!

Sage Shuka was an Avadhoota, and yogi. Shuka Muni was never available to any body. It was our fortune that Parikshit requested Sage Shuka to narrate Srimad Bhagavatha and Sage Shuka narrated for the benefit of the world.

King Parikshit requested Shuka Muni to describe Kurma Avatara.How did Mathana [churning] take place? Why and how did celestials get the nectar ?

Once there was a big war between demons and angels. In any war it is mandatory that Dharma wins since Dharma and Victory are always together.But unfortunately in that war, demons had a winning hand. After the defeat, the asuras' army was increasing and that of angels was decreasing. The angels' army was on decline as Indra was cursed by SriLakshmi for rejecting her Prasada. [The food which was offered to the Goddess

When the army of Indra was on decline, with all distress, Indra approached Brihaspati, the Guru. Brihaspati had taken the lead and all of them walked to Lord Brahma, the creator for an advice. Brahma along with Brihaspati, Indra and all the celestials proceeded to have Lord Vishnu's Darshan.

Discourse on Bhagavata

They all offered their salutations to Maha Vishnu :

We pray to that Lord who is the cause of the creation of all the living beings.

We pray to that Lord who is impartial and unbiased.

“AVIKRAYAM SATYAMANANTA MADYAM”

The Lord with no changes and the Truth which has no beginning and no ending. The Lord is beyond the reach of our words. He is the one who is taking care of the “Sthithi” the very existence of all the living beings, the Lord of the wheel of life. He is the root cause of all the creation. The sky is His head. The Sun and the Moon are the two eyes of the Lord. He is the owner of unlimited prosperity. Oh Lord! if the foot of the tree is watered it is equal to watering the whole tree. In the same way, if we all prostrate to you, it is like prostrating to all the celestials since all of them are within YOU . Oh Ananta Swarupa!! You are beyond logic and sattva guna centric. Our sincere prayers to you Oh Lord!!

Mahanubhavaya Namaste !!!

Oh Lord!! You are in this world and the whole world is in you. You are in the material with which a pot is made .Such YOU are seen only by learned people after doing a lot of churning/sadhana, on the topic of realization of the soul. [In Yagna, Mathana is done by putting “ARANI” which creates fire to start the Yajna.]

They all prayed to that Sriman Narayana seeking His help to fight the war.

Lord Narayana came out with some secrets. Narayana is a big Mayavi. He advised them to compromise with the demons till their job is done by defeating the demons. [Karyasidhi] He sites an example of a snake and a rat.

There was a snake which was trapped in a net. The snake found a rat by the side and requested him to cut the net and relieve him. But the rat had a doubt whether the snake would attack the rat once it was relieved and posed the same question. Then the snake promised that it would not attack or kill the rat but it would in future never attack any of the members of rat families. Yet the rat with all the suspicion had bitten the net to some extent and ran away in fear of the snake.

Siting this example, Lord Narayana instructed the celestials to imagine themselves as the snakes and the demons as rats and after getting relieved by the demons He advised them not to spare the rats and to eat them away. God also was forced to teach such ways to protect

“ Dharma”

Narayana asked the celestials to try for” Amrutha Mathana” and procure Amrutha, the Nectar.He advised them to drink the nectar, remain immortal like Lord till Kalpantha [end of yuga] and at the end merge into HIM.

Lord Narayana instructed all the celestials to collect herbs, and fill the sea bed with medicinal herbs which would react to form NECTAR. Those herbs were also useful to reduce the salinity of Sea water.

Narayana also instructed them to be sober and give the demons what ever they would want which emerge from the SEA during Mathana.He also told them not to get scared when the deadly poisonous Kalakuta emrged since Lord Shiva would come to their rescue and save them.

Lord Narayana advised them to use the mountain Mandhara as the churner and Vasuki as the rope to churn. Then they were advised to possess nectar.

Indra went to Bali Chakravathy, the King of the demons, compromised with a deal to start Amrutha mathana so that both would share the nectar and remain immortal.

All of them went to Amrithasagara. When they were facing many problems to set everything right for churning, they started repenting as to why at all they approached Lord Vishnu and got into troubles of taking up such a big event.

“ELA HARIKADAKEGITHIMI??“

Why did He give us this tedious job?? When they were unable to do the set up for Sagara Mathana being not able to get Manthara Parvata, they uttered this in distress. Suddenly made Swamy Narayana His appearance with all the weapons on Him assuring them of His presence and instilling confidence in them.

Manthara was transferred to the sea by Garuda and Garuda left that place immediately. Manthara was balanced and Narayana stayed back and participated in the churning process. Narayana requested Vaasuki [The snake on which narayana lies down for penance] to act as a rope for churning.

Here also Sri Hari showed His Maya. Sri Hari and the celestials caught hold of the Hood of Vaasuki when the demons did not feel like holding the tail and demanded for the possession of holding the hood. Later they experienced the difficulty to stand near the hood and churn as it was releasing the hot vapours . The Lord and the celestials caught hold of the tail end. Mandhara needed a base to be kept underneath. Suddenly Narayana took the form of KURMA the TORTOISE and went underneath the sea with a big leap and lot of ease.. The shell of Kurma's back was very hard , tough and huge. It had a very wide mouth. One tiger went into Kurma's mouth to fight but in vain. The Lord raised Manthara

Discourse on Bhagavata

Parvata. For the churning sounds all the aquatic animals got disturbed and were scared.

Pujya Sri Bala Swamiji instructed everybody to meditate upon their Rasis [Zodiacs] imagining the position of Rasi on the body of the KURMA.

On the shell: Mesha,[Aries] Vrishabha

Head: Mithuna [Gemini] and karkataka [Cancer]

Agneya [one foot]: Simha Rasi [Leo]

South: Kanya [Virgo] Tula [Libra]

Nairuti: Vrischika [Scorpio]

Tail: Dhanussu [Sagittarius]

Vayavya: Makara [Capricorn]

North: Kumbha [Aquarius]

Esaanya: Meena [Pisces]

Pujya Sri Bala Swamiji offered Rasi prayers on behalf of all the devotees!!!

Pranams Pujya Sri Bala Swamiji!!

Pranams to the lotus feet of Pujya Sri Appaji!!!

Discourse of Pujya Sri Datta Vijayananda Theertha Swamiji during His Chaturmasya Deeksha on "Ksheera Sagara Mathana" on July 22 2011.

Sri Ganeshaya Namaha Sri Saraswatyai Namaha Sripadavallabha Narasimha Saraswati Sri Guru Dattatreya Namah!!

Discourse of Pujya Sri Datta Vijayananda Theertha Swamiji in Nuzvidu Ashrama during His 8th Chaturmasya Vrata Deeksha on "Ksheera sagara Mathana"

Pujya Sri Bala Swamiji started His discourse with Sadguru Dhyana Shlokas.

