

## Kalyana Santana Subramanyam



23-08-10 to 29 - 08-10

Avadhoota Datta Peethadhipati Jagadguru Paramapoojya  
Sri Sri Sri Ganapati Sachchidananda Swamiji Karakamala Sanjata  
Sri Sri Sri Datta Vijayananda Teertha Swamijis'  
7th Chaturmasya Vrata Deeksha  
25-7-2010 (Sunday) to 23-09-2010 (Thursday)

### Day 1 (23 Aug 2010)

Sri Ganesaya Namaha Sri Saraswatyai namah Sripada Vallabha Narasimha Saraswati Sri Guru Dattatreya namah. Sri Ganapati Sachchidananda Sadgurubhyo namaha.

The discourse began with dhyana shlokas on Guru and Lord Subrahmanya, followed by the Ganapati bhajan, Ganam ganaanaam patiravatu.

"The Veda mantra "Om Ganaanaam tvaam .." occurs in all the four Vedas, extolling the greatness of Ganesha. Sri Swamiji has blessed us with this easy bhajan, singing which we can all obtain the benefit of chanting that powerful Veda mantra." (Sri Rajarajesi kuru satkripaam bhajan was sung followed by devout chanting of the various names of Lord Muruga).

It is very difficult to speak about Lord Subrahmanya because He is the comprehensive form of the Vedas. But because it is difficult, we cannot refrain from speaking about him. We cannot put a full stop. The sadguru will not allow it. We have to make an effort. If we put a comma, take a break, think about the subject, then the Guru himself will make us speak.

In the Subrahmanya Bhujanga stotra Sri Shankara Bhagavatpada begins like this: I do not know sound, true sound that describes God and sanctifies our life. I know to speak, to make sounds. But I do not know the meaning, the true meaning, the meaning of life. Do we know? For it to spring forth from within, effort has to be made. I do not know to write prose or verse. I have the desire to compose the praise. Gently begin. Sadguru, Sachchidananda Sadguru stimulates our thought very gently, very softly. A six faced light is glowing in my heart. I am ignorant. That radiance is sufficient. Till yesterday the person was mute. Now he speaks. Till yesterday the person was crippled, could not move. Now he climbs a mountain. In the heart when that six faced glow shines, from the face of the illiterate, words

will pour forth like a torrent; words like verses from the Vedas. That is how the Subrahmanya Bhujanga stotra begins. Let us also meditate upon Lord Subrahmanya. Bhujanga is serpent. Subrahmanya is ever associated with serpent.

Lord Subrahmanya is the form of OM, of Vedas. Agni, Fire has a body, but no form. Our five perceptions and the mind, together form the shape of Lord Subrahmanya. The six faces are the six seasons. Now there is no balance in Nature. We pray for peace in Nature. We pray for protection from global warming. The number six is very special. The numeral six when inverted looks like nine, the symbol for parashakti, the Mother of the Universe. The two are inseparable; Mother and Son.

Shankara Bhagavatpada has the title, Shanmatacharya, one who has established the six systems of philosophy. He traveled all over India, and recognizing harmful rituals such as some tantric practices, and human sacrifices, strove to put an end to these. The only philosophy or opinion is Sanatana Veda Dharma, the most ancient philosophy of all humanity.

In panchayatana we have the five: Ganapati, Vishnu, Sadasiva, Parasakti, and Suryanarayana. What is the sixth system? Without which is puja incomplete? Light. Although mantra, devotion, Ganapati, sankalpa, and turmeric are important, without lamp/light one should not perform puja. Daily lighting of the lamp in the home is very important. Keep the light burning. Light it again if it goes out. No home should be without light. Lamp light on altar brings auspiciousness to a home. Subrahmanya is of the form of Light. That is the sixth element, the most important Fire element.

Telugu Bhajan: Kumaraswami vandanam - My prostrations to the ever young son of Siva, wielding weapons to protect us and being the light to enlighten us. Prostrations to the child who, pleased with our devotion blesses with prosperity and spiritual knowledge shining with different faces. You are ever established in Brahman, although receiving amorous glances from

Valli and Devasena. You are Omkara, who as Sachchidananda protects devotees.

The name Subrahmanya gives indescribable joy. Beauty. Beauty is within. If health is not good, outside attractions will not appeal. Su-brahmanya. Gives good knowledge. The foremost among those who gives knowledge. Virtue is important. He gives as per our qualification, our samskara. Shanmukha, with six faces.

Siva has five faces, on four sides, plus one that looks upward. Shanmukha has faces on four sides plus one face that looks up and one that looks downward. Those that use the intellect will rise upwards. The heart does not reason. It only feels. It follows our samskara, past tendencies. Compassion without discretion is not good. Intellect thinks, reasons, clearly defines duty. If the army personnel give in to compassion how can they protect the country? They combine the faculties of heart and intellect. Subrahmanya uses the intellect by looking upwards to destroy enemies, yet also considers feelings of the heart by looking down towards the heart.

There is a story. A great scholar was walking towards a meeting hall. He was very famous. A donkey was there on the way. The scholar tried to move away from it. The donkey still approached him. He hit the donkey. The donkey brayed. The scholar knew donkey language. When we have a pet dog, we understand its language, its different sounds because of our relationship with it. Sage Vyasa knew the language of birds and insects. That is a science. It does not exist now. The donkey wondered aloud, "Is this man really a Brahmin?" The scholar was shocked. He asked the donkey, "Cousin donkey! Why do you say that?"

The stories from the Upanishads enlighten us. They remove the curtain of our ignorance, our view of differences. They attempt to give us the wisdom to view everything as equal. The donkey said, "You have no compassion because a Brahmin by definition is compassionate." The scholar said, "But I do feed birds." The donkey said, "But you have mercilessly hit me!"



It is important to develop compassion. Just to make you understand, I am saying this: Hridaya (heart) has the word 'daya'(compassion) in it. 'Hri' means hit, the tendency to hurt. You should remove it. In reality the word is 'hrit' meaning 'to measure'.

Kartikeya is a special name for Subrahmanya. He was raised by six mothers. But his mother Parvati united the six parts and so he is known as Skanda, one who unites. Maitri is friendship. Karuna is compassion. Mudita is appreciation, encouragement. Upeksha is indifference towards evil. These four qualities are given to us by Lord Subrahmanya.

Muthuswami Dikshitar, the great Carnatic music composer uses 'Guruguha' as his signature. Subrahmanya resides in the cave of the heart in the form of a serpent, in the form of the Sushumna nadi. He is Kumara, ever young, beyond birth. He taught the meaning of Omkara, the Veda tatva to father Siva himself.

It is appropriate to begin the story of Subrahmanya with Sati kalyanam. How does Subrahmanya protect us? He protects our penance. It is only when we try to do penance or go to the temple for worship that obstacles occur, not when we go to the cinema or to a wedding. He protects our sadhana, our virtuous deeds, and our noble thoughts. He gives protection to those who preserve the Vedas.

He protects devotees from Kuja dosha. Kuja and Rahu protect our bones. Without healthy bones, we cannot accomplish anything. Kuja dosha manifests as lack of progeny or inability to get married. Mangala planet gives us intense detachment. Those who suffer from Kuja dosha gain relief by praying to Subrahmanya swami in the form of serpent. He blesses devotees with that opportunity to worship him.

This is the story of Kuja graha utpatti, the birth of the planet Mars, Angaraka.

Daksha, the father of Sati had a bad opinion of his son-in-law Siva. He thought of him as a mendicant, smeared with ashes, wearing a necklace of

skulls, roaming in grave yards. He decided not to invite his daughter and son-in-law. He performed a great yajna, a ritual and publicly denounced Siva and refused to invite him. Sati his daughter desired to attend the function, despite the advice given by her husband not to go. She could not bear to hear the insults heaped upon her Lord Siva by her father Daksha. She tried to convince her father of the virtues of Siva, of the glory of the name of Siva. He refused to listen to her. Sati, who had full control over her body, gathered up the energies of her pancha pranas, the five vital energies, prana, apana, vyana, udana, and samana. She drew them into the heart region. She had control over the six chakras. She moved the enormous energy into her Sahasrara chakra and made fire burst out. She created Yoga Agni, the sacred Fire of Yoga and burnt herself in it. She did not jump into the fire to end her life. That is a wrong perception. We also should strive to gain control over our bodies.

It is very wrong to think that Sati committed suicide. It is the greatest sin to think that. It was a yogic exercise on her part for the welfare of the world. Suicide is very wrong. Self-blame is very wrong. A failed exam does not justify ending one's life. The bad karma of committing suicide will grow and burden one in a huge way for lifetimes to come. Puranas declare that suicide is worse than murder. Parents should pacify children in times of crises. They should not heap guilt and encourage depression. It is very important to preserve life. If even a thought of suicide enters the mind, you should drive that thought out, take a bath and have darshan of Sadguru.

Siva, being parama prema svaroop, a personification of Love, could not bear to be separated from Sati, his beloved wife. He created Veerabhadra in the form of a Sarabha, a mythical creature, to destroy Daksha and his entourage. Siva went away to Kailasa and immersed himself in penance for thousands and thousands of years. This happened an extremely long time ago, beyond Time. His only activity was dhyana, tapas, penance, for our

welfare. After penance he felt peaceful. (When your mind is troubled, do mantra japa or parayana. It will give you peace of mind).

Siva started sweating. He wiped his sweat and shook his hand. The drop of sweat that fell on the ground turned into a baby boy. Mother Earth held the crying baby and comforted him fearing the wrath of Siva. Siva felt happy. Siva had given Daksha the face of a goat, and had him praise with the sound of the goat. If one praises God with devotion, even with the sound of a bleating goat, God will be pleased. Siva said, since he is born on Earth, Ku, he will be called Kuja. He is also known as Angaraka, meaning burning spark of fire because of his radiance. This was said so in ancient times, while now we see on the computer the picture of Mars appearing as a burning piece of coal. A planet was born, Mangala.

Siva disappeared into the innermost regions of the Himalayas. In Kalidasa's epic poem Kumara Sambhavam, Siva's penance is described. Siva's face is described as an inverted pot with three holes with a dazzling light placed inside. The light escaping from the half closed three eyes of Siva was unbearably bright that one could not gaze at him. Such was his wondrous penance. He did penance amidst five fires that emanated from within him. Fire is one of his eight forms. For our penance, for our faith, which is born of a desire such as for a job promotion, health, progeny, or marriage, Siva gives results. But His penance was done without personal desire. He did penance so that Lord Subrahmanya would take birth to protect the world.

Sati who ended her life was reborn as Himavan's child, Parvati. Parvati was called by her father Himavan. She was told to go serve Siva who was engaged in the most severe penance. Siva was unaware of Parvati's and even Nandeeshwara's services. The celestials were waiting for this circumstance. Tarakasura, the evil demon had received a boon that he could only be killed by the one born of Siva. Since Siva had lost his wife, and had

retired into the forest, the demon believed that such a one would never exist.

Indra sent Manmatha, the God of Desire to shoot five arrows at Siva the moment he opened his eyes. Siva holds the mriga, the deer, signifying the heart with feelings, in his grip. Manmatha, who is formless riding on his vehicle, Spring Time, was waiting for his opportunity. The moment Siva opened his eyes and glanced at Parvati, Manmatha shot his flowery arrows at Siva. Siva, who is unmoved, Sthanu, as Mallikarjuna, looked. He recognized the feeling, "Who is she?" He was upset. He searched with his third eye to find the culprit that caused the disturbance. At once he dispatched a missile, an astra and burnt Manmatha who was hiding in the shrubs to ashes. He is Parama Siva.

Parvati trembled at his fury. She realized that she could never win him over with her beauty. She knew that she could win him only through penance. She took a vow against her mother Mena's wish, to perform penance until Siva himself decides to seek her. Siva left. He went to Manasa Kailasa. They both performed penance to obtain one another. Siva, pleased with Parvati's penance approached her in the guise of a brahmachari, a celibate mendicant and tested her determination. Pleased with her unwavering faith, Siva sought her hand in marriage. The rishis approached Himavan on Siva's behalf. The marriage between Siva and Parvati was arranged. Who would bring Parvati in a traditional manner? Brother Mainaka was submerged in the ocean as described in Sundara Kanda of Ramayana. Vishnu, Parvati's older brother brought the bride. Brahma with four faces chanted the mantras of all the four Vedas. The wedding altar that was naturally decorated with Fire, waterfalls, and mountains looked splendid.

Siva the bridegroom approached riding the bull. Mena, Parvati's mother was horrified at the looks of her would-be son-in-law. The moment she experienced that feeling of horror, Siva transformed himself into the most handsome and charming Sundareswara. (The Bhajan Sundara sundara Siva



*Siva describing Siva's divine and eternal charm and beauty was sung). It was a wondrous wedding. All the rishis, the sages who yearned for salvation felt totally fulfilled.*

*Subrahmanya's story begins with this auspicious episode of the marriage of his parents, Siva and Parvati, the most ancient parents of the world. We will learn about the birth of Sanatkumara. Tomorrow is Tuesday. It is special for Subrahmanya. We will have the direct darshan of the child Bala Subrahmanya tomorrow".*

*Jaya Guru Datta*

### Day 2 (24 Aug 2010)

*Sri Ganesaya Namaha Sri Saraswatyai namah Sripada Vallabha Narasimha Saraswati Sri Guru Dattatreya namah. Sri Ganapati Sachchidananda Sadgurubhyo namaha.*

*When an ant is in the womb of its mother, how extremely small it is! A fish is small. Yet it gives birth to hundreds of thousands of babies that are carried in its womb. How minute they are! How small we are when we enter the womb! How we grow and get transformed! It is amazing. We cannot compare. No two living beings are alike.*

*Tarakasura, the terrible demon performed severe penance and when Brahma appeared, asked Brahma for a boon. That a seven day old child born of Siva's energy should be the only one who can kill him with his weapon. That is how it began. The demon knew that Siva was immersed in penance which would not end anytime soon. He felt very complacent.*

*Brahma thought that his work was made easy for him. He said, "Tathastu. So be it. Why not?"*

*Tarakasura was very happily enjoying the comforts and pleasures of heaven that he wrenched away from Indra.*

*We should not think in terms of our Time measure. The Time scale is different for celestials. It is different for demons. It is different for humans. For example, what is seven years for us is only seven days for the celestials.*

Indra, however was very unhappy. He went to his preceptor, Brihaspati, to seek his advice. He wanted to know of an effective strategy that is also righteous, by which he could win back his kingdom of Heaven. Brihaspati is Guru, the planet Jupiter. Guru means huge. Even in ancient times, the time of the Vedas, the name Guru was given to the planet Jupiter, which is the largest in the solar system, whereas our science has only recently discovered its huge size as compared to the other planets.

