

Sri Venkateshwara Kalyanam



**Translation of Discourse in Telugu by
Duyya Sri Ganapathy Sachchidananda
January 25 - February 3 2013**

Discourse on Sri Venkateshwara Kalyanam – day 1 – Jan 25 2013

Sri Gurubhyo Namah !

Introduction by Pujya Sri Datta Vijayananda Theertha Swamiji

Jaya Guru Datta! Jai Bolo Sadgurunath Maharaj Ki! Edukondalavada Venkata Ramana Govinda Govinda! Om Namō Datta Venkateshaya!

Today all of us are blessed with an amazing event of starting of the discourse on the topic "Sri Venkateshwara Kalyanam" in this magnificent Nada mantapa, by our Pujya Sadguru Deva. Last year, we listened to the same discourse in Kannada language. In this Nandana year of 2013, Sri Swamiji decided to bless all of us with a divine discourse of Srinivasa Kalyanam in Telugu considering all our pleadings and requests. This is a boon to all of us. It is a wonderful opportunity to all of us. Just now Pujya Appaji blessed all the devotees who arrived from different places. Those who want to stay back in the Ashrama to listen to "Srinivasa kalyanam" discourse and participate in the mandala puja of Lord Hanuman, can register their names in the office room. Make use of this rare opportunity. Now Sri Swamiji starts the divine discourse in His mellifluous and sonorous voice. As the webcast is going across the globe, and the Television channels, we have to observe certain rules for the best presentation of our programme. Kindly switch off your mobile phones. Try not to cough and those who have cough and cold are requested not to sit in the front rows. Let all the children sit at the back. It is not fair on our part to go away, while the discourse is going on. Let us all listen to the discourse with devotion and utmost diligence and be blessed by Sri Venkateshwara Swamy. On behalf of all of you, I request Pujya Sri Swamiji to start the discourse. Jaya Guru Datta ! Sri Guru Datta !

Discourse Sri Venkateshwara Kalyanam starts. Pujya Sri Swamiji speaks thus:

Jaya Guru Datta! Sri Maha Ganapataye Namah! Sri Saraswatyai Namah! Sri Pada Vallabha Narasimha Saraswati Sri Guru Dattatreya Namah! Om Namō Venkatesaya!

It is our fortune and the result of our satkarma that we are blessed to have a discourse. There are the Bhagavata, Srinivasa Kalyanam, the Ramayana, the Mahabharata and the Morals – these are all worth listening thousands of times. We have to take many births just to listen to them. One life time is not sufficient. The tattva of " who am I ? Who are you? Whether I am in you and you are in me and whether both of us are one and the same" are always discussed in our minds. Whoever experiences that "oneness" can experience the divinity of the Lord. That is the spirit of the story, Bahgavata. This is not a story indeed. In due course of the narration of Lord's story, we get to learn the spiritual tattva. Instead of saying that we are listening to the story of Lord Krishna, we should feel that we are listening to our own story and see to our presence / existence in that story. We have to think as to the page in which we are present. Such divine mythology which teaches us the divine tattva is Srinivasa kalyanam. The unison of Mind and Intellect is Kalyanam.

Listening to Srinivasa Kalyanam washes us with the waters of river Ganges which is present in ourselves. Listening to this discourse, washes away all bad vibrations in our mind. Srinivasa kalyanam is a nectar like story. The God struggles to teach us

the life lessons. To drive away our ignorance, He acts ignorant. Finally He makes us understand our own nature. It is like a mirror reflection. The Lord is showing our nature in Himself in the form of a mirror. The energy which sees, yet not to be seen, which seems to be useful but really not, tasty but is in reality tasteless, yet reflects everywhere, and in everything in invisible form. When our image reflects in a mirror, it is none other than Paramatma Himself that is getting reflected. Your face also becomes like that of Paramatma's face. But due to ignorance, we say that it is our face. The one which prevents from that ignorance is the story. We are now entering into such a story. Our discourse moves on in very simple and delicate Telugu language.

Bhajan: Sreekara Dhekara Sri ganapati Devara !
Bhaya Hara! Jaya kara !Lambodara kavara !

Is God there? If so where is He? For those who question this way, there is no necessity of telling them the scriptures. No need to show witness. No need to prove, no need to have any hot discussion. For all such people, we can show the Tirupati Hills with our hand. Unnecessarily we speak of God for petty things for things that cannot be performed by human beings. We find the Sun like Lord Venkateshwara. The glowing idol that is well decked Murthy is Venkateshwara alone. He is a the manifestation of God, God manifested on Tirumala. Every one experiences His power and divinity.

Who is Lord Venkateshwara? What about his Tattva? We have to explain the Tattva of the Lord to lay people. Material achievements are not miracles of the Lord. We have to tell that the Lord is my protector. He is the one who is present in Upanishads. There is no form for such a Lord. But Venkateshara took this form to enlighten us. The brightness of the Lamp itself had taken a form and manifested as the Lord. The one who is Swaroopa is alone formless. You don't understand my madness. Hence I am mad. I don't understand your madness hence all of you are mad. Your ignorance and His wisdom unite to formless form. With one drop of buttermilk, milk gets converted to curd, when you churn the curd you get butter and when you boil butter you get ghee and the "aaviri" or steam escapes. When we apply oil to our hair, oil gets absorbed. It is seen in "panchakarma" an Ayurvedic treatment where oil gets absorbed by the minute pores to heal the disorders present in the body. That manifestation is Lord Venkateshwara, without the shankhu and chakra. Maya Murthy. The form of Shiva without the trident, Kumaraswamy without Velayudha; you also look like Goddess Bala Tripura Sundari, but we cannot call you so.

Annamacharya could visualize the Lord but could not describe the form of the Lord. Annamayya had written innumerable keertanas describing the Lord and had attained a state of "vairagya". He was immersed completely, pondered over a lot and finally identified Lord as "Parabrahma".

Brahmamokkate parabrahmamokkate !