Bhajan:

Namah Parvati pataye hara Hara Maha Deva Shambho"

We are discussing Amrutha Mathana in 8th Chapter of Srimadbhagavatham.

It was a situation where Kalakuta, the deadly poison had to emerge from the Sea as a result of churning by Demons and the Celestials. Kalakuta Hara Shiva also had to come there. That was the situation.

The demons and the celestials were churning Amrutha Sagara with an intense desire to obtain Nectar. Amrutha. [In spiritual life also Pujya Swamiji always tells that lot of churning of thoughts and deep insight help attain the ultimate bliss.] The Lord is not partial to Asura but He never liked their demonly qualities. God was very happy to see equal interest and commitment that was shown by both the teams of demons and angels. The Lord was guiding both the sides equally. The Lord laid foundation for the whole event. Lord Vishnu advised the angels to compromise with the demons, propose to them to start churning the Amrutha kadali using Manthara Parvata [Mountain] as Churner and Vasuki as a rope to churn. Srihari Himself came down to Amrutha Sagara to assist the teams. He requested Manthara to be the churner.

When every one failed to transfer it to the Sea, Garuda helped to place it into the sea and left immediately. The Lord manifested through out spreading Himself all over [Omnipresent].. Finally He settled under the Manthara in the form of a KURMA and hence it was called “Kurma Avatara.”

The Lord not only entered the situation but also entered the bodies of each and every asura and the angel. Though Asuras were physically strong, they too were tired of churning for so many years continuously and hence Narayana entered the bodies of Asuras to provide strength to them. That is the compassion that we can always see only in GOD.

God entered the bodies of Angels as He wanted them to use their intellect than the physical strength. [We have to train our body to sharpen brain. Karma yogi is blessed with nectar after several years of sadhana] Hanuman needs to be praised to make Him realize His own strength. That is Atma Shakti] Lord entered with Atma Shudhi, Tejas and Shakti into angels. As Vasuki's hissing was very dangerous as it was releasing furious vapours during its breathing, Narayana did bestow Vasuki with sleep.

All this might have needed lot of planning. That was “ satya Sankalpa, a right resolution. Lord manifested and everybody had a great Viswarupa darshan of Narayana.. Celestials felt very happy. Lord inspired every one to churn it further and farther. The churning produced amazing sounds.

Vasuki though asleep, was delivering furious vapours during his breathing process due to which fire was released. When demons were scared of those fumes, Narayana set for a rain due to which the surroundings were cooled down and demons were helped out. That rain was nothing but “ Amrutha dhara “

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All of them were tired of churning. As the churning reached its peak, Lord expanded His body and occupied the whole universe. HE was Meghashyama, with blue coloured body.

Srihari wore all the jewels showing the true swarupa and was adorned in a PITAMBARA, a silk vastra.

Bhajan:

Neela Megha Shyama Krishna

Nitya Tripta parandhama!!!

Lord Srihari grew far and wide occupying the whole Universe and instilling all His energy into all the demons and the angels wanting them to churn with more enthusiasm and obtain nectar.

As churning was going on, the deadly poison, "Haala halam" erupted from the Sea. At once all the animals in the sea got startled for the noises and the heat produced. Halahalam shot high into the sky. It was very cruel and moved hap hazardously disturbing the whole area. Big fire spread on the sea, burnt all the forests around jumping like a lion and crawling like a snake. For the drops of fire, which fell from Halahala, many angels, demons and birds lost their lives.

Bhajan:

Shambho Shambho Nada Tanu!!

Then aroused the question as to who would swallow the Halahalam to save the whole world.

"Vesha Amangala Mangala karaki"

The one who does not dress attractively but does good to mankind. It was none other than Lord Shiva. Everyone thought of Lord Shiva. All the celestials along with Indra marched to Kailasa, the abode of Shiva and

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Parvati..Even though the gate keepers were stopping Indra and the team, they rushed to Lord Shiva in awe and fear.

They saluted to Lord Shiva with the prayers.

“Oh Shiva! You are the Truth, Dharma, Word and Season.You are the most important to the whole world. Your three eyes are nothing but Sattva, Rajas, Tamo gunas. You are the saviour of sufferers.Only you are capable of handling that Halahala. All of us pray sincerely and request you to come over to that Sagara and take hold of Halahala.When angels and demons are united for a good cause of obtaining Nectar and are churning the Amrutha kadali, the dangerous Halahalam came out and in turn it looks like it would end the world within no time.Hence you are the only one who can save the universe oh Lord Shiva! Kindly come and save the world”

Lord Shiva looking at Parvati,

Since the situation is very dangerous, it is my duty to consider it as a sweet fruit and swallow to protect the living beings of the world.

Parvati mata immediately agreed to what shiva said!!

A poem in Telugu:

Mringedivadu Vibhundani mringedidiyu garalamaniyu melani prajakun

Mringumane sarva mangala mangalasutrambunentha madinamminado!!

Bhajan:

Naga Bhusha! Nada thosha!!

As the celestials and demons were praising Lord Shiva, He collected and caught hold of that Halahalam with His magnetic power and kept in His mouth like a fruit. But again Lord Shiva pondered over whether to swallow and damage all the worlds which are present inside His Udara

Discourse on Bhagavata

[stomach]. Shiva was in a dilemma to swallow Halahala since if it was left out, it would damage the whole Universe and if it was swallowed, the worlds inside Shiva's Udara would be affected. Hence Shiva held it in his throat which gave His throat a blue colour. It gives Him an ornamental look as Shiva is fair complexioned.

Though Shiva swallowed kalakuta, it was due to the fortune and Paativratyam of Parvati that Shiva remained safe. Her ear tops safeguarded Lord Shiva!! With the strength of the knots of her Mangalyam that was tied by Lord Shiva to Parvati at the time of their wedding.

Shiva wore kalakuta in His throat with all the happiness. All the celestials and demons were very happy and wanted to praise and thank Shiva in excitement. But Lord Shiva disappeared.

This episode is called "VISHAPANA GHATTAM"

Poem in Telugu telling the significance of listening to this episode.

Halaahala Bhakshana Katha Helagatinaina vinna nelami pathimpan

Vyalanala Vrischikamula paalai chedaratti janulu Bhayavirahithulai.

Those who listen to, read or write the episode of swallowing of Halahala by Lord Shiva will not be affected by poisonous animals like snakes and scorpions and will not get bad dreams. People will be blessed with prosperity and happiness!!

Thank you Pujya Sri Bala Swamiji for the wonderful narration of the episode.

Pranams to the lotus feet of Pujya Sri Appaji.