Brihaspati thought long and hard. He advised to have mother Parvati serve Siva while Siva is in penance. He knew the sequence of upcoming events that Manmatha would be burnt to ashes, and that Parvati would earn Siva as her husband by performing severe penance. Vishnu told the celestials that he had the power to kill Tarakasura. But the problem is the boon given to him by Brahma. He can only be killed by a seven day old child, which means he would have to enter a womb and remain there till birth. Also the child would have to have Siva's energy. Brihaspati told the celestials that they needed to pray. They needed to recharge themselves because their energy got depleted. They needed to do penance.

We lose the power of penance when we brag. If long ago, ten years ago you threw a party and gave food to your relatives, you talk about it repeatedly that you did annadana. It is annadana when you feed the poor, the hungry, those who cannot afford to buy food, or devotees at a satsang. Feeding your own stomach or your relatives' at a fun party does not count as annadana. We forget to do penance, to pray.

Brihaspati advised Indra that the celestials have to pray to Siva.

Bhajan: Nada lola hridaya.

Today is Raksha Bandhan. Siva gives raksha, protection. It is very appropriate to sing this today.

O Siva, who adores music, you are my only protection. You, who have held poison in your throat to protect the worlds, you are my friend. Please remove my ignorance and arrogance. O Lord of Nandi, who has taken the form of Veerabhadra, please give peace, comfort, and auspiciousness. The sacred Ganga river is worn on your head, and Mother Gowri shares your body. Give me a satisfying darshan of your most peaceful form as mother, father, guru, and friend. Sachchidananda is none other than Lord Siva.

The celestials went to Kailas to worship Siva. They prayed, “The demon has the boon that only a child born of Siva’s radiance can kill him. May a great army commander be born to you now that your marriage has taken place with mother Parvati. We are praying for a righteous end to our troubles. Indra has been defeated and his goddess of victory has been captured by the demon. Please reinstate our glory. Please deliver to us such a baby who can relieve our misery.”

Siva heard the prayer. He remained silent. He knew that the time has not yet come. He told them, “Your suffering has to be endured for some more time. When the time is ripe, I will bless you.”

Siva’s bride Parvati was stuck in the uncomfortably freezing cold climate in the Himalayas. Siva felt that she needed a change. She needed to travel the world and tour all the beautiful places. He commissioned Nandi to take them both on a world tour. We are not being frivolous here. We are talking lovingly about our mother and father who need to have a good time. It is not wrong to think thus. Siva took her around on a joy ride for sightseeing. They even visited India. During that tiresome journey, Siva perspired. Drops



of his perspiration fell at different places. Each spot that they visited became a pilgrimage center, a Siva kshetra. Perhaps a drop had fallen here at Machilipatnam.

The story of Sanatkumara plays an important role in the history of Subrahmanya because they are one and the same. It is also mentioned in Chandogyopanishad. Sanatkumara, the mind-born son of Brahma is a great rishi, who was deeply immersed in penance on the mountain Rishabha in the Himalayas. Surprisingly, he started having horrible dreams. Generally rishis have no thoughts. Hence, they do not get dreams. It is only the things we think about during the day or the thoughts that we dwell upon prior to falling asleep that come to us as dreams. If we sleep with fearsome thoughts, we get nightmares. If we ponder about tigers and snakes, they will appear in our dreams. But sometimes, without any thoughts also nightmares occur. At such times one should pray to one's favorite deity prior to falling asleep, such as Rama, Subrahmanya Swami, Durga Mata, Narayana, or Siva, and listen to Siva Kavacham. When nightmares occur, sleep gets spoiled.

For five days in a row, Sanatkumara dreamt as if he were fighting for the celestials, and killing horrible demons. He kept thinking about it. The dream troubled him very much. He was afraid to even fall asleep.

Brahma, Sanatkumara's father decided to pay a visit to his son. He enquired about his penance. Sanatkumara told his father about his recurring dream, and asked the reason for its occurrence to him who has renounced everything. Brahma explained thus. "Before you became my mind-born son, in your previous lifetime, while learning the Vedas, you came upon the episode of the battle in heaven and thought very deeply about the horrible battle between the celestials and the demons. Because of your intense study

of the Vedas, you were born as my son. That samskara, or vasana, the tendency of preoccupation with thoughts of battle that has been carried forward into this lifetime, being very strong, is now manifesting as this dream. Soon you will take birth as Deva Senapati, the Commander-in-chief of the celestials. You will kill the demons and restore the kingdom of Heaven to the celestials. It cannot be avoided.”

Sanatkumara felt very sad to hear this. He had no wish to engage in this kind of activity or get caught in bondage.

People express different tastes based on their past samskara. Different people like different characters in the story of Mahabharata. Some like Bhishma, some like Arjuna, some like Karna, some even like Duryodhana. Someone once asked to hear the story of Ravana. Samskaras and vasanas are very strong. They have to be completely removed. Sometimes, even after bath body odor remains. Vasanas are also like that.

Brahma replied, “You are going to be born as the manifestation of Omkara. You are Siva Himself. You are not different from him. Yours is a sveccha janma, self chosen birth. Your re-birth is a result of your own sankalpa or desire from a previous lifetime. It has to be fulfilled. You will not be bound by it.” Sanatkumara asked, “What should I do now?” Brahma replied, “Continue with your penance. You do not need to do anything out of your own accord. Even without your knowledge Siva will do the needful. He will imbue his energy into you and will make you incarnate for a profound purpose.” Sanatkumara continued his penance.

Now occurs an amazing incident.

Siva is taking Parvati on this holiday tour. They visited Ooty, Kodaikanal, Madurai (her own hometown), Kanchi, Datta Peetham, and Chamundi Hill. All these places existed even then. Siva suddenly thought, “I am only showing Parvati all the beautiful places in the world. But there is a beautiful, splendid, divine comprehensive conscious energy that is sitting still and unmoving like a tree, in the form of Sanatkumara. I should show him to her. She has seen him when she was Sati, but not as Parvati. It is important for her to see him.”

Usually women who are childless bring others' infant children and play with them at length giving them toys and gifts to gradually develop maternal feelings in themselves. They then begin to have their own offspring.

Sanat-kumara is ever young. Only one stage is in his life, that of childhood. Devatas, celestials are always thirty years old. At the end of a kalpa they disappear and new celestials reappear in the next kalpa. Man must aspire to become a celestial, by doing many rituals and penance. From that stage he can rise to merge in Paramatma. King Nahusha became a celestial like that. But if you wish to avoid the intermediate stage of celestial, you may go directly to Vedanta to attain complete vairagya or detachment and attain parabrahman as mentioned in Ishavasya Upanishad.

As soon as Siva made the sankalpa, the vehicle turned in the direction of Rishabha Mountain. Sanatkumara is paramatma himself. His life does not end with the end of a kalpa. Parvati asked where they were headed. Siva told her. Parvati anxiously asked about the facilities there for boarding and lodging. Siva assured her that she would be comfortable there and would receive a proper reception.

When they neared the ashrama of Sanatkumara, Siva ordered the retinue of noisy bhoota ganas to remain behind. He decided that only he and Parvati should approach the rishi. He made Parvati remove all noise making jewelry such as ankle bells, bangles all except one, bells on the waist band and so on. He left his hissing serpents behind, so as not to disturb the peace of the hermitage. The ashrama is very sacred. It emanates special vibrations. The whole area belonged to Sanatkumara and was extremely peaceful and quiet.

Parvati expected that the rishi would rise at once and receive them both with great pomp. But no such thing happened. Sanatkumara was not even aware of the approaching presence of Siva and Parvati. He remained still in his state of Samadhi.

Once Sri Ramana Maharshi was in his loin cloth, tending to his garden at the ashrama. An important visitor came expecting to be received with honors. Disappointed, he approached the saint, asking for the whereabouts of Sri Ramana Maharshi. Sri Ramana Maharshi pointed to the building and told him to enquire there. The visitor met Sri Ramana Maharshi's mother there and enquired. She was surprised and asked, "Did you not speak to him just now?"

Great souls do not flaunt their identity with ego. It is the same with Sri Ganapati Sachchidananda Swamiji. A similar thing happened at Mysore ashram also.

Parvati was very disappointed at their being ignored. However, she felt love pouring forth from her heart and wanted to embrace the child. But he was in meditation with closed eyes. After a very long time, the child opened his eyes. He was in a state of complete identity with paramatman. To him all



were one. He, Siva, Parvati, and everything else appeared as one. Parvati rushed forward. But there was no response. Siva and Sanatkumara kept looking at each other calmly with no emotion or movement, as if each were looking at his own reflection in a mirror. Parvati was unhappy. She whispered to Siva. Siva is a mouni, a silent one. Even at his own wedding he greeted all the guests only with his eye contact, not words.

Siva, in order to please Parvati, pretended to be angry and spoke first. "Why do you not give us, the greatest most ancient couple in the world, a respectful reception? Sanatkumara did not move. What he saw in Siva and Parvati was only a reflection of himself. He did not speak or move. Siva threatened to throw a curse upon Sanatkumara for his indifference, just to please his wife. Sanatkumara forced himself to join his palms and spoke quietly. "I am not concerned. I myself am Siva. Why would I be afraid of a curse? I have no doubts or fears. You may give me not one, but a million curses."

Parvati was taken aback. She joined her palms respectfully towards rishi Sanatkumara. Siva said, "I pretended anger just to test your spiritual stature. I am very pleased. I would like to offer you a boon. Please express your wish." Sanatkumara replied, "You have come looking for me. How long do you intend to wait here to receive my respects? I do not know any rituals. If you wish to give me a boon, then bless me with your departure from here." Siva said, "OM. I came looking for you to give you a boon. You ask that I leave. Instead, I am going to beg you for a boon. My wish is that you should be born as my son. Make me your father." Sanatkumara said, "Why do you again speak like this? I am a son to all, to even birds and animals." He was in such an exalted state of paratattva, of being everywhere, in everything.

Suka Maharshi was being called by Sage Vyasa, "Putra, my son!" Entire nature reverberated, "My son, my son!"

Sanatkumara said, "I will be your son, but not Parvati's." Parvati got angry and said, "How can that be? I am his wife. "

Sanatkumara said, "I do not wish to enter a womb and cause pain and discomfort. I am trying to transcend the cycle of births."

Parvati said, "I do not mind. Be my son."

Sanatkumara said, "I will still be known as Parvati's son. You will be famous as my mother."

Then Sanatkumara explained to Parvati how in one of her previous lifetimes, during an incident when demon Bhasmasura was about to burn Siva to ashes, she trembled with fear and melted down and flowed and finally stopped and turned into Saravanas, blades of holy darbha grass. He told her that in his next birth, he would be nurtured by Saravanas, and thus fulfill her wish to be his mother.

Sanatkumara then offered worship to Siva and Parvati who would be his future parents, and bid them farewell.

Inside the astonishing cave of his heart, hridaya guha, which is absolutely indescribable, Siva arranged an agni shayya, a bed of Fire. He took inside the cave Parvati along with sixty four yogini matas. He instructed the Siva bhoota ganas, his entourage to keep guard at the entrance to the cave and not to let anyone in. They agreed. Siva and Parvati remained inside the cave for an interminable length of time.

Demon Tarakasura's atrocities grew unbearable. The celestials continued their penance for thousands of years. Finally they approached Vishnu with

desperate pleas for help. Along with the celestials, Vishnu approached the cave. Vishnu explained to them a secret. If Siva's dhyana or meditation is disturbed, then the culprit would have to suffer separation from his wife for a very long time. Whoever was willing to accept the curse, was asked to step forward. Nobody did. Agni, the Fire God was summoned, since he was the only one capable of bearing the heat of Siva's radiance for any length of time.

Siva heard the prolonged prayers. Siva's Yoga Kreedha (play) was disturbed. Parvati grew very angry. She came out and cursed all the celestials including Vishnu to suffer separation from their wives in some future lifetime. (It was due to this curse that during his incarnation as Rama, Vishnu had to be separated from his spouse Sita).

From Mother Parvati's jewelry emanated great warriors who would form the celestial army. Siva stepped out from the cave and heard their prayers. Agni stood ready in the form of a dove, to capture the energy of Siva who is of Akasa, or Sky principle, before it could drop to the ground after emanating from him. He imbibed the energy and flew away in the form of Vayu, Wind god. Vayu found it impossible to carry the energy within him. Sage Narada advised Vayu to drop the energy into the pure-hearted wives of rishis after they perform Magha snana, holy river bath in the month of Magha. Vayu waited impatiently. Six wives of rishis, all except Arundhati were there doing the Magha snana. It was against the rules for them to warm themselves at a campfire right after their bath in the freezing cold waters of the river during winter. It was bad for health, just as it is bad to gobble up food in a rush when starved. The wives of the rishis broke the rule and warmed themselves at the fire. At that moment, Vayu, dropped Siva's energy into their wombs in the form of sparks of fire. Subrahmanya is hence known as Swaahaya, the son of Fire. The wives at once recognized a

change. They found themselves pregnant. They realized their mistake. They went to the Himalayas, and they dropped the energy growing inside them in the holy river Ganga. Himalaya trembled to bear the powerful energy. Ganga river bore the child. Hence Subrahmanya is known as Gaangeya. Near lake Gowri Kund, river Ganga stopped its flow. The radiance entered Gowri Kund and into Parvati's womb which was in the form of Saravana grass around the pond. The tejas, or brilliance assumed a form but it split into six parts- giving Subrahmanya the name Shanmukha the one with six faces. The parts then united, giving him the name Skanda.

During the sacred month of Margashirsha, before full moon on the sixth day of the moon phase, Subrahmanya was born. On the first day of the moon, he entered Gowri Kund. On the second day, the six different parts of energy gathered together. On the third day, they assumed a form. On the fourth day, a definite shape was formed, with six faces and twelve eyes. On the fifth day, he was beautifully decorated. On the sixth day, on Subrahmanya Shashti, or Skanda Shashti, the child sat up. During that amazingly auspicious muhoorta, time, all was peaceful. The sages sang praises. The child was in a resplendent form spreading radiance in all the worlds. On the banks of Gowri Kund there was no one to care for and nurture the child.