He praised Trident, Nama, Shankhu, Chakra etc and realized that it is Parabrahma. To attain that stage we have to go through lot of training and lessons. We have to experience the feeling and utter then. We have to take the names of all the learned people who realized "Parabrahma" and then say that we follow. Annamayya crossed so many oceans and mountains of experiences, problems, difficulties and the realized the true nature of the Lord like we crossed the childhood to reach this stage. Let us

also reach that stage and have the divine experience by saying Venkataramana, Sankataharana!

Vedas praised him as "Govinda". Lord has unending prosperity of knowledge and hence is called "Srinivasa". If we just think of the Lord for a second, all the sins get vanished. We cannot anyway have high level discussion to reach Brahman.

Srinivasa....Govinda....

Correct way is to call Him with different names and do Nama Sankeertana.

Bhajan: Palaya Govinda

Seshachalapati Govinda

Srinivasa is direct God of Kaliyuga. He is highly powerful. His manifestation is unique. He is the protector of the homeless. Breathe in and breathe out with the namam "Govinda". It should enter like "Ganga" into our blood stream.

Lord Vishnu left Vaikuntha and came to the earth. He is creating like Brahma, ruling like Vishnu and discarding like Rudra. 'Discarding' is very important. We should not accumulate things. For every avatara also there was an end to the physical form.

Then where is the question of our body's permanence? (Some bodies are preserved in "Peru". Swamiji was invited by some people, who preserved their ancestors' dead bodies).

Every human being has to adore such wonderful Lord "Srinivasa. Every human being should work towards achieving purushardhas. The life of one who does not practice this is mere waste. Life is a golden opportunity to learn the tattva of paramatma. Most of the time is wasted in sleep, anger, happiness, investing time on thinking of unnecessary things/people, time spent in bus stand, railway station, airports-you are losing the whole lifetime. Laziness and ignorance are of devilish nature.

Our aim should be to achieve or accomplish something in life. A person who doesn't even attempt to achieve something is a complete waste. The one who is not born or the dead are much better than this person. The one who cannot achieve anything is a mere waste. At a very later stage, you realize and start reading a book such as Life History but cannot read and you cry. (Once Hanuman felt very bad that he could be of no use to Rama. When he realized that he had no right to feel so, as he does not have any right on his life, he sought pardon from Rama. Hanuman felt like ending his life when he could not collect the ring and felt that he failed to find Sita, He wanted to die. Because of this he had to face a tendency of suicide.

If you want to 'die', every time you feel the life span gets multiplied. Atma hatya (suicide), Sishu hatya,(killing a child) Gohatya, (killing a cow) Matruhatya(killing mother) are all very unpardonable. They are all sinners. You should welcome difficulties by which your sin gets reduced. You should never be upset with God or with yourself in difficulties. Only timid fellows might say that. The one who does not think of God is a traitor eating somebody else's food. We have to listen to Lord's stories.

When we go to any temple, we have to have darshan of celestials who are guarding the temple. We have to adore them first. Lord Shiva is the guard of Tirumala. We are not supposed to wear sandals, should not spit and urinate as the whole mountain is one 'saligrama'. For Datta Venkateswara also 'Sarvadosha Hara' Shiva is the Kshetra palaka. We need not be astonished with this as there is Shiva wherever there is Narayana.

Shivaya Vishnu Rupaya Vishnu Rupaya Shivaye

Both of them are one and the same. Lord Srinivasa is in the hearts of everyone and is ruling. He appears in different forms for different people. But God is only one.

In Krita Yuga people attained liberation by meditating upon paramatma.
In treat yuga, people attained liberation by performing yajnas and yagas.
In Dwapara yuga, it was possible to attain liberation by performing archana.
In kaliyuga, sankeertana gives salvation.

Govinda. He is not a female, nor a male. He is amidst people. We do not know who he is blessing, troubling, saving or punishing. Lord Vishnu protected the Earth in all four yugas taking four different forms.

Lord Vishnu likes the earth the most. There are 14 worlds. But on the earth, Lord Vishnu manifested 10 times.

In Krita Yuga-Narasimha, Treta Yuga-Raghunandana, Dwapara-Vasudeva, Kaliyuga-Venkata Nayaka

1. In Krita yuga, to culminate the misdeeds of Hiranyakashyapa, Lord Vishnu manifested as Lakshmi Narasimha to protect the earth.

Bhajan: Yadagireeswars Saadaramamava
Jaya Jaya Narasimha

With a true love for Prahlada, His disciple and love for the Earth, Lord Vishnu manifested with half lion's body and a half human body. He appeared in the pillar, came out breaking the pillar.

2. In Treta yuga the demons created chaos and troubled sages and good people. The Lord manifested in human world as a human being Rama and underwent lots of struggles. No human can face such troubles. Sita Mata also struggled a lot. Rama's mothers Kausalya and Sumitra struggled, as well. The difficulties can be understood if men and women are put to such troubles. Human beings are called just "grass" with no profound strength. Lakshmi never stayed away from Vishnu and hence called Anapayani. Every time Vishnu had taken a form, Lakshmi also manifested and hence called Ayonija.

3. In Dwapara yuga, Vishnu emerged as Lord Krishna and established "Dharma". In Kaliyuga, Lord Vishnu came to Earth directly from Vaikuntha. Before this, Lord Vishnu manifested as Varaha Swamy to establish Dharma. At that time, having been lured by the beauty of Earth, Varaha Swamy lived with "Bhoodevi"

Bhajan:
Govinda Sananda Ananda
Gopala, Sripala, Sachchidananda Payama

When Lord Vishnu wanted to go back to Vaikuntha, Brahma was perplexed. Brahma prayed to Varahaswamy and requested Him to take care of the earth by staying back on the Earth. Earth is in fact very beautiful.

The land is very pretty. Americans project even a garbage basket so beautifully. I miss it in India. Lord Venkateswara stays where there is neatness and cleanliness, Venkateswara cleans up all your problems and struggles. That is why Swamiji keeps telling to maintain cleanliness in the Ashrama. You do not listen!