Pravachana of Pujya Sri Bala Swamiji on Bhagavatha in Nuzvidu on 23rd July 2011.

Anagha vrata fulfills wishes of the devotees. Goddess Anagha is the yogic reflection of Datta in this vrata. Anagha Devi erases sins and Lord Dattatreya Himself is devoid of sins and solves problems of devotees. The eight Siddhis (Anima, Mahima, garima, Prapthi, Prakamya, Eesatva, Vasitva and Kamavsayita) are in the form of the sons of Anagha Devi and Dattatreya. In such Anaghashtami vrata, Dattatreya is being praised and adored. Difficulties or problems will be solved and pain will be destroyed. Comforts will be overflowing. Many devotees who have performed this vrata have experienced the benefits. This vrata is a boon to all of us, initiated by our Pujya Sadguru. In nuzvid Deva Deva avatara kshetra, we have performed 'Sahasra Anaghavrata' for world peace.

Today we are going to discuss a celestial episode in which Amrutha emerges. (In amrutha mathana episode, Lord Vishnu is spread all over). This emergence of Amrutha and the way it was distributed to celestials is the most important event. It is an amazing episode. It is said that those who read, render or listen to this episode get rid of their problems and lead a prosperous life.

Krishnaya Vasudevaya

Haraye Paramatmane...

Lord Vishnu inspired and advised all the celestials and demons to churn the sea. He lifted Manthara Mountain and kept it in the sea (ksheera sagara). He entered into the sea in the form of Kurma avatara and bore Manthara Mountain on himself. When the churning was going on, He entered into devils as "Aasuri shakti" and into the celestials as "divine energy". He entered into Vasuki as 'sleep' to avoid pain for it during churning. Thus began the churning of the ocean. Demons were putting efforts with no hope whereas celestials with full hope in churning the sea.

As everyone was getting disappointed with the delay, Vishnu himself intervened and made all the arrangements. When 'Kaalakuta' (poison) emerged, Lord Shiva swallowed it and held it in His throat. All the celestials including Goddess Parvati were in applause for Shiva. Parvati's happiness shows her trust in her destiny.

First outcome of Mathana: **Surabhi**

There comes 'Surabhi' a divine cow which was possessed by celestials as it was useful for homas and yagnas and as it brings prosperity. Those who trust the five things beginning with the syllable "Ga" (Ganga, Gita, Govu (cow), Guru and Govinda) will be bestowed with prosperity.

Ganga: Whichever water we use for bathing or drinking, we have to utter as ganga.

Geeta: Initiated by Lord Krishna, we have to read at least one shloka a day. We are reading "Guru Gita".

Gomata: He created Gomata! Adore her and get all you wish for. In ashram, the day starts with 'Gopuja'. Gomata is 'sarvadevaswaroopini'. Cow has all the celestials in it. God created cow to feed people. Those who drink milk live longer. They are useful for 'yagna'. We request yagna purusha to bless our generations and the whole world by accepting 'ghee' which is given by cow. The cow also is the source of medicine. Just as a writer always maintains a good book and a good pen with him, devotees too have to practice yoga continuously to get more blessings from God.

Sadhana + perseverance: with these two we can get good results.

Manthana was going on and celestials were performing yagna. The following emerged from the churning:

Uchchaishravam: Ears upwards. Listen to the news coming from upwards not from sides. It is taken by Bali Chakravarthy. Indra did not get tempted as he was aiming at only Amrutha.

Second outcome of Mathana:

Airavata: White elephant with 4 tusks and Kaustubha mani. It was radiating its brilliance like Kailasa Mountain. So what is the origin of Kailasa which is so beautiful? Kalidasa Mahakavi could trace out. He said that Himalayas emerged from the smile of Lord Shiva. Maha Vishnu reminds us of kaustubha padmaraga mani. Lord Vishnu had collected it. He wore it on himself.

Third outcome of Mathana:

Parijata: Kalpavriksha. Wherever parijata is present, it spreads prosperity.

Fourth outcome of Mathana:

Apsarasa ladies: very beautiful. Veda preaches so many secrets. Those who practice yoga can unstrand Sadguru's instructions. The stories are woven in such a way that they suit all the ages. Apsarasas are like lightning (Vidyut). They are like flash! They cause disturbance in mind. To make people understand through, stories are created giving them a form (beautiful).

Fifth outcome of Mathana:

Lakshmi: lakshmi emerged from sea. If her sight (drishti) falls on us, it is a sign of prosperity. This is possible only for those who practice yoga and exercise. Mahalakshmi came out as "Proudha". Everyone was eagerly waiting to take her hand. Devas, Danavas, Pishis adored her. She was with a smile holding a varamala. She put varamala over Sri Vishnu. Vishnu showed his heart showing Lakshmi her place. She is Vishnu's heart beat. This is real association between wife and husband.

Lord Vishnu assigned her the duty of bestowing prosperity to devotees. She glanced at only celestials. She did not even look at the demons. Then cast lustful eyes on Maha Lakshmi. No energy. No intention to take up

any job. Employment (ut-yogam) is working to come up in life. Lakshmi bestows only such people. She ignored them.

Sixth outcome of Mathana:

Vaaruni Devi: Lady with alcohol. Shastra abandoned her. We should not lose our alertness. With the permission of SriHari Vaaruni devi distributed what she brought. Establishing family bonding is possible only to Sadguru. He is the only one who can instill Samskara.

They were churning waiting for "Amrutha".

Our aim should be like missile and protect dharma i.e., while working towards a goal, one must not give up half-way.

Seventh outcome of Mathana:

Lord Dhanvantari: Lord Dhanvantari is the God of medicine. He bestows us with good health and well-being. He has the 'amsha' of Maha Vishnu. We must utter Lord Dhanvantari's name while taking medicine. It will be more effective.

Oshadheeshaya vidmahe amrutha kalashahasthaya dheemahi

Tanno dhanvantari prachodayat

The root word of "Amrutham" is "Mruthi" which means fear.

Bhajan:

Indiresa Govinda Indumukha Govinda

Sundara Aravinda Nandana Kanda

Continuation

Na me Bhaktah pranashyati

Those who trust me have no destruction. So says Lord Vishnu and disappears all of a sudden! Then appeared a beautiful lady. But all the celestials were looking at with respect. That is the tradition of Indian culture. For example, when Lakshmana was questioned as to how Sita looked, he said that he knew only her anklets since he used to do 'pada seva' to her feet. In India, ladies are well respected.

God gives hundreds of advises for our problems and dangers. That is why we have to catch hold of Him. MahaVishnu came in guise of the most attractive form, Mohini. He wanted to test the celestials and demons before distributing the Amrutha. The celestials were very patient. Then Mohini went to the demons. When they got an offer, they started fighting among themselves. At that time demons listened to a very attractive sound of anklets.