Indra summoned Bahula Devi, who is of the form of Krittika devatas to nurture the child. She came in six forms. The child again became six children so that each would have the blessing of caring for him. They each fed and nourished a child and took them all to Badarika ashram. They raised the children with immense love. Subrahmanya once again took a unified form and came to be known as Karthikeya, having been nurtured by the Krittika Mothers. Krittika, Vishakha, and Purva Phalguni stars are special for Subrahmanya.



## Kalyana Santana Subrahmanya Sapthaham

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*Bhajan: Jayati jayati Shivakumara*

*Victory to the son of Siva, the child warrior, glowing like a newly risen Sun!  
He is the ultimate Truth, the remover of ignorance. He is born of all the five  
elements – Sky, Fire, Wind, Water, and Earth in the form of  
Saravanabhava.*

*May Lord Subrahmanya bless everyone with peace and good health!*

*Jaya Guru Datta*

### Day 3 (25 Aug 2010)

*Sri Ganesaya Namaha Sri Saraswatyai namah Sripada Vallabha Narasimha Saraswati Sri Guru Dattatreya namah. Sri Ganapati Sachchidananda Sadgurubhyo namaha.*

*The Ganapati bhajan was followed by the bhajan, “Jayati Jayati Mahadevo”*

*“The entire family of Siva is being remembered, contemplated upon, and praised. Lord Siva, Parvati, Ganesha, and Subrahmanya. Only now the family is complete.*

*The Siva-Parvati marriage ceremony took place. Ganesha was born. Yesterday we spoke about the birth of Sharavanabhava, the one who was born in the garden of saravanas. People of Tamil Nadu sometimes say Saravana. But the full name of the lord is Sha-ra-va-na-bha-va. This is the six syllable mantra. Siva himself has declared that this mantra is even more potent than the panchakshari, the five syllable mantra of Siva.*

*Lord Subrahmanya, the protector of all of us was born. Great warriors emanated from each of the nine precious gems, ready and waiting to be inducted in to the mighty army of Subrahmanya. Veerabaahu from Manikyaavali, Veera Kesari from Muktaavali, Veera Mahendra from Pushparaagaavali, Veera Maheshwara from Gomadhikaavali, Veera Raakshasa from Vaiduryaavali, Veera Purandara from Vajraavali, Veera Maartaanda from Marakataavali, Veeraantaka from Vidrumaavali, and Veera Dheera from Indraneelaavali.*

*The Krittikas arrived, sent by Indra, to look after the six forms of Subrahmanya and to take him to Badarika ashram. He hence got the name,*

Kaarteeka. He is very fond of the month of Kartika, because the Kritika mothers protected him. That is why both he and Siva receive elaborate worship during the month of Kartika. Although the stars in our system are enumerated starting with Ashwini, Bharani and so on, in the Vedas, they begin the enumeration with Kritika. Agni the Fire is the presiding deity of the Kritika constellation. Agni is worshipped for obtaining a good intellect. He was both mother and father to Subrahmanya. As a dove he carried Siva's radiance in his womb. Subrahmanya enjoyed the wonderful maternal love of the Kritika mothers showered upon him in the Badarika forest.

Sage Viswamitra went to the Himalayas. He learnt of Siva's radiance growing in the form of a boy in Badarika. By then he had not yet attained the status of a Brahmarshi. He was only a Rajarshi, competing against the powers of Sage Vasishtha, desperately wanting to defeat him. As the King of Gadhi, he employed his entire military arsenal in the form of astras, to defeat Vasishtha. Vasishtha simply placed his Brahma Danda before him to stop and absorb their powerful attack. He remained untouched. It infuriated Viswamitra. Seeing the peaceful and smiling countenance of Vasishtha, he stomped away angrily.

One can attain the status of a Brahmarshi only by sadhana, by penance. Not knowing this, Viswamitra made many futile attempts to win the title by employing might. True, he had performed great and severe penance, but had not succeeded in conquering his inner enemies.

Sage Viswamitra arrived at Badarika ashrama and sang the praises of the divinely radiant child. The child saw him and expressed great happiness at his arrival. He requested the sage to perform the required rituals for him since he had no parents to perform them for him. He introduced to the sage his foster mothers. He told him, "From today, you please be my priest."

You will henceforth become famous in all the worlds. Please perform the naming ceremony, Namakarana for me.”

Viswamitra prostrated to the child. He was forced to speak. He said humbly, “Swami! You are asking me! You are the Creator of this entire universe with all its names and forms. I am very ordinary. Do you really think that I am qualified to perform the naming ceremony for you? I am still suffering from fury, lust and all other inner foes. I am still burning with the desire to defeat Vasishta. I am not even a Brahmin. The secret is that I am a Kshatriya. I belong to the warrior class. I have no priestly training, nor the qualification to receive it. I am merely a student. For my own naming ceremony to be performed, I need to seek a priest. Such a one I am, Swami.”

The child said, “Entertain no doubts. Be fearless. You have my boon. As of today, you are a Brahmarshi! I declare that all the worlds have no choice but to accept my word. You want Vasishta to acknowledge you as a Brahmarshi. Although all other sages respect you and praise you for your attainments, sage Vasishta alone has remained silent and smiling. Vasishta will now acknowledge with pleasure that you are a Brahmarshi!”

‘Vasishta’ means one who keeps all his sense organs, and all his thoughts, and feelings completely under his control. We act as our mind dictates. But Vasishta has his mind in his grip. That is why he is foremost among all sages. He is the first Brahmarshi.

Viswamitra felt ecstatic. He was amazed that despite all his superhuman efforts and the most severe penance, what he could not achieve, by a mere word, the child was able to bring about. He brought about a stunning transformation in his personality. Viswamitra recognized that now he was a

completely changed man. He was free from all his inner weaknesses. His mind, his thinking was all changed. The Rajarshi got transformed instantaneously into a Brahmarshi.

Such is the power of the word of a Sadguru, a Siddha Purusha. One word from Sri Swamiji has helped many devotees who were chain smokers for years, to give up their addiction. Some people may have failed to properly receive the blessing and utilize it. Listening to this episode will help devotees to free themselves of their bad habits.

Viswamitra said, “I am very happy. I always wanted to be a Brahmarshi. I wanted to be an equal to Vasishta. I will happily choose a name for you. But what would be an appropriate name for one who has created all names, who has created the whole universe? Even a thousand names will not adequately describe you. I need to find a name that is as powerful as the syllable, OM. What would be a suitable name?”

With a smile, the child told the sage to take his sweet time to think about it.

Viswamitra thought long and hard. He went through in his mind all the scriptures, the Vedas, the Upanishads, Shastras. He now was endowed with Brahma Jnana, the ultimate knowledge. He searched the entire compendium of knowledge to search for a name by uttering which in all ages, all devotees would be rid of their shackles of sins and troubles.

He thought, “It is by his grace that I have become a Brahmarshi. Hence I should give him a name that includes the word Brahma.” He uttered the word, “Subrahmanya” three times. The child was very happy. He said, “You have given me a wonderful name. Ask for a boon.” Viswamitra said,

“Swami, you are so compassionate. All I need is your grace, your anugraha. That is all. I did not come here seeking any reward.” Subrahmanya took the entire treasure of Vedic knowledge and placed it in Viswamitra’s bag. He said, “This is my dakshina, my gratuity to you.”

Victory to Subrahmanya Swami!

That was the day of Subrahmanya’s Namakarana, the naming ceremony. We remember sage Viswamitra, Gayatri Devi, Kritika devatas, Bahula devata, and Karkotaka, the serpent, the naga devata. Viswamitra had the great honor of being the one to choose and bestow this powerful name on the divine child.

My grandfather always chanted this name, day and night. In some temples from dawn till dusk, and even at midnight you will hear nothing but the chanting of this name. What more is needed to remove all troubles? It is a very powerful name.

Bhajan:      Subrahmanyam      Subrahmanyam      Shanmukha      natha  
Subrahmanyam.

The Kritika mothers approached. They wrote the auspicious name in the grains of rice. They whispered the name in the child’s ear. He was very happy. He told them, “Call me Subrahmanya, not Subbu or Mani.” Although by using nicknames if one remembers the actual name Subrahmanya, it is okay. As they say, Na is enough to remember Narayana. Si is enough to remember Siva. Sreenivasa is a very good name. Please do not change it to Seenu. Anyway we do not have enough time to chant God’s names. At least let us not waste this opportunity to enunciate the name fully and properly.



*Because Viswamitra came to have darshan of the divine child, he received such a wondrous boon. Had he neglected, he would have missed it.*

*A blind man visited a temple daily. He was ninety years old. People asked him why he bothers, since he cannot see the deity anyway. The blind man replied, "I am blind. But God is not. As long as God's compassionate glance falls on me everyday, my life is fulfilled."*

*By receiving the compassionate glance of Sadguru upon yourself once, you should not remain contented. You should seek that grace repeatedly.*

*Thereafter, Subrahmanya acquired many names, Guha for remaining hidden in a cave, Guruguha for giving upadesha to his own father, Valleesa for marrying Valli, Devasenapati, Mahasena and so forth.*

*One day while he was at Badarika, Subrahmanya suddenly made a sankalpa to explore and visit other lokas, other planes of existence. A meeting was in progress in Deva Loka, in Heaven, where all the gods and celestials had gathered to come up with a strategy to search and find the radiant child of Siva who was born, and was growing up hiding somewhere. The moment he was thought of, a dazzling radiance appeared in their midst. Everyone looked in surprise. Subrahmanya took a good look at everyone. Before he could be held, he disappeared. They realized that this indeed is the child born of Siva's radiance, since the likes of whom had never existed before.*

*"We need to find him and bring him here", they decided. Siva and Parvati summoned everyone and demanded, "Where is he, right at this instance? Who is looking after him?"*

Brahma said, "I do not know. But I declare that he who knows and withholds the information will incur the greatest sin that will never get washed off in any number of lifetimes." Vishnu said, "I do not see him anywhere." Parvati, the anxious mother cried out, "Where is my child? Please find my son."

Subrahmanya was hiding in a cave in secrecy.

Surya appeared before them and said, "Mother, I saw your child being born at Gowri Kund into the Saravana grass. He was being nurtured by the Kritika mothers. I watched him all day, but then I had to set at night. Then I lost sight of him."

The Moon said, "I saw him at night at Badarika. He glowed more radiantly than even me. The mothers were raising him." At new moon, there is neither the Sun nor the Moon. The Sandhya devatas, the twilight deities saw him. Parvati earnestly appealed to Siva to find and bring the son home. Siva summoned Nandi. But he said, "Do not go alone. My child is short tempered, just like me. He may begin a battle. Take the army with you." With the huge, fearsome army consisting of all the bhoota ganas, Nandi left.

The Bahula mothers got frightened at the sight of the approaching army. They ran to the child and said, "May be they are coming for you. No such army has ever attacked our ashram." Subrahmanya said, "Have no fear. I am here to protect you. I may appear like a child. But I am invincible. There is not one, not even Siva who is capable of defeating me."

Ganga challenged before descending to earth from heaven."Who can withstand my force?" Siva got angry. He shook his matted locks and told her to come down and descend on this head.

Nandi said gently to Subrahmanya, “I have come to take you home. Your parents are yearning to see you. You are here like the Sun bundled up in a piece of cloth. Please show compassion and come with me to Kailasa.” Subrahmanya said, “Nandi, you are right. But these are my mothers. Parvati is my mother, truly, no doubt.” Nandi said, “You are born to protect the celestials, O Son of Siva. You have to become the Army Chief and defeat the demons in battle.”

Bhajan: Sivakumara Vandanam.

Shoora and Tarakasura demons need to be destroyed by you. Like a baby you are hiding here in Badarika forest. You are of Trimurti form. You are the light that glows in the hearts of yogis. Please be compassionate and come back with me to Kailasa.

Victory to Subrahmanya Swami!

Nandi said, “Please give us also the opportunity to serve you. These mothers had the opportunity of many lifetimes to shower their love upon you. They have also received your love. Please bless us also with that chance. Kailasa is a very beautiful place. ”

When children refuse to go to the temple with the parents, they should be persuaded by the parents with attractive descriptions of what they will find there. Then they will agree to go.

Subrahmanya agreed to go. As soon as he made the sankalpa a splendid divine chariot with one hundred wheels and countless horses harnessed to it arrived there. Parvati had sent it for him. Subrahmanya boarded the

chariot. As Subrahmanya was leaving, the mothers started to weep with uncontrollable grief. Subrahmanya stopped the chariot and went back to them. He pacified them. He gave them solace. He said, “I know that you will miss me. Do you not know that I will miss you even more than you?”

When Sri Swamiji leaves the ashram to go on a tour, the devotees feel sad at the time of his departure. We have specified timings when we offer worship. But the Guru’s love for the devotees is a hundred times more and stronger than that of the devotees towards him. He thinks of them night and day wherever he may be.

Subrahmanya took all his mothers into the chariot. It was like the Pushpaka vimana. It could accommodate any number. It could travel on earth and in the sky. As the chariot approached Kailasa, the celestials cheered, “Victory, victory, victory”. All the rishis, devatas, and siddhas chanted welcoming mantras. Subrahmanya was coming to Kailasa for the first time. Agni met him on the way with motherly love, since he had carried him in his womb in the form of a dove. Subrahmanya embraced Agni, since he himself was Agni. Otherwise who can embrace Fire? Nandi, and all the celestials were astonished. To demonstrate that he alone had the power to destroy Tarakasura, Subrahmanya displayed his prowess. Agni made a sankalpa. He manifested the weapon, Shakti, and presented it to Subrahmanya. The child became known as Shakti Vela. Vel means Victory. Three times he received the Shakti weapon. Parvati gave it to him once. Siva gave him once. The Shakti reminds us of the Sushumna nadi with its upward movement. Siva’s Trisula has three prongs. It shows three paths. Shakti Vel has only one point. It points upward. Subrahmanya’s chariot traveled with the speed of thought, the fastest movement. Only Anjaneya can travel faster than that.

Everyone awaited Subrahmanya's arrival. The naga devatas, the serpent gods played nagaswaram. The apsaras were dancing. Siva and Parvati were waiting in their Mandir under the canopy of the vast Akshaya Vata tree called Bhaandeeraka, to receive their child. For Parvati each moment was like an eternity. She was very anxious to see her child. Siva was like Dakshinamurthy. Parvati then stepped inside to make final arrangements to receive her child.