Varahaswamy was searching for a good place. Garuda created a divine mountain and Varaha Swami with Bhoodevi settled as Murthies. That mountain called Venkatadri as-

***Varaha vapusha devo
Vihari nandanatate
Swapoorva niyatavaasam
Pravede Venkatachalam***

In the meantime Sri Hari had taken human form as Srinivasa. There is a lake (pushkarini) in front of the Temple of Varahaswamy who lingers in the pious waters of pushkarini in invisible form. That lake is called "Varaha Pushkarini". Brahma was very happy for Varahaswamy obliging his request to stay. An anthill formed around him. Brahma requested Srinivasa that in the future, devotees should first have darshana of Varahaswamy and then go for the darshana of Venkateshwara Swamy. Srinivasa granted the boon. In Datta Venkateshwara Temple also first darshan should be of the Varahaswamy which is inside a stone outside.

***Varaha darsanatpurvam
Srinivasa namennacha***

In case devotees do not follow this, Lord Venkateshwara will not give a happy blessing. Varahaswamy is settled as "Jaladhi vasa: in pushkarini". We discuss the story of Varahaswamy.

Having settled in the pushkarini, Varahaswamy often used to give darshana to people and bestow them with prosperity. In the same area a Brahmin named Nishada lived with his son. Varahaswamy bent upon making the boon true that people should have His darshan before that of Lord Venkateshwara. He wanted to try it through "Nishada". He observed Nishada's daily rituals. Nishada used to first offer food to Srinivasa and then he used to eat. One day Nishada wanted to offer honey to Srinivasa. He informed the same to his son and went into the forest. The son could not wait as he was hungry. He offered the food to Varahaswamy and ate. He wanted to tell the fact to his father. But Nishada was angry when he understood that his son had already eaten. When he shouted at his son, he confessed that he offered it to Varahaswamy and then ate. Nishada was unhappy and punished his son. He wanted to slay him. The sun ran out and fell down near the anthill. When father was about to slay him, Varahaswamy came out of the anthill. Varahaswamy caught hold of Nishada's hand. They had a big argument. Varahaswamy explained to Nishada that his son offered food to Him and that He was happy and then disappeared. Nishada was speechless. Nishada sat for penance near the anthill for the divine darshan.

Oh Varaha! You are great! You saved Bhoodevi. I adore you!

A very beautiful Bhajan:
Varahaswamyki Sri Hariki
Varakakondaku navara navara!

Varahaswamy felt very happy and came out of the anthill. I am Sacchidananda Swaroopa. You cannot see me in this form as you are not that energetic. But you can see my vigraha. The vigraha consecrated by Brahma is in this anthill. You take it out and consecrate it.

In due course, Nishada discharged the duty assigned by Varahaswamy. Varahaswamy also instructed Nishada to establish a system of devotees having the darshan of varahaswamy prior to the darshan of Srinivasa.

Discourse on Sri Venkateshwara Kalyanam – day 2 – Jan 26 2013

Sri Ganeshaya Namah ! Sri Saraswatyai Namah! Sri Pada Vallabha Narasimha
Saraswati Sri Guru Dattatreya Namah! Om Namo Venkatesaya!

Bhajan:
Ehi Srinivasa Pahi Venkatesha
Twamhi te Vibhaasa Trahi Papanasa

Yesterday we learnt about Varahaswamy's story as per Brahmapurana. Srihari had taken the incarnation of Varahaswamy. He brought the Earth out of water. He was pleased with the beauty of Bhooloka and decided to stay on for some time. He found Venkatadri and chose to settle in a place Northwest of Varahaswamy's anthill. Once upon a time, a Kinnera couple [celestial couple] visited the area and were roaming around in this pleasant place and enjoying. They never bothered for the respect they were supposed to give to that holy place. Durvasa arrived and looked at them, but they never cared or responded to him. Durvasa is always an angry sage. They continued to enjoy forgetting the world. They behaved without manners.

Durvasa grew wild and shouted – "Oh! Couple! What kind of a place is this? Are you not aware of it? Do you not know the sanctity of this holy place? You are kinneras, thoroughly enlightened. You have control over your form and will will .Yet You have no discretion. You spoilt the sanctity of this place. Though you are enlightened souls, you behaved like animals with an animal instinct. You are shameless and are not ashamed of yourselves. You are not supposed to ignore the presence of a sage like me. Hence I curse that you forget your capabilities and celestial bliss that you are bestowed with and be born as "Kirathaka couple." [the most unscrupulous folks]

Then they realized and were shocked at what had happened. As enlightened souls, they genuinely confessed their wrong deed and never resisted the curse. But they sincerely pleaded the pious sage, Durvasa, for rectification of the curse. Durvasa controlled himself as it was a pious place and not a place to lose temper and get angry, and blessed them to stay at Sweta Varahaswamy. Durvasa assured them of their getting blessed by Varahaswamy at a later stage. For celestial people it does not take much time to rectify their mistakes and get blessed as they are sensible beings with godliness and righteousness. In due course, they were blessed with a son Chitranga.

Once kirathaka found lots of golden paddy in the anthill. He felt astonished at the tremendous paddy grain and collected the grain. He had sown the grain in a big area of land and started agriculture. The crop was lustrous and shining to the ultimate. He was taking care of the lustrous field. He was very happy looking at the glowing field with amazing yield of paddy grain. He was worried whether the field would be attacked by wild animals or robbers. He built a big Granary by making an arrangement for him to stay amidst the crop to protect the crop from all animals and the Evil eye. Watching all these events of Kirathaka, Varaha, decided to bless him and lay a path to release him from the curse given by the sage Durvasa.