In another incident, once Sita mata had a doubt on Rama's Shakti. Once Hara darshana demons came, Lakshmana informed Rama that there were 14000. Sita was wondering as to how Rama would tackle the situation. Rama took just one arrow and shot at 14000 demons. The arrow did not multiply and hit all the demons but it created a big havoc among the demons and all of them started fighting among themselves and finally died. He released sammohana astra which made everyone appear like Rama to the other. Hence they fought among themselves. Mahavishnu then initiated all the demons with morals.

1. Do not get attracted to other women.
2. Do not believe me in this form.
3. Learned people do not yield to such temptations. I want you all also to take the right path.
4. They trust ladies who are born in good family with good background. While selecting a bride or a groom, a study of the past 7 generations is very important. Women are the representation of

dharma. If they are on the right path, the whole family, society and country will be on the right path. Do not get tempted.

5. Great people are not friendly with monkeys, donkeys and women like me since such friendship leads to destruction of their lives. Vishnu explained how dangerous it is to be friends with a characterless woman.

After preaching the above, Maha Vishnu was given the Amrutha Kalasha (pot containing amrutham). Maha Vishnu was successful in making the demons not drink the amrutham by creating fight among themselves since the demons never deserved amrutham in the first place.

Maha Vishnu announced that He would distribute amrutha to both demons and celestials on an auspicious day. Maha Vishnu chose a good day and instructed all of them to bathe, wear good clothes and pray God wearing sandal paste on their forehead. The main difference between celestials and demons is that

Once Brahma invited Devas and Danavas for lunch. When everyone was seated, Brahma asked them to wait for a while and brought one big basket covered with a cloth. When the cloth was removed, they found sticks inside. Brahma then tied their hands with sticks such that they would not be able to place food in their mouth. The danavas made attempts to eat but it became chaotic. The devas sat in two rows facing each other and fed each other. That is how devas use their brain and be successful.

All the demons were glancing at the most beautiful Mohini. Maha Vishnu was looking at demons but serving to devathas. The demons never ever noticed that they were getting cheated by Mohini. But there was only one demon by name Rahu who joined the line of celestials. Rahu was served amrutha and he drank it. This was noticed by the sun and the moon (who are celestial beings as well) who informed Lord Vishnu of the same. Lord Vishnu released His sudarshana chakra to behead Rahu. As

Rahu swallowed Amrutha, the head of rahu was made a planet. Rahu protects the bones. It is good to pray by saying Rahave namaha. Celestials were finally happy. Lord Vishnu came out of His disguise as Mohini and manifested as Lord Maha Vishnu. Danavas were angry with Maha Vishnu. Those who listen to this episode will be blessed.

From this episode it is to be realized that there are several factors other than hardwork and determination that affect success of any undertaking. What are the things to be selected to achieve our goals? For example, from this episode, we realize that the following are important.

1. Place (suitable place): Banks of Ksheera sagara
2. Time: In a day or in a month there are good and bad periods. So we have to start a work during a good time which is called Muhurtham. We are in the limitations of time. We have to make use of the available knowledge.
3. Hethu (Means/Method): Manthara parvata
4. Ardham (Amrutham): the final outcome of the event which is very important should always be aimed at. One should plan one's own future; how much one should earn and how to make use of the earnings.
5. Karma (Deed): Churning of the sea.
6. Mati: Wavelength of business partners should match to be successful.

are needed to be taken care of in order to achieve a particular goal.

Though the above qualities are present equally in both Devas and Devathas, Devas were blessed with amrutham as they were the embodiment of total dedication and devotion to Lord Maha Vishnu. The demons were not successful since they lacked devotion. Faith and trust play a very important role.

Discourse on Bhagavata

When a tree is watered at its base, the whole tree gets water. Similarly, though we pray many Gods and Goddesses, we have to have staunch faith and put our heart and soul at the lotus feet of Paramatma.

By listening to today's episode I pray puja Sri Appaji to bless you all with good will and power to practice yoga, participate in social service and achieve your goals. That is real amrutha mathana.

Prostrations to Pujya Sri Appaji and Pujya Sri Bala Swamiji.

Discourse of Pujya Sri Datta Vijayananda Theertha Swamiji on "Vamanavatara" during His 8th Chaturmasya Vrata Deeksha on July 24 2011.

Bhagavatha Saptaha – Vamanavatara

Discourse of Pujya Sri Datta Vijayananda Theertha Swamiji on "Vamanavatara" during His 8th Chaturmasya Vrata Deeksha.

Pujya Sri Bala Swamiji started His discourse with Guru Dhyana shlokas and bhajans.

Sri Ganeshaya Namaha! Sri Saraswatyai Namaha Sri Pada Vallabha Narasimha Saraswati Sri Guru Dattatreya Namaha.

In our culture we have Pravachana programmes to revise and reinstall and put the values in practice and get enriched with knowledge to pass on from one generation to the next and finally experience the truth of our knowledge. While such pravachana/discourse is going on people say that there might be a Valmiki, Vyasa or Pujya or Sri Swamiji Himself in the Sabha.

The Demons and the Celestials both were devoted to Lord Sri Hari but the Celestials could procure and drink the nectar due to their diligence and devotion. The Demons could not procure nectar since they were not totally surrendered. God's love, affection, warmth and concern everything is nectar. The great qualities of Srihari were narrated in "Purusha Sookta" which was rendered by Shuka Mahamuni, the sage. Lord Srihari is omniscient, Omnipresent and all pervading, spreading all over the universe and universes.

Before going to Vamana Avatara, we have to discuss about Dhana [Money] and Daana [Charity] It is necessary to earn money but equally necessary to spend a part of it towards charity. Across the globe, people follow this principle.

Of all the yugas it is Kaliyuga in which people have lobha as their dominating characteristic yet charity plays an important role. People earn, save and respect their money more than their own life in Kaliyuga. Whenever we speak of charity, the first name that strikes to our mind is Bali Chakravarthy, the great Danava King. [King of Demons].

During Ksheera Sagara Mathana, Lord Vishnu demonstrated His Maya and saw to that the devils are deprived of Nectar, though it was for the protection of Dharma. The demons were angry with Maha Vishnu who emerged in the form of “Jaganmohini” holding the pot of nectar during the Sagara Mathana. Every one was attracted by the beauty of “Jaganmohini” except Lord Shiva since He was not caught in the Maya of Lord Vishnu. Lord Vishnu praised Lord Shiva and blessed all the devotees of Shiva that they all would be liberated. Paramatma made Indra the king of Indra Loka who killed several demons and was given the following names, Paakari, Vaarjanyudu, Balari, Vaakaari, Jambaari etc.