Subrahmanya is the last deity to be born. He is the youngest among them all. None was born after him. Vishnu, the maternal uncle came to receive him. The celestials waited with holy water in sacred pots to wash his feet and invite him in. Subrahmanya entered Kailasa accompanied by Nandi. He made a sashtanga prostration to his father Siva. Siva broke his silence. Siva and Subrahmanya greeted each other. Siva embraced his child. The embodiment of Veda and the embodiment of Pranava were meeting one another. It was a wondrous sight. One must visualize this. The inner experience of this scene destroys all our impurities. The two of them blended into one Omkara.

Subrahmanya offered his respects to his parents. Bhajan: Vande Mata pitarau devau.

Prostrations to the first divine parents in the universe. I seek your protection. I always hold your divine forms in my heart. You are the parents of Ganapati and me, in the form of Sat Chit Ananda.

Victory to Parvati and Parameshwara!

Subrahmanya's eighteen eyes were searching for his mother Parvati. He had three eyes in each of his six faces. He wondered where his mother was.

Mother Parvati came out. She saw in her child the entire beauty of the universe in its most condensed and solidified form. Subrahmanya at once split himself into six children, since Parvati had heard about his birth as six babies. He did not wish to deprive of her of that vision. As Parvati gathered them all into her embrace they united once again and formed into one child, Skanda. With maternal love pouring forth from her heart Parvati's breasts overflowed with milk. Subrahmanya drank his fill the amrita, the divine nectar. The milk continued to flow towards the river Ganga where the children of Sage Parashara awaited the drink that would free them from their curse. In order to bless them Subrahmanya created this special circumstance.

Bhajan: Jayati Jayati Siva Kumaro ...Siva Kutumbo.

Victory to Siva's entire family. Ganesha was there also, Siva and Parvati's older son. Those who remember Siva's family in its entirety will have all their family conflicts resolved. It is a very strange family with all contradicting and mutually opposing forces. One has the face of an elephant, one has the lion as vehicle, another has a bull. There are snakes, a mouse, a peacock, and a rooster. There is fire next to the snow covered mountains. There is the moon, water, ash, and sandal paste. It is impossible for all these to co-exist. Yet they all co-exist in harmony here. If you keep a picture of this scene at home, all interpersonal conflicts will get resolved. Maitri bhavana, feelings of friendship will develop. Every one is happy.

All the celestials, Vishnu, Brahma, Kubera and others were all there to watch this glorious scene. Vishnu came and gave a kiss to Subrahmanya. He asked what his name was. Subrahmanya told him that Sage Viswamitra had given him the name Subrahmanya. Siva declared that as of that day, this would be his son's name. All the deities came one by one and



introduced themselves. When all the guests left, Siva talked to Subrahmanya in private. He enquired about his life prior to his arrival in Kailasa. Subrahmanya told him about his time at Badarika. Subrahmanya introduced to his parents the Kritika mothers. They received felicitations and blessings from Siva and Parvati. Siva gave a boon to the world that day that whoever remembers the Kritika constellation and worships the full moon in the month of Kartika would be blessed with the removal of all suffering and the darkness of ignorance.

Subrahmanya engaged in many wonderful childish pranks as he was growing up in Kailasa. Subrahmanya has a close association with serpents. Those with kuja dosha get relief from their troubles when they worship Subrahmanya. Siva's neck was adorned with Vasuki, the poisonous serpent. Subrahmanya held it and opened its mouth. He saw its teeth. He began counting the teeth in a haphazard manner, 4, 3, 5, 2, 1, 9 and so on. He is too young to count properly, thought his mother Parvati. But Subrahmanya was doing it on purpose because the mouth was spitting out poison. The childish words of Subrahmanya were meant to bless the world. He and Vasuki became inseparable friends. Those who remember this incident will be rid of sarpa dosha, evil effects of harming snakes.

Subrahmanya would grab the elephant's trunk of his brother Ganesha and pull it trying to measure its length. The older brother would get angry. Yet they were very loving towards each other in spite of their quarrels. It is important to remember this episode to resolve conflicts between brothers.

Once Subrahmanya saw his own reflection inside the moon that was on the top of his father's head and imagined it to be a different child. His brother Ganesha explained the truth to him that it was only his reflection. May lord Subrahmanya who received upadesha from his brother bless us all!

Once Nandi, while walking in the Himalayas slipped and fell. Subrahmanya burst out laughing. Just to make him laugh more and more, Nandi kept falling down. May that happily laughing Subrahmanya bless us all with happiness!

Subrahmanya felt hot after playing a lot. Siva was seated in meditation. Subrahmanya tried to end his trance. Siva did not move. Subrahmanya climbed on Siva's lap. He grabbed his shoulders and reached up into his father's matted locks. He put his hands inside. It felt cold and wet. There was water there. He drank the water and quenched his thirst. He called all his friends and supplied them with water to quench their thirst. The water was very cold and his hands were freezing. He looked around and finding fire in his father's third eye, he warmed his hands there. May those playful hands bless us with fearlessness! Mother Parvati saw this and scolded him for playing pranks on his father's lap whom the whole universe worships with the greatest reverence.

Siva's entourage was his playmates. The Himalayas were his playground. Subrahmanya was slowly growing up. The celestials along with Indra were waiting for him be seven years old so that as per Tarakasura's boon he could wage war and kill him. They decided to pray.

Subrahmanya was not satisfied with Kailasa. He climbed Mount Everest. He moved it here and there. He moved the rivers around and joined them. He played with Nature as he pleased. May his play removed all ill-nature from us! He challenged the Sun who always rose from the East to rise from the West instead. Surya did. Yet Subrahmanya turned to the East and prayed. He climbed a huge mountain and started shaking it to test his own strength. It was as if the world was going to end. Indra came and prayed

to him to please stop. Subrahmanya was extremely strong. He said, “I will stop only if I am defeated in battle. Indra thought it would be child’s play to defeat this child. Indra employed all his weapons. Subrahmanya meditated and got Shakti in his hand. The first battle took place between Indra and Subrahmanya. Subrahmanya needed to demonstrate his valor to Indra to convince him prior to engaging in a battle against the demons. He hit Indra and injured him. Indra fainted. He went to Siva to seek help. He told him that only Siva could stop his son. Siva used his Vajra weapon on Subrahmanya’s heart. Shakha emanated from there and began to fight. The Vajra hit him in the waist. Vishakha emanated. The Vajra hit Subrahmanya’s head. Naigama (Veda) emanated and fought. Indra admitted defeat and prayed to Subrahmanya to come down. Indra praised him by chanting all his different names.

Sri Shankara Bhagavatpada described in the Bhujanga Stotra the beautiful pranks of Subrahmanya. In order to hold Subrahmanya, his father Siva who normally has only two arms had to assume four arms to hold him when he jumped from his mother’s lap into his own lap. May this wondrous child always remain in our hearts!

Tomorrow we will learn how Subrahmanya obtained all his weapons and how he killed the demon Tarakasura.

Bhajan: Namah Shanmukhaya.

Jaya Guru Datta

### Day 4 (26 Aug 2010)

Sri Ganesaya Namaha Sri Saraswatyai namah - Sripada Vallabha  
Narasimha Saraswati Sri Guru Dattatreya namah. Sri Ganapati  
Sachchidananda Sadgurubhyo namaha.

The Ganapati bhajan Jai Jai Ganapati was followed by the bhajan, “Jayati  
Jayati Mahadevo ..Maha Gowri... Sri Ganesho... Maha  
Danti...Mahaseno...Subrahmanyo...Siva Kumaro...Shakti  
Hasto...Swaminatho...Gurugueso...Siva Kutumbam”  
“Victory to Subrahmanya Swami!

Yesterday we spoke about the incident when Subrahmanya showed his  
might to the celestials as a prelude to becoming the Commander-in-Chief.

Swami showed his vishwa roopa. Then everyone went to Kailasa. All the  
celestials prayed to Siva. Subrahmanya had now entered the seventh year,  
having crossed the six chakras, he has entered the Sahasrara. Only such a  
one can kill Tarakasura. The celestials prayed to Siva to please crown him as  
the Army Commander. At Kushasthali, while Vishnu and others brought  
holy water for abhishekam, Siva coronated him as the Deva Senapati, the  
Commander of the Celestials. Much later he married Mother Devasena. Siva  
performed the abhishekam, and tied up the curls of the child into matted  
locks. Siva's matted locks denote the mighty mountains. Subrahmanya is  
very fond of mountains. His curls remind us of the Himalayas.  
Subrahmanya was very happy. The place where his curls were tied is known  
as Bhadra Jata. It is claimed to be in Tamil Nadu, in Karnataka, and also in  
Northern India. It does not matter. Bathe in the holy water there and  
remember Subrahmanya, wherever it may be. Subrahmanya was decorated

with ornaments. He became the Chief of the Universe. Vishnu gifted him the universe. Brahma put the sacred mark on his forehead. All the celestials venerated him. With twelve eyes (his third eye in each face was invisible) and twelve weapons wielded in his twelve hands Subrahmanya looked resplendent. All the celestials offered him their special weapons, powers, and knowledge. He was not looking like a child anymore. He looked fierce, ready to destroy all demons.

Let us praise this form of Subrahmanya and hold him in our hearts. O Son of Parvati, Army Chief, Omkara personified, the six faced son of Siva, Victory to you!

Bhajan: Sarvaayudha samshobhita Veera Senaanaayaka jaya shoora-The bhajan gives details of the weapons given to Subrahmanya by each deity.

Siva gave his Trisula converted to Shakti Aayudha (the second time that Subrahmanya is receiving this). Sri Hari gave him leadership of the universe. Brahma gave him the Brahma astra. Indra gave Vajrayudha. Varuna gave the great Chatra (umbrella). Surya gave a chariot and an armor, Kavacham as was given to Karna in the Mahabharata. Yama gave the Kala Dandam, the staff that consumes the impurities of Time. Chandra gave the Amrita Kalasam, the pot containing nectar by sprinkling which the celestials could be revived. Nairriti gave astras and shastras, military arsenal. Vayavya, the Wind God gave the Vayavya astra. Kubera gave the Mace. Kama gave the Sammohana Astra, that drowns one in Illusion. The deity of the Ocean of Milk gave blood. Himalaya, his grandfather gave new clothes that needed no washing or ironing. Garuda gave his child Barhana to be used as a vehicle. Vishnu and Subrahmanya are of one and the same form. That is why they had Garuda and his son Barhana as their vehicles respectively. Aruna gave Tamrachuda, with its kick it could destroy demons. Lakshmi gave a pearl

necklace. Savitri bestowed Vidya, all knowledge. The Krittika mothers gave toys and playthings. Agni, the Fire God gave a divine Goat as a vehicle. The Ocean God gave a flag bearing a rooster to remind us of the auspicious Brahmee Muhurta early in the morning. Parvati very lovingly gave him the peacock vehicle. Those who remember this will acquire all knowledge. Subrahmanya acquired this very joyously. This was not an ordinary peacock. In Mayura Kalpa there was a deluge. Everything was covered with water. Siva himself appeared as a wondrous peacock in the sky and flapped his beautiful wings and feathers. The warmth from the movement made the waters dry up and life was revived. The goddess of the rivers offered prayers. Since then Mayura or peacock became Subrahmanya's famous vehicle.

Victory to Subrahmanya, the Army Commander! Brahma and all the deities praised Subrahmanya. Siva congratulated his son and gave him earnest advice. "Protection is your duty, my child. Indra and the celestials are being thwarted by the evil demons from doing good. Please protect them." Subrahmanya agreed to do so. Subrahmanya gives protection always. In Kali Yuga it is most important to worship Subrahmanya, Ganesha, Chandi Mata, and Venkateshwara. With Sadguru's grace we have to remember and worship them sincerely. Sadguru's grace is very essential to obtain the grace of these four deities. That is why Subrahmanya is called Guruguha. Venkateshwara is called Triloka Guru.

A beautiful mansion was built for Subrahmanya. Everyone gathered there to discuss the plan for destroying the demons. As the discussion was in progress, a Brahmin by the name Narada (not the Sage) arrived there. He cried, "I had tied a goat to a pillar to offer as sacrifice in my yajna. It has mysteriously disappeared. I have searched everywhere and cannot find it. Please find it, restore it to me and help me."



The Vedas prescribe animal sacrifice in certain instances. This is a strange activity. This is not the same as what is being done to this day in Kerala, Bengal, Nepal and other states where animals are mercilessly killed with weapons and offered to deities at temples. As per the Vedic ritual, the animal is not killed. It is not subjected to any torture. It is not touched by any weapon. It is tied to a pillar and properly nourished. It is made to listen to the powerful Veda mantras. In the process of intently listening to the powerful sounds, it gets merged in the Paramatman. There is no violence involved. Only the 'vapa' a tender portion like the translucent tender portion of a coconut taken from the goat is offered to the deity. So many animals and birds are killed daily. Their meat is hung in markets. People eat flesh routinely. They do not consider it as violence. Yet the Vedic ritual is severely criticized. Criticizing and blaming Vedas is the worst sin possible. Gods may forgive if they are criticized. But if Vedas are criticized such persons will never be forgiven. People use Vedic procedures to obtain all kinds of worldly favors and benefits. Yet they find fault and blame the Vedas. Our knowledge of deities exists only because of Vedas. Not because our grandfathers discovered the deities. Without Vedas, there are no deities. Where did all this knowledge come from? It is divine knowledge given to us by our ancient sages and seers. Do not blame Vedas without a proper understanding. Our sadguru says, as an alternative, make an animal shape out of flour paste and offer that instead, in the ritual. But do not find fault with the Vedas. It is a treasurehouse of knowledge. Do not abuse it.

The Brahmin prayed. This is the Karyasiddhi Subrahmanya mantra, similar to the Karyasiddhi Hanuman Mantra "Tvamasmin kaarya niryoge..."