Varaha in the form of a white pig came out of the anthill. Kirathaka looked at the field and Varaha entering the field. He was astonished at the form of white pig-like Varaha. It was very ferocious as it was God incarnate. He entered the crop field and walked haphazardly damaging the paddy, cracking the twigs and grains. It was chewing the paddy. Kirathaka was watching. Varaha dug out the mud, plucked it out

and with a big sound left the place. Kirathaka was all in awe. He thought whether he dreamt of the situation. Some people dream when they are awake. When they come back of the dream, they come out with a jerk. Kirathaka realized that it was not a dream as he looked at the damaged paddy field. He constructed a fence of thorns to prevent the entry of Varaha next time. After that he thought of keeping awake but was sure of his strong and well laid fence and thought of sleeping. Before he could sleep there was a very big sound of cracking the fence. He was astonished to look at Varaha who destroyed the whole fencing. Varaha ate away the paddy, broke the plants into pieces. For Varaha's strong tusks which lifted the whole earth out of the waters when it was totally drowned, this damaging job was a child's play. He entered the field very royally. Kirathaka was standstill. Varaha had a very lavish time in the field. His mouth and tusks were like machines like crunchers. Infact they should have named crunchers, the crunching machines which are designed now, should have been named after Varaha. [Varaha brand]. Varaha lifted mud again and threw it up into the air and then on Kirathaka. Kirathaka was shocked at this most unexpected attack by varaha. All his hard work had gone in vain. He was disappointed and distressed. Immediately he approached the King of that place.

The King vowed to see the end of Varaha. The King went to pushkarini, had a dip in holy waters and had the divine darshan and then went along with Kirathaka to the field. They got the fence repaired and were sitting on the grannary. It was midnight. King was just waiting for Varaha to enter the crop field. Varaha entered as usual. The tusks were sparkling like diamonds and broke the darkness filling the area with bright light, which was golden yellow in colour. The King was staring at Varaha. At once, the King jumped and ran towards Varaha , aiming an arrow at Varaha. The King planned to run behind the Varaha and shoot at it. Quite in contrast to his plan, as the King followed Varaha, He disappeared and ran into the anthill. The King went to the anthill and prayed the whole night to know about Varahaswamy. The King vowed to find out about Varaha as he had failed to kill Varaha. He promised to Kirathaka that he would kill varaha and failed in his duty for which the king felt guilty and wanted to give up his life. The voice of prophecy stopped him from doing so, saying that he had no right to end his life. "You only have to pray. Don't be unwise. The one who is in anthill is Varahaswamy. Pray to Varahaswamy . Perform abhishekam to Lord Varahaswamy and perform penance to please him and get blessed.

The King went back to his kingdom and came back with golden pots of milk and performed abhishekam to Varahaswamy in the anthill. As the milk was dropping on the anthill, the mud was slowly getting disappeared and the idol of Varahaswamy appeared slowly from the anthill with Bhoodevi sitting on his lap. Despite performing abhishekam with lots of milk, the King was not able to have a darshan of Varaha's feet; he was only able to see Varaha's knees.

***Namonamaste Khilakarakaya
Namostute mandhara dharakaya
Sakala loka karanaya***

The King praised Varahaswamy and pleaded to give him pada darshana. Varaha said that the king and kirathaka were lucky enough to have the divine darshan of varahaswamy in the form of a pig ,Varaha swarooma literally. Varahaswamy also said that it was not possible to have pada darshana. The Lord instructed the king to consecrate another idol of Him and perform sevas.

***Govinda nama madhuram madhuram
Bhava jaladhi tarakam shubha dayakam***

We will get a doubt here. When Venkateshwara is already an incarnate, why is Varahaswamy here? To protect his devotees, Vishnu took the form of Lord Venkateshwara. Lord Vishnu takes various forms simultaneously to protect His disciples and to establish peace in the world. Like in Rama Avatara, He also incarnated as Parashurama. In Krishna Avatara, He also incarnated as Balarama. For various purposes Lord Vishnu takes various forms. It is never possible for a common man to be present in two forms. But the Lord takes various forms to establish righteousness.

***Govinda namam madhuram madhuram
Bhavajaladhi tarakam shubha dayakam***

You have to test your mind at times, not just asking questions and doubts all the time. You should never get doubt very frequently. It is like like uprooting the sapling on and off to check its growth. It is mere time waste. Such person's life is a mere waste. You do not go to temple. Do not read Bhagavatam. You don't have any protection. You cannot pass out in your life. Sadguru also does not care. Nobody should have a spiritual downfall.

If a person loses one sheep, he should not go behind that missing one, as he has to take care of the remaining hundred sheep. Sadguru also does the same thing. If a devotee is careless and does not perform his duty to remain in the good books of Sadguru, why does Sadguru require to take care of that devotee? He might pretend to be listening to the list of devotee but He just pretends. That is why we have to participate in all the righteous deeds that are performed by Sadguru. Ofcourse He does take care but why? Hence every devotee should perform one's own duty perfectly. This story is from the Bible. Srihari's incarnation is unlimited, the beginning, the middle, forever – unending, Anantha. He is the creator, He is the protector.. He is the destroyer. Both in the incarnations of Varahaswamy as well as Venkateshwara, Srihari is protecting the people. We feel the vibrations of God in our body. The one who is taking care to energize Mooladhara, thus taking care of our health, is none other than Varahaswamy. Hence we are supposed to pray to Varahaswamy. Our body itself is like Earth and is dwelling in the world of illusion, water. Varahaswamy prevents us from getting sunk into the water, the worldly illusion. We have to acquire knowledge of God before the soul leaves the body. Every organ is controlled by one God. The deities take care of all the organs of this body. The body is the temple of God. We have to pray to all the main deities residing in our body organs sincerely without fail. We have to pray to Varahaswamy and our Sadguru Lord Venkateswara who is our creator and protector.

Srihari loves Bhooloka and devotees. He grants innumerable boons to devotees.

***Paritranaya sadhunam vinasayacha dushkrutam
Dharma sansthapanardhaya sambhavami yuge yuge***

In each incarnation, God undergoes lot of struggle to keep up the vow taken before taking up that particular incarnation.
If we get to know the vows taken by God, we will understand the real Tattva. For the

sake of humans, the Lord God is willing to go to any extent. Gajendra Moksham is an example. Listening to the cry of Gajendra, Srihari goes in haste not informing Lakshmi Devi, not carrying any weapons, not bothering for the vastra that He wore. Srihari's main intention was to protect His devotee who sought refuge in the Lord. In Rama Avatara, Vibheeshana was saved and protected. If you plead to protect once, it is the vow of God to protect the disciple, irrespective of caste, creed, gender etc. Rama never suspected Vibheeshana when he sought refuge in Him.