Sri Swamiji narrated Avatara Parampara:

In Vaivasva Manvantara, the 7th Avatara was Vamana

the 8th Avatara was Saarbhowma

the 9th Avatara was Rishabha yogi

the 9th Avatara was Vishwakshena.

Those who utter the names of Yogeswaras are always blessed with health, wealth and prosperity.

Those who recite the names of Yogeswaras are always victorious.

Lord Datta had always been there in all the ages as a Sadguru.

Vamana Jananam:

The king Parikshit questioned Sage Shuka:

Discourse on Bhagavata

Why did Srihari go to Bali? Why did he ask for an area of three feet? Even after His wish was fulfilled by Bali, where was the necessity for Srihari to tie up Bali mercilessly? I am very eager to listen to the details!! Kindly narrate to me.

Shuka said:

After Ksheera sagara Mathana, the demons attacked the celestials for not getting the nectar when Bali Chakravarthy was leading the army.

After the defeat, Bali approached their Guru Shukracharya for advice. Shukracharya having been pleased with the services rendered by Bali advised a Yaga called "Viswajityaga". Consequently Agni Deva gifted Bali with a Divine Chariot. Along with that He also gave Bali one divine Bow and two Akshaya Arrows. With all these assets, Bali became very prosperous and ruled His kingdom with a very good quality of charity satisfying the sages and Purohits. He was a very well known for his charity but became very egoistic.

Bali Chakravarthy with the advice and guidance of Shukracharya, their Guru, declared a war against the celestials, got ready to attack Amaravathi, the abode of Celestials, in Indra Loka. Brihaspati the Guru of Celestials advised them not to go for a war with Bali Chakravarthy and to keep quiet and hide in a safe place. Bali Chakravarthy with out any war, occupied Amaravathi.

The mother of celestials," Aditi" felt very sad that her children were not to be seen and were hiding in nook and corner places to protect themselves from the demons. She expressed the same thing to her husband, Kashyapa Prajapathi. Her step sons, the demons were enjoying the comforts of Indra Loka. Kashyapa Prajapathi initiated Aditi a Vrata [Puja] by name "Payo Bakshana" to be performed for twelve days, concentrating on Srihari. Aditi had the vision of Srihari in which Srihari assured her that He Himself would be born to her as her son, fight with

Discourse on Bhagavata

demons, send them to underworlds, [Patala] and place Indra in Heaven. Giving this boon, He disappeared.

On Shravana Dwadasi day, when all the planets were in prosperous zodiacs and the Sun was over the head,[Abhijeet lagnam] Aditi was blessed with a son.Lord Srihari manifested with Shankha, chakra, gada in His hands, clad in Pitamber, wearing a garland of flowers,when all the ornaments worn by him were sparkling.

All the Celestials prayed to the Lord Srihari. After listening to the prayers of Aditi and Kashyapa, Srihari reached Aditi like a small kid.

Aditi's thankful prayer to Lord Vishnu is very popular.

Nannu ganna thandri Naa paali daivama!

Naa tapah phalamba! naa Kumar!

Naadu chinni vaduga! Naa Kula deepaka!

Ra gadayya! Bhagya rasi vaguchu!!

This was composed by Saint Annamayya later.

He was named Vamana and he was very puny.

All the Rishis advised kashyapa to perform His thread ceremony.The Sun God initiated Gayatri mantra,Brihaspati gave the divine thread [Yagnopaveetham] Kashyapa gave Mounji, Aditi gave Kaupeena,the mother Earth gave Krishnainam [The asana on which japa should be performed] the Moon gave Danda,the sky gave Umbrella, Brahma gave Kamandala, Saraswati gave akshamalika and saptarshis gave Kusha pavitras. Kubera gave Vamana, a bowl [Biksha patra] to seek biksha, and Annapurna Mata [Parvati] had given the first Biksha blessing that it should be full always.

Bhajan: Annapurna! Gnana Purna!!

Discourse on Bhagavata

Once Vamana enquired some of the Brahmins as to who was the best among donors. Vamana was told that there were many donors but the best among those who do charity was Bali chakravarthy. Having had a wish to meet such great person, Vamana, taking permission from His parents proceeded to Bali Yaga Mandira.

A poem in Telugu:

Veda Veda nadakalu Naduchuchu Neda Neda Nadugudaga nadari ila digabadagan

Budi Budi Nodupulu Nodavuchu Jidi Mudi Tadabadaga vadugu seren Rajun.

Every one was in surprise and awe looking at the bright face of Vamana and His manners in going to all the elders and enquiring about their well being. Bali Chakravarthy too amazed with his appearance and did welcome Him with reverence, washed His feet, put that water on himself and on his wife's head also.

Bali questioned Vamana:

Vara chelambulo Madalo phalamulo vanyambulo govulo

Harulo ratnamulo Rathammulo Vimrushtannambulo Kanyalo

Karulo Kanchanamo Nikethanamulo Gramambulo Bhoomulo

Dharani Khandamo Kaka emadigedo Dhutri surendrottama!!

“Oh!! Brahmachari!! Who are you? What is your name? Where have you come from? Who are your lucky parents? What do you expect from me? What is your wish? You want elephants? Horses? Gold? Houses? A Kanya? [Girl?] Even if you want my kingdom I am ready to give. Do not hesitate to ask for what ever you want!”

Oh King of Demons! I heard a lot about you that you are the best among those who do a lot of charity.

I have seen more than what I heard of you.

Later Vamana spoke:

“How can I give a particular address of mine? I am present everywhere. How can I say I belong to particular people. I belong to everybody.yet I remain to my own self.When I walk in all the ways, how can I say that this is my path? There is no text that I know and know not! since I am the one who knows everything.Though I am not close to anybody, all are close to me.When we count the names of donors yours happens to be the first name that is always heard.I did not approach you so far since I do not know what I should ask you. I am all alone .I do not need any thing extensively .Just give me three feet place. That is enough!

Bali was very much pleased with his simple wish and insisted to ask for more.

But Vamana said:

“Even if you give large properties I cannot do anything since I am a bachelor and I have very few things with me. If you give the three feet area that I am asking for, it is more than sufficient”

Bali was very much impressed with the words of Vamana and when he was about to donate ritually, Bali’s Guru Shukracharya could smell the subtlety in the words of Vamana , could identify Him to be Lord Vishnu who came there with an intention to do injustice to Bali and justice to Indra. Hence he tried to warn Bali from donating three feet area to Vamana.

But Bali did not heed for his advice since he already promised Vamana to give whatever He wanted and that he wanted to stand on the promise he made to Vamana since it is such people who are selfless alone live for

Discourse on Bhagavata

ever in the history but not those who break the promises with a Kama for Money or Kingdom.