"Sarva Brahmaanda naathastvam  
Athaste Sharanam gataha

*Shrunu Swaamin vacomedya  
Kashtam me vinivaaraya''*

*“O Swami, please listen to my plea with your twelve ears, of Lord of the Universe. I have sought refuge at your feet. I have no one else to help me. Please remove my difficulty.”*

*Just then Vishnu had declared that Subrahmanya was the Lord of the Universe. Brahma accordingly placed the Tilaka on his forehead. The Brahmin surrendered to Subrahmanya. Subrahmanya was not a goat keeper. Yet as the chosen deity to whom the devotee had surrendered, he had to help him.*

*Bhajan: Brahmandanatha he mruda natha Brahmanya gita bhava paata*

*Paata in Telugu language means old. The most ancient one is the protector. Do not discard old people like old pieces of trash thrown into the fire. They are your protectors. No one is an orphan in this world. God is the protector of all. The mighty lord, son of Siva, Subrahmanya protects everyone. He is dreaded by the evil doers. He is the benefactor of those who surrender to him. He removes the impurities of Kali Yuga as Sharavanabhava. As Sachchidananda he bestows peace and self-restraint.*

*Victory to Subrahmanya Swami!*

*Narada said, “Swami, please restore the goat to me. The sacrificial fire is dying out. I have to offer what I have promised to the deity. I have searched everywhere. My efforts have proved futile. Please help me.”*

Many times we make a sankalpa to offer payasam (sweet rice pudding) to the deity but end up only offering milk. It should not be so. We should offer what we have intended to, without compromise.

Subrahmanya summoned his warrior Veera Baahu and commanded him to find the goat. Veera Baahu searched everywhere. Finally in Vaikuntha he found the goat. It had forcefully dragged the pillar along with it, and had escaped to Vaikunta. It was still tied to the pillar. Vishnu was in meditation. Veera Baahu forcefully dragged the goat and brought it before Subrahmanya. It was pitifully bleating and crying. It refused to go to Narada.

Without Guru's grace, one who may be sitting on a treasure chest all his life may still suffer from dire poverty. A man had no money to even buy food. He does not open the lock on the box that he has been sitting on for years, to see what is inside. He decides to sell the box for a paltry sum to the shopkeeper in return for some groceries. The shopkeeper breaks the lock and finds a treasure of gold inside!

A man walks to the temple daily. He performs abhishekam with the hope of getting rich some day by God's grace. Many years pass. He begins to lose faith. God finally decides to bless him with treasure. A merchant carrying bundles of gold drops a bundle on the way. The devotee who walks that same path everyday decides on this particular day to walk with his eyes closed. That is karma. One should not demand from God instant gratification. One must keep faith and be patient. The dropped bundle touched his foot. He opened his eyes. He thought it was a rock. He set it aside. That is his karma. When God gives, we should be receptive. God has eyes and hands everywhere to bless us with compassion and gifts. We have

to have the readiness to capture the gifts. We latch onto and hold tight worldly things and pray to be freed from bondages.

Narada prayed, “Won’t you please give me my goat back? What about my sacrifice?”

Subrahmanya sat on the goat and rode on it traveling around the globe. Just as by a mere word he transformed Sage Viswamitra from a Rajarshi to a Brahmarshi, just as a Guru’s grace overturns one’s fortune overnight, Subrahmanya saved the life of the goat which beseechingly refused to go back to its owner. He told Narada, “This goat wants to remain with me physically. Please go. Do not kill this goat. I grant you success in your yajna by my grace, without having to sacrifice this goat. I will bestow upon you the full benefit of completing the yajna. Leave the goat here.”

The celestials were convinced of the Paramatma tattva of Subrahmanya by witnessing this incident. They realized that Siva and Subrahmanya are one and the same. Even Vishnu was impressed. Subrahmanya began his Jaitra Yatra, his march towards victory. The time for battle against the demon had come. He led his mighty army and entered Shonita city and blew his conch. It was a splendid scene. Subrahmanya’s glory was witnessed before, but not his valor. Indra was waiting. A sound was heard from an invisible source. When early in the morning, at the auspicious hour, when a upadesha, a message from Sadguru is heard, like a whisper in the ear, it is important to pay attention. It happens.

“To defeat the demons you are marching ahead. You will be victorious!” The news of the battle reached the demons. Tarakasura was surprised. The celestials up until now remained meek like monkeys. Vishnu had told the demon that if the captured celestials were freed, they would remain quietly

on Mount Meru as mere monkeys. Tarakasura was surprised at their suddencourageous aggression. He got ready for war. The rakshasas played their horrible sounding drums. They made frightening and deafening sounds. They jumped till the earth shook. Fearlessly Subrahmanya marched ahead. The gandharvas danced. Indra placed Subrahmanya on his vehicle Airavata, the white elephant. He was keenly observing. Subrahmanya ascended an aircraft and was flying around. The Gandharvas were fanning him from either side. Varuna held an umbrella for him. The battle began. Blood flowed. Subrahmanya was witnessing the war. Indra attacked Tarakasura. All the eight dikpalakas, deities of the directions attacked each of the mighty rakshasa warriors. They fought on. Tarakasura hit Indra with his Vajrayudha that he had received as a boon. It hit the Airavata. It fainted. Subrahmanya sprinkled nectar from the Amrita pot and revived it.

Veerabhadra attacked Tarakasura furiously. Sage Narada warned him not to do so. He told him that only Subrahmanya had the power to kill the demon, because of the boon he had earned. Veera Baahu was sent to stop Veerabhadra from fighting. Brahma offered prayers to Subrahmanya to get into the fight himself and to kill Tarakasura. “They think that you are a child. You are Paramatma. You are Siva himself. Please protect the three worlds by killing this demon.”

Bhajan: Veera Baahu rakshaka Veerabhadra Poshaka Vega mammu kaavaraa Taarakaadi Shikshaka

Taara means Omkara. Only Omkara shows the path to Truth. All other paths create illusion. The misleading paths should be destroyed.

The celestials cheered Subrahmanya. They egged him on in order to infuse the killer instinct in him since hitherto he had been watching with peace

and compassion. “You are Siva himself. Give us auspiciousness, O brother of Ganesha, O Sachchidananda, O slayer of Tarakasura, the savior of Veerabhadra, O Commander of the celestial army! Open your eighteen eyes and burn Tarakasura!”

Subrahmanya smiled. He kept silent. He did not make any loud declarations. He simply said, “Thathaastu”, so be it. Holding the Velayudha, the Shakti weapon, he began moving about like a ball of Fire. Tarakasura saw this. He let Vishnu go with whom he had been fighting thus far. Seeing this interesting darting ball of Fire, this child warrior, he wanted to fight against him. Tarakasura also possessed a Shakti weapon that was given to him by Siva himself as a boon.

Subrahmanya decided to make Tarakasura commit sins and deplete his own energy by throwing abuse on the celestials. He made Tarakasura abuse all the deities. Taraka hit Indra. Indra fainted. Tarakasura recklessly kicked Indra, which was a very terrible sin. Kicking anything insultingly or even accidentally touching anything with one’s feet is sinful. That is why we at once pray for pardon when that happens. We should pray for forgiveness from Mother Earth for stepping on her all the time with our feet. Any sacred object should be protected from being touched by our feet. It has a scientific significance. We should not argue about it. Biting nails, combing hair near food preparation or food serving areas is bad for health. Tarakasura multiplied his sins by kicking Indra. He lost his power.

It is a sin to compare our fortune with others and complain that the other person who is a sinner is gaining benefit while we are not. We multiply our sins by this attitude. One should only pray for one’s welfare without judging other people and blaming them. Subrahmanya stopped Veerabhadra who was getting angry and aggressive at Tarakasura’s insolence.



Subrahmanya meditated upon the sacred feet of his father Siva. He prayed to him for grace and to bless him with the strength to kill Tarakasura. He made the sankalpa. Like Maha Kala, Time that consumes everything, he ferociously attacked Tarakasura. All the celestials cheered.

Bhajan: Jaya jaya jaya jaya Sharavanabhava jaya jaya ... Subrahmanya... Mahasena...Shambhu Putra...Victory to Subrahmanya Swami!

The great battle began. Everyone watched in wonder. It was a strange, unusual, and extraordinary battle. Everything about the lord is extraordinary. Just imagine. A huge tree that almost reaches the sky, a tall skyscraper suddenly collapse and crumble in a hurricane, under a powerful torrent of water. The poison inside a snake, what a wonder! Why? Let it be. That is his creation. Just pray that the poison does not cause you harm. Simply observe in wonder. Pray that no harm should come to you from the overflowing rivers. Do not wish for them not to exist. That is his will. His play. Simply pray for peace. Nature itself is very strange, powerful, and is full of surprises. These are all the display of his power, his might.

Tarakasura had the grace of Kashyapa and Diti, his parents. He was no ordinary warrior. He had the strength and arsenal given to him by all the rakshasas. He had the power of penance. They engaged in different types of war, Vaithalika, Khechara, flying in the sky and so on. No one knew who would win. The celestials wondered and watched with bated breath. The wind stopped blowing. The Sun faded. The Earth shook.

The voice from the sky was heard again, "Kumara Swami will kill Tarakasura!"

Himavan, the presiding deity of the Himalayas arrived there in the form of all mountains. The Sun is not a mere globe. The presiding deity Suryanarayana supports the fiery orb. The Chandra devata supports the moon. A mountain is called Maheedhara. It means the support of the earth. Subrahmanya loves mountains. He climbs them all the time. Mountains are the support of the Earth, just like it is the seed that supports the apple. The seed comes first and the fruit forms around it. The Kailasa mountain is a single piece of rock, 13,000 feet high. The earth formed around Mount Meru. It is magnetic attraction. The mountains like magnets attract and hold the earth together. The deity on Tirumala protects the priceless resources on the hills. Otherwise by now the hills would have become victims to mining and disappeared. Pray for protection of Nature. There were hills around Vijayawada. Now two of them have disappeared because of mining, since my previous visit.

The mountains began to shake during this stupendous battle. The celestials were frightened. Subrahmanya Swami assured the celestials, "Do not grieve. Be fearless. This evil demon will be killed today."

Just as Anjaneya prayed to Rama and Sita prior to leaping across the ocean, Subrahmanya prayed to Mother Girija and Father Siva, and to Brother Ganesha. The protector of the celestials closed his eyes. He remained with one face. He opened his eyes. He hit Tarakasura with Shakti. Tarakasura fell to the ground dead.

Victory to Kumaraswami! Victory to Parvati'son!

Tarakasura was killed. This story is depicted as a drama in Tamil Nadu to this day during the month of Shraavana. Just as we are relating the story in the month of Shraavana. They make an effigy of Tarakasura. They leave

from the Subrahmanya temple. Someone comes in an aircraft and throws a weapon at the demon to kill him. Just like in north India they enact Ramleela, burn the city of Lanka, and kill Ravana as an effigy. In Tiruchendur, in Uttara Phalguni they do a grand kalyanam, Marriage ceremony, and Shoora Padma samharam, the killing of the demon Shoora Padma.

Subrahmanya did not hit Tarakasura a second time after he had fallen. He did not commit that mistake. After the demon king had fallen, some rakshasas sought refuge at Subrahmanya's feet. Some ran away. Some hid themselves.

Siva and Parvati arrived at the scene. Parvati cuddled her child and pacified him with hugs and kisses. She had to calm him down from his state of fury. Himavan praised him. The gandharvas danced, sang and entertained. The rishis chanted mantras. Vishnu patted the child's head. Brahma gave harati with Veda mantras. Siva took them all to Kailasa. Indra regained his kingdom.

Subrahmanya kills our inner enemies. May he give us all peace of mind, having bestowed peace upon all the celestials.

Asatomaa sadgamaya Tamasomaa jyotirgamaya Mrityormaa  
Amritamgamaya Om Shantih Shantih Shantihi. Lead us from falsehood to  
Truth. Lead us from darkness to Light. Lead us from death to Immortality.  
Let there be peace. Victory to Subrahmanya Swami!

Bhajan: Jayati jayati Subrahmanyo ...

*Subrahmanya acquired the titles Gurunatha and Swaminatha. He taught the Omkara tattva to Siva. That is a beautiful Siva leela, a fond indulgence by Siva. The story of Valli Devasena Kalyana – the marriage ceremony we will listen to tomorrow.*

*Jaya Guru Datta*

### Day 5 (27 Aug 2010)

*Sri Ganesaya Namaha - Sri Saraswatyai namah - Sripada Vallabha Narasimha Saraswati Sri Guru Dattatreya namah. Sri Ganapati Sachchidananda Sadgurubhyo namaha.*

*Dattatreya samarambham Nrishimhadika madhyamam Sachchidananda paryantaam*

*Vande guru paramparaam. Guru Gita verses. Prayers from Veda. Peace be to all.*

*Jaya Guru Datta. Sri Guru Datta. Sri Swamiji bestows his blessings upon all the viewers of this live program on yogasangeeta.org*

*Today in the story of Skanda, we arrive at the most important episode of the marriage of Subrahmanya with Valli and Devasena. We will begin with a prayer to Ganesha.*

*Bhajan: Pahi pahi gajanana. O elephant faced lord, the son of Parvati, please give your protection, the one tusked one, the lord of all knowledge! The one with a pot belly, wearing a long serpent, the all seeing, all listening, all knowing lord who bestows yoga samadhi and Sachchidananda, please protect us.*

*Bhajan: Jayati jayati Mahadevo ...*

*Victory to the family of Siva, to every member of the divine family!*

*Tarakasura's killing is the most important event in the story of Subrahmanya. We have listened to it yesterday. Taraka is the one who*

obstructs the noble works of celestials and torments them by going against the injunctions of the Vedas. Subrahmanya destroyed the demon and restored heaven to the celestials. He was born for that purpose. Devotion towards this swami filled the hearts of all the devotees.

Swami lived in Kailasa. From there the lord threw his Vela weapon into the Shipra (Kshipra) river that flows near the city of Ujjain, in order to pacify it from its fury of killing the rakshasa. It made a deep hole in the ground when it fell. It reached all the way down to Patala loka, the world underground, and killed all the demons there. The river that we now bathe in is equal to Ganga itself, Mandakini, that flows down from the locks of Siva as Shipra river. The holy Patala Ganga was brought by the lord to mix into the waters of the Kshipra river. All the sages bathed in its sacred waters. It is called Shakti Bheda Teertha because it was caused by the breaking of the ground by the Shakti weapon. It gives a devotee the benefit of bathing in one crore sacred waters.