To possess me I will make myself free from all the hurdles. In protecting you, you too will have to face all the hurdles. When a thorn pierces, you have to face the pain to take it out. Sin has to be removed then and there. To take out a thorn, we have to use another sharp device though it pains. We should not leave everything to Paramatma and trouble God.

Here is an example from the life of Ramakrishna Paramahansa. An egoistic yogi challenged Ramakrishna Paramahansa to walk on water. Yogi walked on water, then Ramakrishna said that there was no necessity for doing such a hard spiritual practice just to walk on water and that he could as well pay 10 paise to cross the river on boat.

Spiritual sadhana should not be done with any expectation. Even if you want to become devilish, God still comes to you and protects.

I will not pray as it will be a trouble to Sadguru to protect me. That is not good. Not praying. If you stop doing things like puja, meditation and service what about progress? Do not wish for any boon. God says that despite all difficulties I protect you. You only surrender and submit your happiness. Perform sevas in the name of Sadguru. You pray, meditate and submit to me and take refuge in me. Submit the merit that you got due to prayer. Varahaswamy had taken many vows. After Avatara going back to Vaikuntha is the procedure. But somehow Srihari did not like the way of manifestation and ending the avatara. Srihari decided to live amidst people and establish righteousness in people.

I can never be away from the devotees who depend on me. I will rather be away from Vaikuntha. I will request Varahaswamy who will give me a place of 7 feet atleast. When He decided, Lakshmi also planned to settle on the Earth. Sri Datta Venkataeswara Swamy wanted 50 square feet but had occupied acres of land.

***Neeraja nayane nija hrudayeshwari
Narayana sathi neevamma***

***Nee padamulane niratamunammiti
Nanu dayachoodaga ravamma***

Lakshmi had intense feelings of settling on the Earth to look after the prosperity of the devotees. That was the time for Srihari to land on Earth. He arrived on demands of the penances of thousands of people. Many types of meditations are being announced. There are also packages for few hundreds of rupees promising very good results in meditation under their training. Some instructors promise a ride to Vaikuntha. This is possible only for selfless sages who perform selfless penance giving up food, physical comfort and even the thought process. They are the true spiritual soldiers. All such sages performed a yagna at the banks of River Ganges. That place was already clean. Yagna kundas emerged from the Earth. All of them had vowed by taking bath in River Ganges. It was a very big yagna.

Govinda Govinda Govinda Parama
Gopala Sripala Sacchidananda palayamam

Sri Guru Datta !

Discourse on Sri Venkateshwara Kalyanam – day 3 – Jan 27 2013

Narayana Narayana Narayana.....While chanting to the nama Narayana..the first name we remember is of Sage Narada. Narada is the one who had seeded the Narayana Mantra in the world which had spread like a banyan tree (Vata vriksha) in this world. All the families across the world are still singing that name.

On the banks of River Ganga all the sages have started to perform one Yagna (sacrifice) for the sake of Pratishtapana. Maharshi Narada is going around there and heard the Mantras and felt that a huge auspicious procedure is in progress there. He felt that his part should be played in the Yagna as it was not an ordinary Yagna. This is actually the task on which he came down.

When ever there is huge function takes place in the ashrama, one should not feel that he or she is not been invited or they don't have anything to do in the function. Voluntarily one should take part in the program not expecting any special treatment to them. It appears like His Holiness should honor you first, give you respect, enquire wether you have a room, give you coffee and then also enquire difficulties and then give you protection. It is as if it is all Appaji's work.

If we recall the situation about 40 years ago, during 1968 and 1969, there were no rooms, no hot water, no inquires, nothing. People used to sleep under the trees, cohabited with the snakes and scorpions and they used candles as there was no power in the ashram at that time. They didn't worry. They didn't ask for rooms. Being in Sadguru's presence makes you to forget all the pains.

Now Swamiji has given facilities to all as devotees are coming in big numbers. Similarly, Appaji is also giving away everything that is offered to the devotees. The same with the sins too. Swamiji will distribute even that among all the devotees. It is not like doing some sin and cleaning it up by offering money. That is not how it works here. We have to go over that ourselves. We have to volunteer and offer help. You cannot say, "Oh, Appaji didn't tell us to do this".

When going to temple or Sadguru, we should NOT expect any invitation. It MAY be there for those who never visited the Ashrama, but not for the devotees. In fact, the devotees should tell and invite everyone. Why should Swamiji send invitations? There need not be any invitations for a good act when there is a great task going on. You should participate! Many were only witnessing and not participating. Today that task is over and will you be able to participate now? There is no opportunity. Those who are aware and still didn't participate, are like sinners. Appaji thought of distributing others' sins among these people who didn't participate. I have shown it participating myself. Paid money to take the "samvittu" and participated. Still there were some people who didn't participate. Purnahutti can be performed by the priests who performed the homa, but they waited for Appaji. That is like offering one final offering. Appaji also wants to participate. Similarly, Narada wanted to participate in the great Yagna.

Chanting Narayana Mantra, Narada Marshi offered the homa stick to the Yagna. All the sages are very happy to see Narada. Everyone was waiting for him to say some words. Then Narada smiled and addressed all the sages including maharshi Bhrgu and maharshi Kashyapa. He spoke about the greatness of the yagna itself. Offering this for the public good. He said that Paramatma will very much be pleased with the Yagna which is not an ordinary one. He stopped there!!

The sages asked him, "Oh Devarshi! We are happy to hear about this yagna from you, but you stopped with a doubt. What is it? Was there any issue with our offerings?" Then Narada said, "Oh, no no! No problem! Don't worry! In the hurry to perform this yagna, you forgot a small minute thing."