A poem in Telugu:

Kare Rajulu Rajyamul Galugave Garvonnathim bondare

Vareree siri moota gattukoni povan jaalire bhoomipai

Berainangalade Shibi pramukhulum breethin yashah kaamulai

Eere korkelu vaaralan marachire Ikkalamun Bhargava!

With this, Shukracharya got wild and cursing Bali that He would fall down from Heaven, walked out of the Mandira of Bali. Wife of Bali, Vindhyavali Mata brought a golden pot filled with water to give the land in a systematic way by washing Vamana's feet and put that water on himself and on the head of Vindhyavali Mata, his wife along with mantra.

A poem in Telugu:

Kamalanathunerigi Kalambu desambu nerigi Shukrumata verigi Nasha

merigi patramanuchuniche danamu Bali mahivadaanyudokadu mariyu galade!

The one who donates land and the one who accepts it with a desire – both live for hundred years in Heaven. So no donation is equivalent to donation of Land. You gave such great donation and I bless you to live with eminence !!With the way Lord Srihari blessed Bali in appreciation, Celestials from all over also praised Bali Chakravarthy for his great deed.

Manifestation of Lord Srihari, who was in the form of Vamana.

A poem in Telugu:

Inthithai vatudinthai mariyu Danintha Nabho veedhipai

Nanthai thodaya mandalaabhramuna kallanthaiprabhaarsipai

Vanthai chandruni kanthayai dhruvunipai nanthai maharvatipai

Nanthai satya padonnathundaguchu brahmandaantha samvarthiyai.

Vamana, Lord Srihari, started growing and grew by leaps and bounds. Vamana grew so high that He almost hit the boundary of Brahmanda due to which Ganga came down to earth. He was called Trivikrama. When the Sun was compared to the growing body of Vamana/ Trivikrama, the Sun initially looked like an umbrella, as choodamani, as ear rings next as a necklace, as an ornament of the upper arm, like a bracelet, like a waist belt, then finally like an anklet was shining at the feet of Vamana.

[At this juncture, Brahma immediately brought his Kamandala, collected water from Ganga and did Abhisheka to Lord Vishnu's foot [padamu] which stretched towards the space. Annamayya later wrote a krithi describing the scene "Brahma kadigina Padamu Brahmamu Thaneni Paadamu"]

Bhajan:

Jai Jai Srikrishna!!

[Jambavantha remained a Brahmachari and stayed back to witness all the avataras of Lord Srihari. He was also going round Lord Srihari with a proper rhythm when celestials were all singing the glory of the Lord.

Vamana occupied the sky with one foot and the land on the earth with one foot. Then vamana questioned Bali as to where He could keep His third foot?

Bali with all the obedience asked Him to keep His third foot on His head.

Vamana came back to normal size and sat in front of Bali.

Bali said :

Oh Lord! You came to bless me. All the demons hate you. But I know that you came to bless the demons too. Kill my ego. I thought I was the GIVER!

Vamana said:

“What do you have? You are not the owner of anything that you possess. You should think that you are submitting God’s property to Him. You were egoistic. Now you have repentance. I am sending you to Patala!!”

Prahlada the grand father of Bali requested Vamana not to punish him and to excuse him and pardon .

Vamana Said:

If I make you spend money it is my blessing.[grahinchi anugrahistarau]

If I give a difficulty, one should feel happy that God will come down to help

God wants His devotee to be one with Himself. If any person due to Property, knowledge, status or beauty forgets God, it indicates that God is not his. A true devotee is never egoistic. Bali ! Go and reside in patala. I will definitely be with you. Your grand father Prahlada also stays with you. Again Vamana blesses Bali by keeping His foot on Bali’s head.

Coming to the curse given by Shukracharya Vamana said to Bali:

“You were given a curse by Shukracharya that you would fall down from Heaven. But you have done an amazing donation and sacrifice for which I would make you one with myself. In the coming ages, you will again become a King. You will be born as Upendra, become King and rule heaven.

Discourse on Bhagavata

Those who listen to this charitra, will thoroughly be blessed by Paramatma. They lead a prosperous and spiritual life and then enjoy Heavenly comforts. Vamana being the first Human avatara, its parayana gives the best of the fruit in life. Ashtama skanda parayana in Ashtama chaturmasya deeksha blesses people with Atma shakti, yogic power and divine prosperity.

Discourse of Pujya Sri Datta Vijayananda Theertha Swamiji during His 8th Chaturmasya Deeksha in Nuzvidu on July 25 2011.

Bhagavatam - Matsya Avatara

*Sree Ganeshaya Namaha Sree saraswatyai Namaha Sree Pada Vallabha
Narasimha Saraswati Sree Guru Dattatreya Namaha!*

*Pujya Sri Swamiji started the discourse on "Matsyavatara" with Guru
Dhyana Shlokas :*

Bhajan :

Edukondalavada Govinda

ēḍukoṇḍala sāmī gōvinda |

īḍu kaladā nīku gōvinda ||

caraṇam :

ēḍu gōḍalu dāṭi - ēḍu gaḍapalu dāṭi

ēḍugaḍavau ninnu - cūḍavatturu munulu

mūḍu nāḍula gelaci - ēḍu kaluvala teraci

māḍu randhramu tolaci - kūḍedaru nin ghanulu ...1

guṇḍe vākiḷu lēḍu - ūrdhvalōkamulēḍu

vīṭi nēleḍi rēḍu - nīkanna niṅkēḍu

gōḍugōḍanu janula - tōḍu nīḍavu nīvu

yōga bhāgapu tudala - veluguvennela nīvu ...2

padmāvatīdēvi - alamēlu maṅgamma

pāravaśyamutōḍa - ōrajūceḍu ninnu

divilōna suravarulu – bhuvilōna munijanulu

dhyānāna gani sacci – dānanda mandedaru ...3

Krishnaya Vasudevaya haraye Paramatmane

Pranatah Kleshanashaya Govindaya namo Namaha!

Krishnam Kamala Patraksham Punya Shravana Keerthanam

Vaasudevam Jagadyonam Noumi Narayanam Harim

We entered the last episode of Ashtama Skanda!

Today is Adhi Krithika. In Mysore it is celebrated in Marakata Subrahmanya Samsthan.

Through out the episode of Ksheera Sagara Mathana, Lord Narayana was with Celestials to protect them. God always supports Dharma and those who protect Dharma.

Dharmena Sahayena Jayam

Those who walk in the path of righteousness attain liberation. This was significant in Vamana Avatara.” Dana”/” Charity itself is an utmost righteous deed to be performed and followed. The aim of one’s life should be to spend the earnings in a proper way.