What if you cannot travel to Ujjain? As you open the faucet and fill the bucket of bath water invoke with mantras all the holy waters into it, “Gange cha Yamunechaiva ...”to obtain the benefit of a holy bath. Water is very important in the Vedas. Many mantras describe the potency of water. There is no life without water. We must protect water. We must keep it pure. Whichever deity you visualize, you will find that deity’s presence in the water. Think of a demon while collecting water. Think of a deity while collecting water. Keep both samples in your freezer. The frozen samples will clearly show a difference between the two. You can clearly observe the difference, the effect of good words and bad words on water. Water has that power of absorbing thoughts and feelings. A lot of research has been done and results have been demonstrated in Japan on this topic. We must do achamana with mantras, remembering the deities. Our chosen deity will



enter our system through that sip of water if we chant the mantra given by our guru as we sip the water. The deity will cure our diseases.

Subrahmanya has established numerous Teerthas. He is known as Koti Teertheshwara. He has consecrated a million Siva lingas to bless the earth. Even in our state, there is the Kumara Aaraamam, a divine garden, a pilgrimage center, one of the five famous Aaraamaas. He loves the Earth. He loves mountains.

Now we come to the episode where he did Krauncha Bhedana and Baanaasura vadha, the killing of the demon Baanaasura. Krauncha is the presiding deity of a mountain. He came to Kailasa and prayed to Subrahmanya. "Baanaasura has occupied my mountain. He belongs to the entourage of Tarakasura. He ran away from the battle field during the war. He is tormenting all the sages who are trying to perform tapas on the mountain. Please protect us from him". Krauncha devoutly prayed.

Sri Swamiji represents the entire ashrama when he speaks. He is the soul and the presiding deity of the ashrama. When a mountain speaks, it is the soul of the mountain that speaks. One should properly understand this concept.

Subrahmanya was still in the form of a child. Yet he was Paramatma himself. He is Siva himself. Who else is there to protect Krauncha?

Bhajan: Baahuleyam bhaavayaami Baala roopam bhaavayaami

I meditate only upon the ever young, ever pure, ever true, ever full, ever the beloved of Sachchidananda, the lord nurtured by Bahula deities.

Subrahmanya resides in all mountains and hills. His mother is the daughter of a mountain, Parvati, hence his affinity with mountains. He wielded the Shakti weapon and contemplated on Lord Siva. He broke open the Krauncha mountain with Shakti, exposing the demon and all his followers. He killed them all. Subrahmanya gave assurance to the Krauncha mountain that he could live fearlessly from now on. Krauncha felt wonderstruck, very happy and grateful that for merely singing the bhajan 'Baahuleyam bhaavayaami' for five minutes he obtained such a powerful boon!

We have seen the Krauncha mountain in the Himalayas. Some of you might have seen it, some might not have. I give you all the blessing and benefit of having seen it. It is a very beautiful and a sacred mountain. The sunrise and sunset times in that mountain range are superb, as if Subrahmanya were adorned with a gem studded crown. At that same time Pratijneshwara, Kapaleshwara and Kumareshwara Siva lingas were consecrated by Subrahmanya in his remembrance. Merely listening to these names gives us great benediction. Pratijneshwara means he has given his vow to protect us. Kapaleshwara fills our kapala, brain with spiritual knowledge. Kumareshwara loves us as if we were all the children of that Father.

Victory to Subrahmanya Swami!

Jaya Sthambham is a sacred spot. Sthambheshwara Swami has been consecrated there. It is there in the Himalayas and also claimed to be near Surat in Gujarat. It is in the ocean, about half a kilometer of distance inside the water. It looks like a pillar, not a Siva linga. It is submerged inside the water for four months in a year.

While Subrahmanya was returning to Kailasa, Adi Shesha's son Kumuda approached him appealing for protection. "Pralambasura from Naga Loka is tormenting us. Please protect all serpents from his persecution!"

Bhajan: Bho Bho Swamin Guruguha Swamin Antaryaamin Mayooragaamin

O lord, who resides inside the cave of our heart as the inner consciousness and witness, the one who rides on a peacock, we who are like buds, pray for the gift of blossoming. The lord who protects the most ordinary folks is Subrahmanya. I contemplate on your form, which is worshipped by all celestials.

Subrahmanya thought of Shakti. By the mere remembrance, it performed its task of destroying demons and returned to his hand. Adi Sesha expressed his gratitude to the lord and assured relief from sarpa dosha to all those who worship Subrahmanya.

Subrahmanya told Adi Shesha, "On Shravana Naga Panchami or Shashti day my devotees will perform your worship. You please bless them." Serpents represent the nerves in our bodies, the Nadis. The Nadis will get energized, and will be balanced and remain peaceful by such worship.

The celestials praised the lord. They all appeared in the form of hillocks, hills, and mountains. Swami urged everyone to begin worshipping the mounds and mountains. It denotes protection of Nature. The same principle is explained in Bhagavatham. Krishna also encouraged the worship and protection of hills. Those who are devout when they visit mountains and worship the deities who reside there will find that they are filled with the power of penance. Each mountain is like a Siva linga. Venkateshwara

appears as if he is relaxed with Lakshmi resting on his chest, Anjaneya in the middle of the mountains, in the Tirumala mountain range.

Himavan, the grandfather was blessed to increase his might. Kumara Swami returned by aircraft to Kailasa. Siva cuddled the child of six faces. He held his head and smelled the fragrance at the top of his head, the region of the Sahasrara. It is important to have a head bath, at least once a week. It is good for health and for spiritual progress. One may even wash one's head twice a day, if health permits.

Himalayas, as if smeared with bhasma, the sacred ash Vibhooti are ever covered with snow.

Once again the entire Siva's family was together. It is an indescribable sight. Under the vast tree, Bhandeeraka, Siva is sitting on his throne, in his mandir, with his right foot resting on his left knee. Parvati is sitting next to him with Ganesha on her lap. Subrahmanya is sitting on his father's lap. The Bull, the Lion, the Mouse, the Peacock, and all the celestials are assembled there. One must visualize this scene. One must keep a picture of this scene as depicted in paintings, in one's home. It brings great auspiciousness.

Victory to Parama Siva! Victory to Subrahmanya!

We are entering the most important phase in the story that reveals the Omkara principle of Subrahmanya Swami, that brought the titles, Guruguha, Swaminatha, and Gurunatha to him, where Lord Siva who himself has taught the Guru Gita explaining the Guru principle, receives the Omkara mantra initiation from his beloved child Subrahmanya.

*Guru Deeksha Siddhi, the fulfillment of Guru upasana is achieved by learning the essence of this story which is given in Kanda Purana of Tamil Nadu, not in Skanda Purana. It is also called Periya Puranam. At Swami Malai, the famous shrine you hear the chanting, "Gurunatha!" everywhere.*

*Bhajan: Gurunaathaaya namo namo Guha Naathaaya namo namo*

*My prostrations to the preceptor of Siva, to the Guru of Gurus, to the one who opens up the mind, who imprisoned Brahma, who appears in the form of Sadguru Ganapati Sachchidananda.*

*Subrahmanya's home is Skanda Giri, a cave in the Kailasa region. Once, Brahma paid a visit to Kailasa to have darshan of Siva. Subrahmanya accosted Brahma and greeted him. Brahma paid no heed. While Brahma was returning after his meeting with Siva, Subrahmanya once again greeted him. He was ignored once again. Brahma, who had previously held Subrahmanya's feet and prayed for protection from Tarakasura, was now filled with arrogance and ego. He looked upon Subrahmanya as a mere ordinary child. Subrahmanya could not condone this attitude.*

*Many students on their way to college, when they see a temple, they pause for a moment, and acknowledge the presence of divinity. They do not simply ignore. They may not prostrate or fold hands, but still they make a mental acknowledgement. That is good. One should be careful on the road, and not create accidents. But one should not be indifferent to temples and places of worship.*

*Subrahmanya was surprised at the arrogant attitude of Brahma. He wanted to rid him of his ego. The third time, Subrahmanya called out to Brahma out loud. Brahma stopped. Subrahmanya enquired the purpose of*

Brahma's visit. He was told that Brahma had come to discuss the secrets of Creation with Siva. To Subrahmanya's queries, Brahma replied that Narayana had given him the secret of Omkara with all its powers for Creation. Subrahmanya requested Brahma to share the secret information with him and to explain the significance of Omkara. Brahma looked at the child and figured that he was too young to understand such profound topics. He was unwilling to discuss the matter. Subrahmanya pleaded to be taught the secret, at least a little bit. Brahma refused. He remained silent. Subrahmanya taunted him, "May be you yourself do not know." Brahma got angry. He retorted, "How can I not know! I am the one that has done all this Creation. You are a child. You will not understand." Subrahmanya said, "The principles of Omkara hitherto unknown to you, I will teach you. But not now. You are not mature enough to learn them yet. You are not ripe yet in your knowledge." Subrahmanya was telling this to his aged grandfather with a white beard. The four faced Brahma was listening to this awestruck, coming from the six faced child. Subrahmanya summoned Veerabahu and ordered him to throw Brahma into prison.

Now that Brahma was out of commission, who would carry on the work of Creation? Subrahmanya decided to do it himself. He set aside his Shakti and his Flag. He picked up Brahma's great creative powers, the Aksha Mala, the rosary, the Pustaka, the book, the Kamandalu, the water pot, and the Brahma Dandam, the staff. Only Brahma has these in his possession. Why only these four? Why not anything else?

Although Brahma has four faces, he does not have eight hands. He only has four. Why does Brahma have only four faces? He once had a fifth face. Siva removed it. Why? We will discuss that later. Creation occurs through four phases, svedaja, andaja, etc. There are no other ways for creation.



1. Aksha mala: for constant prayer, constant turning of the rosary. Only as long as everyone on earth is constantly praying to God, Creation proceeds smoothly.
2. Pustaka: Book for acquiring knowledge. Not only reading material. Also what you listen to, learning by any manner.
3. Kamandalu: container of water at hand always – for cleanliness. To sip water. To wash hands for good health. Shaking hands is not our culture. Joining the palms in greetings is our tradition. Say Jaya Guru Datta. That way you do not transfer germs. Why borrow foreign habits? Why invite diseases? It is good to wash hands frequently. One should never touch any sacred object such as a book or idol or articles of worship with hands soiled with saliva. It is sinful to do so. For a sadhaka water is very important. It is essential for austerity. It should be respected.

The triangular shape of India is very significant. It is a sacred land. The ocean at its feet is constantly worshipping by washing the feet. In the middle heart region is victory in the form of Ujjaini. The head is always kept peaceful and cool by the Himalayas. On either side the oceans are washing the hands and keeping them clean. That is why the people of India are spiritually elevated. That is the secret.

1. Brahma Dandam: The staff. What does it symbolize? Is it for chasing away animals and devotees? No. The spiritual staff does not travel by itself. It is the inner consciousness, the soul that holds it that makes it move. That is the secret meaning of the staff. The rings on the bamboo stick are significant. They have many meanings. The spine is the Brahma Danda, also denoted by the Veena. It supports. It keeps

*the body healthy. It denotes yoga practice. It is important to do Kriya Yoga for at least ten minutes everyday.*

*It is only in Kali Yuga that we have these four items. Out of these three are constant. One keeps changing in other kalpas. He holds the veena, or herbs.*

*Now Subrahmanya began his own Creation. Subrahmanya's Creation was different from Brahma's. Subrahmanya decided to destroy all sin, all difficulties. Nobody went to hell. Everyone went to heaven. The celestials prayed to Siva to stop this unnatural and reversed circumstance. Yama became anxious. Nandi, who was reluctant, was sent to Subrahmanya to request him to release Brahma from prison. Subrahmanya threatened to put Nandi also in prison. Nandi ran away. He thought, "At least if I live, I can sell roasted peas at the bus stand or the railway station." When humor is introduced into the story, the story becomes more appealing. Grasp the significant points in the message and happily enjoy the story.*

*Nandi returned to Siva. Siva himself came now. Subrahmanya asked, "Why did you have to come all the way? You could have sent a messenger to fetch me." Siva said, "I did. I sent Nandi. But you were very angry. Why did you imprison Brahma? I want you to first release Brahma." Subrahmanya sent Veerabahu and set Brahma free. Brahma was very apologetic. He realized his mistake. He knew that although he was turning the rosary his mind was elsewhere. He was wondering if coffee was ready yet. Just as we hold the rosary in hand and think about bank affairs. The rosary turns mechanically. The mantra gets forgotten. We total the count by the turns of rosary, not by the mantra chanting. But with rudraksha beads, the touch itself reduces blood pressure. Crystal beads, by their touch reduce anger. Tulasi beads gives energy.*

Brahma realized that he had lost his focus on chanting the Omkara mantra. Just to remind him of this lapse Subrahmanya had put him in prison. He removed his ego. Brahma prostrated to Subrahmanya. But Siva felt bad that the child had mistreated Brahma. He asked his son if in fact he knows the secret of Omkara. Subrahmanya said that he did. Siva asked him how he learnt it. Subrahmanya said, "I heard you when you were teaching mother, while you were seated in the cave at Amarnath." Siva asked him, "Will you teach it to me now?" Subrahmanya said, "You stipulated then that Pranava is a secret mantra and ought to be taught in secrecy to only to one person. How can I reveal it now in the presence of others?"

Siva removed the child from his lap and placed him on an honored seat. Siva sat on the floor, humbly setting aside his trident and ornaments. He begged his son for upadesha, spiritual initiation. The Guru sat facing East. The disciple sat facing North. Siva gave his ear to receive the secret doctrine. Covering the heads with a sacred cloth, with his six faces, Subrahmanya uttered the Omkara. For attaining moksha this is the only mantra to be chanted. The principles of A-U-M were taught to Siva. Om is the source of all Creation. Narayana had originally given this knowledge to Brahma. Equipped with that Brahma had proceeded with his act of Creation.

OM Nama OM

Hari OM Siva OM

Trimurtis, the Trinity, the three fires, the three worlds are all born from and supported by Pranava, the Omkara. This is the beginning, the middle and the end. All Creation is contained in it. Pranava is Ishwara. It is inside

everyone's anahata chakra as Nada. Those who do upasana or practice of Omkara mantra japa experience no fear or pain. They are ever in peace.

Victory to Guruguha Swami! Swaminatha! Gurunatha!

After the initiation, the cloth was removed. Siva was in dhyana, meditation. He uttered Omkara 108 times. Siva slowly opened his eyes. He blessed all the celestials.