Even today Appaji asks, "What is happening?" if He observes something. People say, "nothing". Then Appaji leaves it. So Narada asked, "Oh, ok, this is a great yagna, but you have to finally offer this to someone. To the Lord, God. Who are you going to offer the fruits of this Yagna to? Who did you have in your mind to offer this at the end? Are you addressing Lord Brahma? Lord Shiva? Lord Vishnu? Any other Gods/ Dieties? Who is important in the three of the trimurtis? Oh, they may be equal, or they may all be great, but there must be some one who is MORE equal. Anyway, you must have decided on that already, right? Without deciding that, you will not be performing such a big yagna, right? Anyway, I have some other work, I shall leave now." Saying this, he did what he intended to. He wanted to instigate them into the next course of action, that will cause the public good and lika kalyaana. Similar things happen now a days, in many situations. There are people who cause confusion, but Narada does it for a reason. Narada also said, "who ever you have decided as the most important, please also offer my respects to him." Saying thus, the sage was walking away. He went singing the Lord's name and felt happy that he too could "PARTICIPATE" in that major yagna.

This is the most important and turning point in the entire Srinivasa Kalyanam story. This gives us the Venkateshwara story based on the "fire" created by sage Narada. All the maharshis looked upto sage Brugu, asking for a response to that question. They prayed to Bhruhu maharshi to take up the task of deciding the Supremacy among the Trimurtis. Bhruhu maharshi wanted to observe the Trimurtis himself to decide the Supreme God. All the other sages were encouraging him to do that. And they were happy that they chose the right person for this important task. Sage Brugu also felt happy that he can do that as they encouraged him (like Anjaneya on encouragement). When someone started on a good task, it is the practice to encourage people, not to discourage. Who knows what is going to be accomplished. Even an ant, a small stick can accomplish something. We have to encourage everyone set out on a good task at once. At once, he said, "Yes, you all have given me a great task. This is a very important and huge task. I am asked to test and testify the trimurtis. Ok, I will do that!" Saying so, he set himself out in the sky. He can walk in the sky. He has that siddhi. Everyone was encouraging him till the time they can see him in the sky.

There are multiple different ways in the sky-travel. There are some who can walk, fly. On going in the sky, sage Brugu was thinking where to go first and seek the truth. Satya loka means the abode of truth. To accomplish a task, the doer should seek the simplest way sure of success. Thinking thus, sage Brugu set his foot in Brahmaloaka. Satyaloka is echoing with Omkaram. The primordial sound.

OM OM OM OM OM

Anyone hearing that, will get into a mood of meditation. That was the effect of the Omkara, even for the sage Brugu. But he thought about his task for a second and walked up and went into Satya loka. We cannot describe the pleasantness and serenity of the place. Anyone, however great sinner, once in Satya loka, will start meditating more than great sages. That is the effect of this place.

Everyone around was in meditation. Those who were not, were chanting Vedas. All the four faces of Brahma are chanting the four Vedas. Beside Him, Mother goddess Saraswati is busy in playing her musical instrument Veena. It is not a simple Veena that She is holding. That is a Veena, denoting all the worlds. Touching and testing what is going on around each world. Both Brahma and Brahmani are very pleasant. Both are seated on their Swan seats. All are immersed in their respective fields. Bhrgu Maharshi moved along and reached the Lotus seat of Lord Brahma. He prayed to the Lord and mother Goddess, who are his parents.

***Chaturmukhaya Namaha
Sri Saraswatayay Namaha***

However much he prayed to them, there was no movement in them. No one reacted to his prayers. He raised his voice in prayers. But no change in the faces of Brahma and Saraswati Mata is immersed in her music. The sage was filled with anger and felt he was very very humiliated that he is not respected. He is seeing me, not talking to me despite my offering respects to him so many times. How do you feel if someone is looking at you but not talking to you or responding to your points. He was not able to understand whether it is truth or untruth-Enlightenment state or ignorance state- consciousness or illusion. Downfall starts when one is in anger. He felt that it was not an enlightened state or enlightened form. He lost his senses.

However great you are, you shouldn't get angry. That will leave your great qualities aside. That's why Appaji gave badges to all the Sashwata seva participants. Some people don't even wear it. Why?! Why don't you wear? If a similar badge is given to you in a train station or an airport, will you not wear if they say that you are not allowed inside without that? It is a presentation to you from Appaji. You HAVE to wear it! Even Appaji is wearing it! For conferences he is offered badges, and He wears them during the conferences. Those who wear those badges, will definitely get an audience with Appaji. Similarly, Bhrgu must have worn also. He adorned so many rudraksha mala. He didn't wear a badge. It is not that Brahma doesn't know. He knows. He is the Creator. But them, Brahms didn't create the ego. That is developed by the individual. In that ego and hurry, Bhrgu decided that Brahma is not a form of truth. He is not showing up his wisdom, so definitely He is not eternal. He is the right object for our offerings. Anyone praying will become like Him only, without any response. So He shouldn't get any offerings in the form of idol worship. So he cursed Brahma not to have Idol worship and left Brahmaloaka.

Bhrgu went away and started walking again into the skies. After some time, he realised that he had reached Kailasha, the abode of Lord Shankara when he heard mridanga drums beat and smelt divine Vibhuti. He felt that there is a procession going on there. Is there Tandava going on? Lord Shiva's eternal and happiest dance is going on. Everybody is in a great mood playing the instruments. And Lord Shiva was performing His great dance. All are busy in singing dancing and playing instruments to the divine dance of the divine couple Mother Goddess Parvati and Lord Shiva. Oh, what a great dance is going on here. This is like a festival. Nobody is there to take care of me. All are engrossed in the divine environment and failed to observe Sage Bhrgu. All the Bhuta Ganas unnoticed are pushing and pulling the sage who was trying to approach lord Shiva. Lord Shiva is also too busy to observe the sage.

He managed to reach the Lord and the Goddess. He is already furious with the humiliation that he had in Satya loka. But he thought Shiva will bless him quickly. As He is known for that. That is ok, we didn't get a proper treatment with Brahma, lets see if Shiva will give us a right response. But here, it is a lot different from what he thought it would be. Everyone is cheering up the Lord. There is so much noise, so much sound and music. The sound is intense, but it is all in unison. They are not getting tired. They are playing in the same taala and laya in so much rush. Still they are all dancing without any disturbance or being hurried or huled by others. It must have been a practice of eons. Practice of ages and there is no tiredom for them. They are playing mrundanga, damaru and other instruments. Some servants of the Lord are missing the beat. Those who are missing the beat, are being punished. Someone else would come and stomp then to dance for the right beat. It is not the mount Kailash that we see. It is a different planet. Altogether Brugu seems to be set for another debacle here. Shiva is not in a mood to talk to Brugu in private audience.