There are four stages of life. Childhood, Teenage ,Youth, and Old age [Baalya, Kaumara, Yavvana and Vaardhakya]. The one who lays a righteous path in all these stages alone reaches the Absolute.

In case of Dharma[duty] one should be like a youth. One should be committed to Dharma and should never get defeated.

In case of Ardha,[Money] one should be like a shiva rupi without Shiva. If we are indifferent, Lakshmi comes on her own. We should not own and possess Lakshmi. We should be just a trustee to our earnings.

One should follow the foot steps of Bhishma with regard to Kama, the Desire. Bhishma Pita Maha who with one oath that He would never marry, did shut all the doors up.

In case of Moksha, liberation, we should be like a small and innocent child, who does not demand for water for thirst and food for hunger not knowing the difference between a knife and a spoon. One should be peaceful and smiling like a kid always. However learned a person may be, this kind of behaviour with composure alone lets a person attain Moksha.

Adyaya Meena Rupaya Satya Gnanaika Murtaye

Anadyayadwiteeyaya Namostu Paramatmane.

Sadguru is only one. "Ekameva Brahma" There is no second Guru.

Bhajan composed by Smt. Jayalakshmi Mata.

mādhavā! matysāvatārā! śrīnidhē! śrīvatsala!

caraṇam :

bāḍide nanna manavu bēḍidē ninnanu

cumukisō nīrannu cigurisō manavannu1

ārukallaru biddaru śaṅkha ūdi eccarisu

mōhada kāḍina kiccu bēganē nīnu ārisu ...2

bālyadi ninnanu marete aritāga ninnanu torede

jñānada dīvige tōri jayavannu koḍisō nanage ...3

Lord Maha Vishnu had taken the Avatara of fish[incarnation,]The primary purpose was to recover the vedas,which had been stolen by the demon Hayagreeva and hidden in the waters. This required the destruction of demon.

Discourse on Bhagavata

This symbolizes the restoration of true knowledge, subverted by egoism, which has to be destroyed in the process.

At the end of one of the Kalpas , after a day's strenuous work, as night fall was approaching, Brahma felt sleepy. As his eyelids closed and his mouth opened involuntarily for a yawn, the Vedas slipped out of his mouth without his noticing. But a demon by name **Hayagriva** did not fail to notice this and hurried to devour the Vedas. Vishnu was therefore requested to bring up the Vedas back, and restore them to Brahma to enable him to go ahead with his work of creation during the next Kalpa (day break). .

As the **PRALAYA** (Brahma's night - when the Universe will be reabsorbed in his divine sleep) was fast approaching, the **VEDAS** would be lost for the next spell of Creation, unless they were retrieved. It was also necessary to collect all the plants, seeds, herbs, and animals so that they would continue to exist in the new creation.

As God was wondering as to what was to be done, he noticed King **Satyavrata**, who was a great King. He was doing penance taking only water as his food. Once he went to the river **Kritamala** for offering water (Arghya) during Sandhya Vandana. God immediately assumed the form of a **Fish (Matsya)**. As Satyavrata scooped water from the flowing river, he noticed a tiny fish in the water he had scooped. When he tried to put it back into the river, the Fish begged the king not to do so as it would be eaten up by the big fishes in the river. The fish was **Shabari** with a short tail, golden skin, big mustache, glittering fins, beautiful spots all over the body, cute face, sparkling looks and a glowing horn resembling **Omkara**. The main aim of Lord Vishnu was to protect Satyavrata, a **Rajarshi**, make him **Manu** of **Vaivaswata Manvantara** and get back the Vedas, protecting the herbs, seeds and **Saptarshis**.

The fish called “ **Raja Raja Raja**” !! Satyavrata was all in awe when he listened to the fish speaking. “Show pity on me” it said..

Satyavrata took pity and took it into his kamandala and went back to his hermitage. Within no time, the Fish grew too big to be in the Kamandala.

The next morning when the king looked it up, it grew so large that it could no more fit into the Kamandala. The Fish requested Satyavrata to move him to a larger vessel. Satyavarta did so but soon the fish became too big for the larger vessel also.

Satyavarta then emptied the vessel into a large pond near the hermitage along with the Fish. But, in no time the Fish grew as large as the pond and occupied it fully. Then the Fish requested the Rajarshi to take it to a large and deep lake. Although Satyavarta took it to several lakes, one larger than the other, the Fish kept growing and bigger and bigger. It went on asking for larger and larger living space. Satyavarata got vexed and decided to put it into the ocean, but the fish pleaded with him not to do so, as the other bigger fish would soon eat him up in that big ocean.

Satyavrata became suspicious then. He was wondering as to how a fish could grow as big as the largest lake in a day and still find it not big enough for it to live there.

Satyavrata said: "Who are you? You are putting me in illusion. Why did you come here? Namaste Purushashreshtha!! All your avatars are to enlighten us. I want to know the purpose of your disguise. Kindly tell me."

Madhava Matsyavatara!! Sree Nidhe Srivatsala!!

He realised that it could be none other than Lord Vishnu in the form of Fish. He immediately prostrated before the Fish and prayed to be told why God had appeared in this form. When the Lord asked the king as to what he wanted as a boon, he did not desire anything for himself. He did not even want Moksha. All that he sought was that even during the impending Pralaya, he should be instrumental in saving the life of worthy

souls from destruction. The Lord told his devotee, "In seven days from now, the ocean will rise and inundate the entire Universe for the dissolution of creation. At that time you will see a spacious boat approaching you.

Do collect all the seeds, plants, Gnana and animals required for the next spell of creation and get into the boat and await me. Take **VASUKI**, the kind of Serpents, also with you. The **SAPTHA RISHIS** (seven Sages) will also be with you". There will be a big cyclone with lot of winds. Do not get perturbed. Vasuki also comes there. I will reach there in the form of a Matsya! You will have to tie the boat with all the precious items using Vasuki as a rope to my horn. Till the end of Pralayakala, I will protect the boat in which all of you are seated, in and around the sea. You keep praying for me till then."

Satyavrata, facing towards east, sitting on a mat made of Darbha kept praying to Lord Narayana!!

Satyavrata protected Herbs to protect the world after the pralaya!

Satyavrata could visualize sadguru in the fish and rendered his prayers:

Anaadyavidyopa hataatma samvidhah

Tanmoola samsara parishramaathura

Yadruchayehopasrutah yamabdayuh

Vimuktidonah parama guruh bhavan

jano budhoyam nijakarma bandhanah

sukhechayakarma sammehathe sukham

yatsevayataam vidhunotyasanmatim

Grandhim savidhyaat Hridayam Sano Guruh!!