Siva declared, "May all those who accept Subrahmanya as Guru be blessed".

Bhajan: Gurunaathaaya namo namo

The next story is a favorite story of all. We remember this story of the auspicious occasion of Ganesh Chaturthi.

Siva and Parvati were seriously discussing plans for getting their sons married. Suddenly both sons appeared in their presence, demanding when their marriages were going to be performed. Each was demanding that his marriage should take place first. Siva and Parvati were astonished at their sudden interest in marriage and their eagerness for it.

Whether this is a true story or not, there is a great lesson in this for all of us.

Siva and Parvati calmed the children down. They explained to them that they needed time to study the horoscopes, to find suitable brides, and find the auspicious time for ritual and so forth. The children left. The parents continued the discussion. They realized that if either one was given

preference, the other would be upset. They came up with a plan. They decided to test them, and favor the one that won the test.

Both sons had vehicles. Ganesha had the mouse, and Subrahmanya had the peacock. “Whoever completes going round the three worlds first, will be the winner”, they said. Subrahmanya was impatient. He did not wait to fully listen to all the stipulations. He took off in haste on his peacock jet. Ganesha being heavy set was tardy in his movement. His mouse appeared tired. Siva and Parvati were watching anxiously. Ganapati pondered over the prospect. He had no other vehicle. He got an idea. Siva had taught them the *Guru Gita*. Ganesha remembered the verse, “*Guru madhye sthitam vishwam, Vishwa madhye sthito guruhu*”. He reflected on the meaning contained in these lines. Mother and Father are one’s foremost gurus. The universe exists inside the *Guru*. The *Guru* resides in the entire universe. He made his parents sit on an *asana*, a proper seat. He did *achamana*, and made the *sankalpa* to do *Vishwa Pradakshina*, a circumambulance around the universe. He went around his parents seven times.

Subrahmanya was traveling very fast. But surprisingly wherever he went, he saw his brother Ganesha ahead of him, greeting him as he left the spot where he himself had just arrived. Ganesha finished first and declared his victory with complete faith. Siva and Parvati agreed with him. They happily brought the two daughters of rishis, *Siddhi* and *Buddhi* and got Ganesha married. He appeared as *Vallabha Nayaka*. *Subha* and *Labha* were the sons born to Ganesha.

Subrahmanya was unaware of all this. Sage *Narada* met Subrahmanya during his travels and informed him that his brother Ganesha had won the contest and that he was already married. Subrahmanya was furious. Angrily he returned to *Kailasa*. Ganesha taunted him in a friendly tone,

“You missed my marriage.” Subrahmanya got more angry. He yelled and screamed, “You have all cheated me!” He threw away his ornaments, his clothes, his shoes, and his weapons. Wearing merely his loin cloth, and his picking up his staff, as a complete renunciant, with total vairagya, disinterest in life, he left home. He then acquired the name Dandayudhapani, one who holds the stick in his hand.

Siva and Parvati begged Subrahmanya to calm down. They promised to get him married. He did not listen. He went away to Sahya mountains, and to Vindhya mountains. His parents followed him everywhere anxiously. Subrahmanya assumed the form of a serpent, as Kundalini Shakti. He made himself invisible. Siva and Parvati returned to Kailasa. Subrahmanya went to Srisailam and hid himself in a cave.

He taught Sage Agastya Kasi Khandam in detail. He was angry at having to leave Kailasa and Kasi. Siva came to Srisailam looking for his son. Subrahmanya was mad. Siva stood still as the Arjuna tree, watching his son. Parvati arrived there. She turned into the Mallika creeper and wound herself around the Arjuna tree. That is how Siva came to be known as Lord Mallikarjuna.

All these holy kshetras, pilgrimage centers exist in every kalpa, the twelve jyotirlinga temples, the eighteen Shakti Peethams, all holy places, including the Datta Peetham.

Vishnu was very surprised and happy at the actions of Subrahmanya. Although celestials never shed tears, Vishnu’s eyes shed just two tears of joy. They turned into Amritavalli and Sundaravalli, two beautiful girls. “What should we do? Please show us direction” they asked. Vishnu told them that Subrahmanya would be their future husband, and that they needed to do



penance as preparation. They both performed severe penance. Amritavalli became Devendra's daughter, Devasena.

The demon Shoorapadma was killed by Subrahmanya in battle at Tiruchendur. Indra decided to offer to Subrahmanya his precious gem of a daughter, the kanya ratna as a gift. Subrahmanya was very happy to receive her as his wife. He came fully decked out dressed as the bridegroom. As he was about to take his seat as the bridegroom, he remembered his parents Siva and Parvati and his brother Ganesha. At once they appeared and participated in the festivities. Everyone was very happy. Subrahmanya married Devasena. This occurred at Tirupparaikundram near Madurai in Tamil Nadu. All the celestials and sages who attended the marriage ceremony reside in that hill to this day.

Bhajan: Prayer and praise- stotra to Devasena, Shashti Mata who blesses with marriage and progeny.

Sage Narada was taught by Sage Vasishta the vrata or ritual to be performed on the sixth or Shashti day during Kritika star, to propitiate Mother Devasena. It was also taught to Priyavrata. This vrata along with the chanting of this prayer blesses one with marriage and children.

Now we are ready to learn about Valli Kalyanam, the marriage of Valli to Subrahmanya.

Goddess Lakshmi was in the form of a deer when Sundaravalli as Valli was born to her on account of a curse. Lakshmi was Mouni Swami's wife. Lakshmi abandoned the child amidst creepers. Nambi Raja who was an incarnation of Vishnu picked up the child and raised her. She grew up among tribals who lived in the mountains. She was named Srivalli. Narada

reminded Subrahmanya that he was supposed to find and marry Valli. Devasena recognized the presence of her sister amidst the tribals and encouraged Subrahmanya to go and marry her. Subrahmanya arrived amidst the tribals, also as a tribal man holding a spear. To this day the spear is worshipped by the tribals of the region. This was at Cholamalai also known as Palamudircholai. This is where Arvai tests Subrahmanya with a fruit. We will narrate that story at another time.

When Subrahmanya approached Valli, she did not recognize him and declared that she would marry none other than Subrahmanya. Subrahmanya engaged in a secret play and revived the girl's memory that he himself is Subrahmanya. His brother Ganesha came in the form of an elephant to perform their marriage and chased the girl. The frightened girl cried for help and appealed to Subrahmanya. Subrahmanya agreed to help her if she would marry him. She agreed, but however when the elephant left upon his brother's request, she changed her mind. The elephant returned to frighten her. The girl agreed to marry Subrahmanya. The tribals came to punish Subrahmanya, who they heard was harassing their girl. Subrahmanya's weapon Vel burnt them to ashes. By this act they became purified and were revived. They performed the marriage of Valli with Subrahmanya. Subrahmanya held the hand of Valli – Panigrahanam – and the marriage was performed. Subrahmanya looked resplendent with his two wives Valli and Devasena.

Bhajan: Vallee Vallabha mam pahi Sena naayaka mam pahi

Victory to Subrahmanya Swami, the lord of Valli and Devasena!

*This marriage took place on a Friday. We have also narrated the story on a Friday. Since two marriages were performed, each one gets two laddoos today as prasadam.*

*Jaya Guru Datta.*

*Day 6 (28 Aug 2010)*

*Bhajans were rendered by Swami Manasa Datta - No Discourse By Pujya Sri Bala Swamiji.*

### Day 7 (29 Aug 2010)

Discourse on Skanda Upanishad – Summary in English

“Sri Ganesaya Namaha – Sri Saraswatyai namah – Sripada Vallabha Narasimha Saraswati Sri Guru Dattatreya namah. Sri Ganapati Sachchidananda Sadgurubhyo namaha.

Dattatreya samarambham Nrishimhadika madhyamam Sachchidananda paryantaam

Vande guru paramparaam. Guru Gita verses. Prayers from the Vedas. Peace be to all.

Victory to Murugan!

Bhajan: Varanasya vakrathunda – prayer to Lord Ganesha

This is the last day of the Subrahmanya Saptaha. It is never the last day. It is always the day before the beginning of a new saptaham. There is no such thing as a completion.

This Ganapati bhajan is very relevant to the story of Subrahmanya. The lord who has the face of an elephant and wears a serpent as his belt is also the Guru to his younger brother Subrahmanya, who was himself a Guru to his father. His vehicle is the mouse, he is worshipped with leaves. We should never have a shortage of leaves. Each one's garden should easily provide the twenty one types of leaves that Ganesha is fond of. To remove the ill effects of planets, instead of wearing rings with precious stones, plant the trees that are associated with each planet. The lord will be immensely pleased. Sri Swamiji grows all these plants in his garden, in his Bonsai garden. Please protect us, O Lord Ganesha.

Today we will enter a serious topic, to learn something very important. Skanda Upanishad. What is an Upanishad? Why that name? The reason India is so highly venerated all over the world is because of the Upanishads. This knowledge is unique to India. Knowledge that is not available anywhere else in the world is contained in the Upanishads. This is the gift that India gives to the rest of the world. Our sages and seers had the vision of this priceless knowledge. They have given this vast treasure. Many people are skeptical about Self Knowledge. Some people even make fun. Upanishads give Atma Jnana, knowledge about oneself, one's true nature and address. For one to remain happy, contented, and comfortable, one should know where one's inner self resides, its true location. The word has three parts, 'upa', 'ni', and 'shada'. The third syllable has many meanings. It removes our karma, destroys our vasanas or past tendencies, and removes our ignorance to lead us to liberation. Of the principle that we have forgotten, it rekindles the memory. "Smartrgaamee sanovatu". If we remember, he comes. If we do not think of him, how will he come? The Upanishad holds the position of the head in the body. Of the three parts in the human body, which is most important? The head. The seat of the mind and intellect. Having just the body without the head is of no use. People can live without limbs and organs, but nobody can live without the head. Kabandha in the Ramayana was one such. Rama killed him.

Vedanta, another name for the Upanishads is what is at the end of the Vedas. There are countless Upanishads. They all came from the Vedas. The Vedas have countless branches, Shakhas. Now only a few exist. That is our misfortune. We have lost many during the course of time. We should at least preserve and protect what have survived. Why should we protect the Vedas? For the sake of those who are studying them to preserve them. Study of the Vedas is most difficult. Everyone cannot study them. One should shave the



head, keep a tuft, and make a serious commitment to learn them for many years, in a Veda school. All of you should support the study of the Vedas, either by giving money, feeding the students and teachers, or by doing physical service. If you do this, you will gain the benefit of studying the Vedas. Having been born as a human being, one should strive to obtain some benefit from the Vedas. Sri Swamiji is running many Veda schools. Please support them.

In the Veda Shakhas, the branches, there are three sections, Karma Kaanda, Upasana Kaanda, and Jnana Kaanda. These three are very important. Karma is performing all the rituals. Upasana is mental worship, performed wherever one may be, seeing the deity within one's own mind with complete focus and obtaining siddhi or fulfillment. Jnana is Pure Knowledge. Knowing is knowledge. What equipment is needed to know? Intelligence. Intelligence does not drop down from the sky. It should be developed with attention, interest, application, and devotion. The thinking capacity, analytical skills will improve. Jnana Kanda stimulates knowledge. It sharpens the intellect.

There is no need for one to deliberately learn all the skills and branches of knowledge that exist in the world. Many types of knowledge are automatically acquired through personal experience, such as the knowledge that fire burns, and that a sharp knife cuts. One may need to learn to ride a bicycle or to swim, but no special training is needed to learn to walk or to eat or to sleep. These skills are all God given. One may need help to wake up from sleep or to control diet.

But the most important knowledge, knowledge that is most essential, but yet that is not known to us because we desperately try to escape from it out of fear, is knowledge of the Self. People are terribly afraid of acquiring a

*detached attitude. No one that ever became detached ever gave up duties. There is no greater renunciation than that of Lord Krishna. Did he give up doing his duty? Who has more detachment than Sri Swamiji? Has he given up his duty? It is not possible. Sri Swamiji has established so many ashrams. Is he concerned about their welfare because they are his? If you have personal property elsewhere you would be constantly worried about its security and well being. Does Sri Swamiji ever show such anxiety? The ashrams are yours. Why does he not simply take rest in Mysore? He constantly is concerned and helps you to maintain them for your benefit.*

*An ordinary man has only one family to care about and work for. For a great soul, the whole world is his family. An ordinary man is loyal to his own country. But for a great soul, all created beings are his family. Vairagya or detachment does not make one give up duty and be idle. Do not be afraid of vairagya, non attachment. Parents worry that if a child visits an ashram, the child will join the ascetics and leave home. Very few exceptional souls may be impressed by Sri Swamiji's level of peace and tranquility, and get tempted momentarily to remain in the ashram, but it is extremely difficult to develop that kind of detachment in this lifetime. There is no need to entertain such a fear.*

*King Janaka renounced attachment, and yet ruled his kingdom. When he was a young student of Brahma Vidya, Knowledge of the Self, with his preceptor, Pippalada maharshi, the other classmates were jealous of him, because the guru gave him preferential treatment by seating him up front on account of his merit. Sometimes students get jealous and try to burn the books of their classmates. But knowledge and intelligence are in the head of the pupil. Burning books is foolish.*

There were many residential huts in the Gurukula hermitage where Janaka was studying. The huts were set on fire. Janaka's detachment was being tested. Janaka was sitting in front of his guru. He did not move. He was told that his things, his cot and his cottage were on fire. He did not move. The other students ran to save their things and cottages from the fire. Even the tree that the guru and disciple were sitting under caught fire. The guru's clothes caught fire. The fire fell on Janaka. The guru and disciple did not move. The guru did not stop his teaching of Brahma Jnana. The two did not try to find water to put the fire out. There was no concern, no fear, and no anxiety. The students realized their mistake. The students who caused the fire acknowledged and apologized. The fire disappeared. The rishi's power of illusion made it disappear.

Do we have that level of vairagya, detachment as Janaka did? Did Janaka give up ruling his kingdom? Our upasana, our spiritual practice, and our worldly actions all will continue. Japa goes on within automatically. Talking continues. Both happen simultaneously. They are two different paths. The two are not connected. Pravritti, worldly activity and nivritti, detachment from the world, are different. Upanishads teach nivritti, the path of going inward.