However managing after some time, the sage wanted to say Jai Sambho in that sound, but at that same moment, some other gana will play an instrument. The sage is not getting any chance to een say hello to the Lord. He got angry again and he thought. These are not the people to be blamed. It is the Lord who is encouraging this. The dance is reaching its climax stage at that time, Parvati Mata observed the sage and stopped her dance. Even Lord Shankara had a confusion in the Taandava. It is as if there is a loss of power in the room. Everyone was stumbling as the Mother stopped her dance. Upset very much Lord Shiva shouted "Who is that?!" He was so angry. He lifted his Trident to punish Bhrgu maharshi. Even the sage was upset and ready to say something.

Noticing the potential problem, Jaganmata observed the situation and reached out to the Lord at once and stopped Shiva from using his trishul on his Bhakt (devotee) by holding His hand. "Who are you angry at, Lord? This is your own devotee!" Listening to that word devotee, the Lord got very pleasant. But Bhrgu was not got pacified. He asked Shiva in anger, "If you are so angry, will anyone offer prayers you?! There is no form suitable to you! Very subtle form of linga is tha only one suitable to you. Be in that form only for accepting prayers." He cursed lord Shiva not to be worshipped in any form and to be worshipped only in the subtle form of Linga. Sage Brugu walked away swiftly. All the servants of Shiva were furious and tried to attack the sage but the lord had stopped them. The sage left for Vaikuntha. His anger didn't come down. It was rather more.

The cool breez in Vaikunta tried to pacify the sage's anger the divine sandal fragrance cooled him to his normal mood. He started observing his surroundings again. The environment is illumined with gold and his body also glittered like gold. That is the Ananda Nilaya. He realised he is approaching Vaikunta, the abode of lord Vishnu. Vaikunta is so peaceful and beautiful. Even the sage is happy.

Lord Vishnu is lying on his serpent bed Adishesu in deep meditation (Yoga Nidra). Goddess Lakshmi is so attentive to serve lord Vishnu when he awakes. All are so peaceful, smiling and seems to be welcoming him but no one is saying or asking anything.

All are in a state of ananda. Becoming impatient he again prayed to lord Vishnu. But Sri Hari is still in deep mediatio and Lakshmi is also not showing any interest. Sage Bhrgu had decided that all the Trimurtis are one and the same. None of them

welcomed him or shown any respect towards him. He approached Sri Hari in anger and kicked the Lord on his chest with his foot and started to walk away from Vaikunta. Suddenly Sri Hari woke up from his meditation and ran after the sage, stopped him washed his feet and sprinkled the water on His head and dried his feet with his cloth. The Lord massaged Bhrugu's feet saying that they might have got hurt while kicking on His stone like chest. The Lord had pierced the eye of ego which is situated in Bhrugu's feet. When Paramatma tried to prostrate before the sage he stopped Him and pleaded for forgiveness. He said that he would sing in the praise of Paramatma and preach the greatness of the lord in the world. Those who pray to Sri Hari, will have that supreme bliss. That's why we name children after the Lord. At least in that form, we will say the Lord's name. He prostrated and prayed again and again to Mother Goddess Lakshmi and Lord Sri Hari.

Hari Hari Hari.....

The Mantra Hari is to be chanted always doing anything.

As there was an assault on the chest, the place of Her residence, Mother Goddess is also upset.

This is the most important episode and keypoint for the entire Srinivasa Avatara on the Earth.

Jaya Guru Datta!

Discourse on Sri Venkateshwara Kalyanam – day 4 – Jan 28 2013

***Uncha dekh avaaas
Kala parobhuyi letna
Upa jamasi khas.***

Kabir Das says Pride is an unwanted quality in man. Man should not be proud of his living in high buildings or holding high positions in life. Everything is in the hands of time. When time comes everyone is to be merged in the soil where grass grows on top.

Where is the need to be proud to complete this small journey says Kabir.

Indira Ramana, Vishnu has no Pride. All the celestials and all the worlds are in Him. He is the Universe and the Universe is within Him.

***Hari Sarvottama Sakshat
Rama Devi Tadamtara
Tadantar Vidhivanyo Uncha
Tadantaha Sarva Poorvkaha.***

He is the Prime God. All others are next to Him. There is nobody before Him. Maha Vishnu is the Prime power. Mahalakshmi is within him. The whole Universe is within Him. Brahma, Saraswati, Shiva and all others are within him as layers.

Swamiji's grandfather explained an onion philosophy to Swamiji in his childhood. What is the connection between onion and the philosophy? Swamiji's grandfather asked him to peel the onion layer after layer. While peeling Swamiji's eyes were filled with tears. His grandfather asked him why was he crying. Then Swamiji answered that the juice of the onion went into eyes which caused the tears and he was not crying. Then His grandfather explained that after knowing Paramatma layer after layer we get tears of Ananda, the complete happiness. Unlike the onion after peeling we see no seed or nothing inside it, Paramtma adopts the formless state, Nirguna after we know Him layer after layer. All the Celestials and the Universe are within Him as layers. Vishnu is the centre point. He is the Maintainer. There is no difference among Brahma Vishnu and Maheswara. Everything prevails in Vishnu and Vishnu prevails in everything and every where. He is omnipresent.

Yagnovai Vishnuhu.

Extemporal Explanation by Bhrugu made all the sages happy. Bhrugu asked them to offer the fruits of the sacrifice to Sri Hari as the prime deity of the sacrifice. All the sages had completed their Sacrifice happily and offered the fruits of the sacrifice to Sri Hari with prayers. All are Happy. Sri Hari is Happy. But Mahalakshmi is not happy. Before knowing the reason let us know what is there in Paramatma's mind.

Paramatma instead of getting angry with Bhrugu after his sin of kicking Him on His chest, washed his feet, drank some of it, sprinkled the water on His head, dried his feet with dry cloth and performed Padapooja to his feet. WHY?