Discourse on Bhagavata

yatsevayagnerivarudra rodanam

Umanhi jahyaan malamatmanastamaha

Bhajethavarnam Nijameshasomyayaha

Bhooyaatsaheeshah paramo Guror Guruh !!

“This is the prayer offered by Satyavrata to Lord Vishnu who is in the form of a fish.”

“All of us ignorant. We are tied up with our worldly attachments which make us forget your existence. We are supposed to submit all our deeds at the lotus feet of Sadguru. Kindly untie our knot of ignorance since you are in the place of “Parama Guru”.”

[Rudra rodanam: When Lord Shiva shed tears during ‘Tripurasura samhara’ those two tears settled down as Gold and Silver.]

“Gold and Silver are obtained in the form of “ores” To give them a proper shape the goldsmith has to clean them and treat them with a process of heating in the furnace to make them ductile and malleable. That is how Sadguru treats a sincere devotee to bring him on to the path of spirituality. Oh Sadguru ! put me on to the path of Moskha.”

“Oh! Sadguru! without surrendering to you, even if we pray to all the celestials, all other celestials put together also cannot bless us even 1000th of the way you bless. Such is the compassion and power of sadguru. I seek your sharanu!”

“If a blind man seeks the help from another blind man, both of them would not get benefited. Similarly if an ignorant person seeks the help of another ignorant person, the association ends in no gain. We, out of ignorance are doing the same thing and not realizing that we should surrender to the lotus feet Of our sadguru!! Oh ! Sadguru!! You are so

bright and luminous. You kindly fill that brightness in us in the form of spiritual knowledge.”

“Oh Sadguru! You appeared in the form of Matsya Avatara to remove ignorance from all of us. Our prostrations to such Sadguru!!”

“You are an embodiment of vast knowledge and you can preach abundant knowledge to all of us Sadguru ! We all await your great teachings.”

“You are leading all the worlds in the universe. Bestow on us the divine blessings sadguru Deva!! Tell us one thing as to with what name should we address you??”

Sadguru in the form of Matsya Avatara instructed them to call Him as

“ Parama Kaarunikaha “ A compassionate Friend.

Oh Sadguru !! People cross this world holding your feet sadguru !!

Tvam Sarvalokasya Suhritpriyeshwarah

yatma Gururnanamabhista sidhi

Tadhapi loko nabhavantha vandhadhi.

Jaanatisantham hridi badha kamaha

Tvam tvamaham deva varam varenyam

Prapadya esham pratibodhanaaya

Chindyardha deepairbhagavanmachodhi

Grandhinhridayya vivrunasswamukhah!

Listening to satyavrata’s prayers, the Lord initiated Saankhya [Gnana] yoga, Purana samhitha and the secret of His Avatara.[Incarnation]

Ateeta pralayapaya udhithayassavedhase

Hatvaasuram Hayagreevam vedaanbhrutya haratharihi.

“Now it is time to restore Vedas from the demon Hayagreeva and the Vedas are to be handed over to Lord Brahma.I protected Satyavrata and Saptarshis.Before the dawn,the mission should be completed” Said Matsya rupa Narayana.

The Fish left for fulfilling its mission. Hayagriva saw the gigantic fish approaching him and was awe stricken. yet he held the VEDAS tightly in his mouth. But soon the Divine Fish killed him and recovered the VEDAS and restored them to BRAHMA for him to resume the CREATION at the appropriate time.When the rain poured down, the ocean began rising and the waves began swallowing the earth, on the turbulent waters, a boat came where Satyavrata was waiting.

There came an amazing boat towards the island which was the only place protected from water.

Bhajan:

nāv cal paḍī, Matsya nāv cal paḍī

bhav sāgar tār karan nāv cal paḍī

sat kī nāv cal paḍī guru kī nāv cal paḍī

charaṇam :

śaraṇ mil gāi guru kī caraṇ mil gāi

sakal tīrth darśan sē bhāgy khul gāi

mērī bhāgy khul gāi1

pāp miṭ gāi ghōr pāp miṭ gāi

kām, krōdh, lōbh mōh tāp miṭ gaī

mōh tāp miṭ gaī ...2

prīt mil gaī guru kī prīt mil gaī

janam – janam sādhanā puṇy mil gaī

mujhakō puṇy mil gaī ...3

śānti mil gaī man kō śānti mil gaī

saccidānand pūrṇ śānti mil gaī

pūrṇ śānti mil gaī ...4

When the Rishis, the animals, herbs and the seeds were boarded, the boat was fastened to the fish's horn, using Vasuki, king of the serpent, as a rope.

The fish who is now golden in color, and had a horn, guided them through the water throughout the night of Brahma. Thus Vishnu saved the mankind from dissolution. VISHNU taught the Rishis the highest form of Truth. This collection of truth has come to us in the form of **MATSYA PURANA**.

satussatyavrato raajya gnana vignana samyuta

Vishnoh prasadatkalpesmin Aaseedvaivadwaso manuhu!

With the divine blessings of Matsyavatara rupa Sriman Narayana Swamy, Satyavrata became the king of Vaivaswata Manvantara which is going on now.

Everyday we have to recite the purana of Matsyavatara to get rid of all the difficulties and obstacles. Satyavrata could visualize Narayana Swamy in His disguise as fish and was initiated. The dialogue between them is of great significance. "Guru Stuti" made by satyavrata is also of great

significance. Those who listen to the "Matsya Avatara", willingly or unwillingly, intentionally or unintentionally will have a successful, challenging, trouble free, prosperous and accomplished life and at the end attain Moksha.

Bhajan:

Suddha buddha paripurna paraatpara

Jaya paramesvara uragasayanakara

Pralayapayodhau meena rupadhara

Jaya vaivasvata mamahita tatpara

Saagara mathane kurma rupadhara

Jaya mandaradhara sukhara sukhakara

Varaha vighraha jayabuddhaaraka

Hiranyaaksha diti kumaara maaraka

Jayanarasimha hiranya vidaarana

Prahalaada paritraana paraayana

Jaya vatuvaamana bali bandhanakara

Sakrasukhaprada bhuvana manohara

Parasurama jaya bhrigukula deepaka

Hrhayaghaataka kshatra kulaantaka

Jaya raghunandana seetanaayaka

Raavanakrntana satsukhadaayaka

Jaya Krishna vibho vraja paripaalaka

Discourse on Bhagavata

Kamsa dhvamsaka paandava paalaka

Jayabuddhavibho amaravimohana

Yogikulesa janapriya nandana

Jayakalki Vibho Brahma kulodbhava

Krtadasyumaya kshitipa praabhava

Jaya Sarvottama Raama Raghuttama

Panthaa Vitthala prana priyatama

Pranams to the lotus feet of Pujya Sri Appaji and Sri Bala Swamiji.