Skanda Upanishad is not one of the ten main Upanishads. It is not about Subrahmanya, his glory, his might, and his accomplishments. It is not about him. It is about us, our address. This does not list the doctor's qualifications which in themselves will not cure the disease. The Upanishad gives diagnosis of the patient's disease which is what is needed before it can be cured.

I have just given an introduction as to what an Upanishad is, to dispel your doubts, fear and skepticism, and to give you the basic understanding. Are you now ready to receive its teaching? In essence the Upanishad teaches one

*about oneself. You need to understand, grasp, and digest the knowledge. Obtain the vision of your true Self, Atma Darshanam as given by the guru. There is nothing higher. All else is completely insignificant in comparison.*

*We are born from Paramatma, we live and die because of Paramatma. When we experience the knowledge of our true Self, or have the desire to achieve it, our sorrow goes away as if it never even existed. When this knowledge is experienced, it is as if we were never born. Our experience of birth and this life are because of the ignorance that has crept into us. We need to get rid of it. It can only be removed by the grace of the Sadguru, in his presence, by his teaching.*

*When a thorn is being removed, the child's attention is distracted, and the thorn is pulled out. Once it is out, there is an experience of complete relief. The child is not even aware of the process of the thorn being pulled out. The guru likewise removes the thorn of ignorance that we never knew even existed in us all the while that we were suffering from it. The guru distracts us, and removes it painlessly, and very skillfully. The person feels the fantastic change once the thorn of ignorance is removed, and is overcome by ecstatic surprise! Is this really me! How did this pain disappear? I used to be such a terrible person! How did this change occur in me?*

*Love and Hate are the reasons for this Creation, this universe. We condition ourselves as to whom we should serve and whom we should exclude from our favor. An institution such as the Red Cross has no such distinctions. Any person who is in distress will receive its services. We confine ourselves inside our fortresses, and make ourselves extremely narrow minded. We need to broaden our perspective. Our love should spread in all directions. We should identify with the whole world. We should give of ourselves to the entire world with no reservation. What great science is Upanishad! What a divine*

experience it gives! This experience of our all-pervasiveness gives such joy! Our every breath should reach out to the end of the world. It gives such happiness. It is such a great medicine.

We suffer from expectations and conditions that we impose on others. 'I disown my child if he refuses to take care of me in old age. This is mine because it is convenient to me. If it does not suit my interest, then it is not mine'. We multiply our likes and dislikes like this. They stick to us. They adhere to us over many lifetimes. We have to curb these tendencies. It is not required for us to leave our homes and join ashramas. We have to follow some discipline. Follow some code of behavior. Perform some good deeds. We are Datta devotees today because Sri Swamiji has gathered us into his fold by his grace. We must have done something good in some past lifetime.

We have to outgrow our small mindedness, our petty likes and dislikes. We have to be unconcerned about other people's scoldings, insults, blame, and attacks. We should stop getting upset by other people's words and behavior. We have to change ourselves. When we change, we will remain happy always, even if the sky falls down. Then only Jnana, Knowledge, and Ananda, Bliss remain. What we should pray for, is not to have our troubles removed, but to have the strength to remain unaffected in the face of any situation, to stand strong like a mountain in the face of the worst misfortune. Once such a state of mind is achieved, no trouble will come near us, because it would know that it cannot affect us. It would be like drops of rain falling on a buffalo. Sri Swamiji wants to make us like that. That is the kind of prayer that a guru likes and expects from us. We have to change our approach. We have to change roles from Bhima to Bheeshma to Arjuna, to Yudhishtira, and eventually become Krishna Himself. It is not intelligent to enquire about the safety of a bag of rice when the entire house has been washed away. Only Parambrahman remains. You alone remain. One can

*speak of this for days on end. Everyone's joys and sorrows are then yours to experience once you have experienced True Knowledge.*

*Yatraa sambhavataam yaati - Svaatir ittabhidhaatatih  
Samvinmaatram Param Brahma - Tat svamaatram vijrmbhate*

*"Without any effort on your part this experience will overwhelm you. You will see yourself in the entire Creation, with no holding back."*

*In one small two line verse, if such profound knowledge is contained, can you imagine the extent of knowledge that is contained in all the shlokas, all the mantras of the Upanishads? This verse has no meditation, no praise, no worship, but so much knowledge! This knowledge has to be acquired in the presence of a guru, gradually, step by step. It cannot be learned from a book instantaneously.*

*With sudden enlightenment one may acquire it. But the other method is to acquire it gradually, with an intense desire and practice, slowly, step by step. Travel lightly. Reduce your baggage. Do not burden yourself unnecessarily. Be comfortable. Be stress free. When you have a guru, you have to have the faith. No harm will come to you. Like Janaka. The fire did no harm him. Be fearless. Be of a light mind, like an ant that lands on you so lightly. It does not fall with a thud like a mountain. No devotee of Sri Swamiji should ever be miserable. No one should shed tears. Take things lightly. Increase your joy. Leave off sorrow and pray.*

*It begins with the verse praying for peace.*

*OM Sahanaa vavatu Sahanaau bhunaktu Saha veeryam karavaavahai  
Tejasvinaavadheetamastu maa vidvishaavahai OM Shanti shantishantihi*



The guru and the disciple pray together. This is very essential in our educational system for teachers, students, and the administrators to follow and practice. All parties join together and engage in this collective prayer. Share fully and equally. It is a divine teaching. One is not giving the blessing. The other is not receiving it. Live together. Eat together. Share equally. “I give to you the result of my penance”, each says to the other. “Let us share the divine ecstasy together, equally.” It is not keeping what is good for oneself and giving the less desirable to the other.

Some who have knowledge, withhold it from others, because they feel insecure. That is not right. They do not wish the other to excel. That is not the teaching of the Upanishad.

“May our intelligence, our spirit, and our knowledge improve, may our radiance increase, by our study!”

Many times Sri Swamiji asks very innocently for information, as if he does not know. Although he knows, he is teaching us how to share information.

Even between a guru and a disciple, sometimes differences arise. “May no differences arise between us,” is the prayer here. Sometimes a devotee is happy with Sri Swamiji when he receives praise. If scolded, he gets upset. The reverence and faith towards the sadguru should always remain unchanged.

Once Sri Swamiji shouted at a devotee and ordered him to go home at once. He got upset and left. When he reached home, he found that his wife was suffering from fits and needed to be taken to the hospital at once. That was the reason for Sri Swamiji’s scolding. He has no feeling of differences.

Three times peace is prayed for. May obstacles be removed from all directions.

The Upanishad begins now. Who is teaching this Skanda Upanishad, to whom?

The disciple is sharing his acquired knowledge with the guru. He is reciting the lesson that has been learned, to the Guru who is addressed here as Siva. It begins with the first letter of the alphabet. "Achyutosmi Mahadeva. "I have not fallen from my knowledge of Brahman." This knowledge has come to the disciple from the guru. In this relationship there is no advaita. Guru is always guru. The disciple is always the disciple in the presence of the guru. The guru is addressed as Mahadeva, the greatest. No greater guru than you exists, Sri Swamiji!

Our shastras have all the letters of the alphabet. English language does not have alphabets for all the sounds. Some letters have to be combined to produce certain sounds.

"Tava kaarunya leshataha" – from a mere speck of your grace. One drop of amrita, nectar is sufficient to give immortality to the celestials. A whole potful is not required. One grain of rice can fill the stomach sometimes, from a huge barrel of rice. Complete blessing can be obtained by a mere sideway glance.

From just one phrase, the meaning is clearly conveyed. There is not one extra syllable. There is no ambiguity. No syllable can be substituted with another. It is very precisely stated. That is the secret of the Upanishad. If any word is changed, the entire meaning will get changed. It is the same with the mantra. It should be chanted exactly as taught by the guru. 'Om namo Hanumate namaha' has to be pronounced exactly like that, even if one has heard a variant, 'Hanoomate' elsewhere.

"Vijnaana Ghana evaasmi Sivosmi" – I am solid in my knowledge that I am Siva.

*Chidananda roopaha Sivoham Sivoham  
Sachchidananda roopaha Sivoham Sivoham  
Ananda roopaha Sivoham Sivoham*

*I am Siva. I am of the form of Siva.*

*There is no sin in saying that. One attains the merit of ten million lifetimes by saying once, "Sadaa Dattoham asmi", from Datta Upanishad. "I am Datta." Datta loves such devotees. He keeps them on his lap. He will not throw them into the world.*

*We do not know the background story or the context of this Upanishad as to who is saying this to whom.*

*Truth appears as falsehood. It is our experience many times. You see a young man taking a girl on a scooter. At once you jump to the conclusion that the boy is into bad ways. You report to his mother. She explains that it is his sister whom he is taking, by the mother's request. Some will apologize. Some will justify and fabricate more gossip. Mirage appears like water. While the car is moving, the road appears to be moving. The moon appears to move while the clouds are moving. The movement of the earth is not seen. We think the sun is moving.*

*Our perception is not a true perception. Our inner mental equipment creates a lot of confusion, ignorance, and illusion. It misrepresents truth.*

*In the context of the Upanishad, I am lecturing to myself out of my ignorance. You are listening out of ignorance. In this context that is correct. Shankara Bhagavatpada once got up and ran while teaching the Upanishad lesson because someone screamed that an elephant was running amok. The guru and the students, everybody ran. Later, the immature students made fun of the master and asked why he got frightened when he knew that it was all only an illusion and that both he and the elephant were only*

Parabrahman. Shankara Bhagavatpada replied that his running was as much of an illusion as the running elephant.

It is only when the inner equipment of mind, intellect, memory, and ego gets stilled that Jnana or absolute knowledge shines forth as Hari alone.

Are you all getting worried? Are your ears getting hot? You thought you would listen to more stories about Subrahmanya. Instead you are being bombarded with words like Vedanta, Upanishad, Jnana, Parabrahma, Atma, and Vairagya. Do not be afraid that you will end up renouncing everything and remaining permanently in the ashram.

Accept this teaching as you receive food, as pleasant medicine. Receive it joyfully and with ease. The earth is one. We have split it into so many parts, to the extent of fighting for our rights. May God bless us with good sense. Even God we have divided up into many names and forms. When we were born we knew nothing about puja or ritual. Gradually we were taught about God, our protector. We knew nothing about all these complicated stories. Why do we not enjoy that innocent joy of childhood anymore? It was the same 'I' then. Why has that joy disappeared from me? We got stuck and squeezed into a situation by creating around ourselves so many complexities.

He says, "Samvinmaatra sthita tadaaham ajosmi". "Now I am of the essence of pure knowledge. It is as if I were never even born". If even for one instant in one's lifetime one gets that experience, it is sufficient. It takes countless lifetimes to arrive at this realization. Of course, the moment you look at the clock, the experience will vanish. That does not matter. "Kim atah param?" What else remains? What else is there except the feet of the guru?

Other than 'I' everything else in Creation is lifeless. It is jada. In deep sleep, there is nothing. The body is lifeless then. You are aware of the mosquitoes only till you fall asleep. Please do not kill the mosquitoes and admire their bodies filled with blood. They are also living beings. Apply repellent on yourselves.

Everything is dream-like. Dreams occur repeatedly like film reels, based on your own thoughts. The huge mansion that you dreamt of disappears the moment you wake up. The starved, shivering ascetic on the cold pavement sleeping without a blanket may be dreaming that he is a king. Help him in winter time, by providing warmth with a used blanket. He is a human being. The king may be dreaming that the enemies have usurped his kingdom and he has become destitute. All these are unreal. Only the good dreams that you get during early morning hours in braahmee muhurtam are true, especially if the guru appears in them and gives upadesha, advice. The nightmares are not real. Day dreams are not real.

When Truth is experienced, nothing else exists. Chit is Knowledge. Sat Chit Ananda is not a name. It is the Universe. It is everything. We should know the meaning of each syllable. "I see both Jnana and Jada as equal." Such a one is an embodiment of Knowledge.

“Sa eva jyotishaam jyotihi – Sa eva Parameshwaraha  
Sa eva hi Param Brahma – Tat Brahmaaham na samshayaha”

He is the light of Light, the Energy that lights up the Sun. We will discuss it during the Surya Saptaham. During the day the Sun gives Light. Those of us who never step out think that Light comes from the tube light. A child asked where an apple comes from will say, “from Food World”. The child has not seen an apple tree.

*Jeevassivaha. Life is Siva. Other than Siva nothing else exists.*

*The Upanishad gives a beautiful example. It is unmatched. In order to harvest rice, the grains with husks are sown. Once the husk is removed by pounding, it becomes rice. Rice will not sprout if sown. The devotee who has attained Knowledge is like rice, not the grain with husk. He will never sprout again into ignorance. Just like a snake that has shed its skin, he has shed his ignorance, just like you remove your make-up before going to bed. The grain with husk is not cooked. It is not edible. He is called jeeva when he is attached to karma. Freed from karma he becomes Sadashiva. He is freed from bondage.*

*It is Skanda Upanishad that declares that Siva and Vishnu are one and the same, and that there is absolutely no difference between the two. Sri Swamiji has given us the unified form as the Trinity.*

*There are three stages, human, celestial, and Paramatman. The Sadguru is present in all three levels. It is important to regard the physical body as a temple. The soul that lives in it is ageless. One should engage in manasa puja, inner worship of one's soul. Datta should be visualized everywhere, with eyes closed. Not perceiving differences is Knowledge. Why does one experience comfort in deep sleep? Because the mind is empty and at rest. There are no thoughts, no activity. Quietly watching the sunrise and sunset is same as dhyana, meditation. Let us not complicate our lives. Let us be relaxed. Our energy comes from within. Bath removes dirt from body and mind. After bath perform worship. Slowly develop self control. Protect the body with just sufficient food. Spend time alone. Everyone needs some time for oneself. Even while surrounded by people and activities, learn to have some quiet space for yourself. In the end the Karma path is taught. The*

*Upanishad blesses the disciple with longevity. Lord Narasimha is prayed to for protection. The Trimurtis are praised. In Karnataka, there is a temple where the same idol depicts Subrahmanya and Nrisimha on front and back.*

*Like the sky that is all pervading, and ever visible, the Sadguru's feet, Vishnu Padam should be carefully treasured in one's mind. One should ever be awake in the consciousness of Truth, by constantly keeping the fire of Knowledge alive by feeding it with fuel. There is no other way than learning the teachings from the Upanishads to acquire Knowledge of Truth.*

*Asato maa sadgamaya ...*

*Jaya Guru Datta*