We get the answer in Vishnu Sahasra Nama.

Vishnu is Viswam (Universe) and Viswam is Vishnu. Both are one and the same. Viswam is the body of Vishnu. We are all His children. Vishnu is the Pitamaha, the father the grandfather and the great grandfather of all. He forgives us all and at the same time punishes us according to our mistakes. Punishment is also a sort of

training. He is the protector. His name Bhartha means the one who is tolerant. Bhrgu made the mistake of kicking Sri Hari on his chest but Paramatma was so tolerant because Bhrgu was in an imbalanced state after the insults he received in Brahmaloaka and Kailasa. As a father He tolerated his mistake. But is Bhrgu the only one to be blamed for making a mistake?

At the time of the great churning of the ocean of milk all the celestials prayed to Paramatma to take the form of the turtle (Kurma Avatara) to protect them.

***Kurma Roopaya Devaya Prushta Mandara Dharine
Deva Dattamrutayastu Vandanam Sata Kotidha.***

Demons made Him to take the form and the Celestials prayed Him to take the form. All the celestials and the demons kicked Him while churning the ocean. Both asuras and devatas walked on Him. He carried every one on his back, all the 33 crores devatas were carried by him.....he yet patiently kept calm. Are they not the sinners? But Paramatma excused them because, THEY ARE HIS CHILDREN.

Celestials prayed Paramatma to take the form of a wild boar because it is the only form suitable to protect the Earth. Is it not shameful to take such a ferocious form to Paramatma? He showed tolerance and excused them because THEY ARE HIS CHILDREN.

Yet another devotee Prahalada declared to his father that Paramatma is every where and said that He is in the pillar also pointed by his father. Sri Hari has to emerge out of that pillar. Why Prahalada didn't say that Paramatma is in his father's heart also so that he might have pierced his own chest? Paramatma excused him also.

Bhajan:
Govinda Sananda ananda Paramananda.....

Paramatma is omnipresent. But is it right to call Him from where ever we want to? You say Paramatma is omnipresent and can call him from any where in any form. But you say it is wrong to call Him standing near drainage and also punishes us after He emerges from it. Why? Prahalada also did not think of the pains Paramatma has to take in emerging from a pillar in a ferocious form. So Prahalada was also a sinner? Paramatma excused Prahalada because he is Paramatma's son.

***Lakshmipate Kamalanabha Surase Vishno
Yagnesa Yagna Madhusudhana Viswaroopa
Brahmanya Kesava Janardhana Vasudeva
Lakshminrusimha Mamadehi Karavalambam.***

Celestials prayed to Prammatma to take the form of a dwarf to destroy the Egoist king, Bali. The form of the Universe has to come in a Bonsai, dwarf form. Bonsai Maha Prabhuve...

Is it not shameful to walk among people in the form of a dwarf?
But Paramatma excused them because THEY ARE HIS CHILDREN.

***Namste Prushni Vedagarbhaya Vedhase
Trinadhaya Tripushtaya Sipivishtaya Vishnave.***

Parasurama, the form of a sage who is supposed to be peaceful in meditation, celestials made Him to take the axe and use it for 21 times wandering throughout the world. Are they not sinners? Paramatma excused them because THEY ARE HIS CHILDREN.

They asked Him to take birth as a human being, Rama. Is it not difficult to live like a human being wandering in the forests along with monkeys? Are they not sinners? But He excused them because THEY ARE HIS CHILDREN.

***Ramaya Ramabhadraya Ramachandraya Vedhase
Raghunadhaya Nadhaya Sitah Ptaye Namaha.***

They made Him to born in a jail in Krishna avatara. His parents were jailed before His birth. He was sent to a village away from his parents. He is a king but was brought up in a village and was named there. His first meal function was taken place in a remote village. Paramatma has faced many hardships in all his avatars. But never worried about them or narrated them to anyone. Why should we worry about our problems? They made Him to lift a hill, Govardhana on his little finger. He was in the middle of a battle. Finally they killed Him with an arrow. He took many births, faced many hardships, faced many insults and also received many curses for our sake. WE ARE HIS CHIDREN.

Bhrugu Maharshi's sin is very small when compared to the above sins. So he excused him. That is the heart of a father.

Bhajan:
Govindudu sundarudu Indira Ramanudu
Sri Venkatanadhudu Bhakta Varadudu....

We have learnt about heart of the Father through many examples and now let us know the heart of the Mother.

Maharshi actually hit Mother Lakshmi when he hit Lord Vishnu's chest. Lakshmi devi is unable keep quiet that Bhrugu kicked, because Lakshmi devi was the person who took the kick, since it is the place of Lakshmi. She was so stunned to react when the incident took place. But afterwards she could not take the insult. So Lakshmi turns to Vishnu and shouts that the place where brghu kicked, was where She resides. Lakshmi resides in the heart of Lord Vishu. Hence even if Vishnu could forgive Bhrugu, She could not. Lakshmi is looking at Lord VIshnu and says, "Your devotee has insulted me. Any husband would be very angry if his wife was insulted. But you are quiet. You also worshipped him and drank the water used to wash the feet! That is infected feet!! You even took lotion and put it on him. Even before I could realize what is happening, you were worshipping that man! I dont know what all other things you could do. He insulted your wife and now how can I keep my head high in the society. Even common men would be laughing at me. You might not feel it as insult, You may even be calm when people speak wrongly about this incident, but I can no longer tolerate. You can stand it. I cannot stand it even a second! I shall not stay in a place where I am insulted so I am going to Bhuloka (Earth)."

***Padmapade Padmapada Sarva vrut Samsthita
Tatpada Padma Yugalam Pranamamyathi Sundaram.***

Prostrations to Lord Srinivasa having lotus like feet and lotus like hands. He lives in the lotus hearts of all the living beings.

Lakshmi leaves Vaikuntha. Vishnu tries his best to pacify and pleaded so much with Lakshmi to not go, but Lakshmi was nowhere near listening. He is pleading to not go but she doesn't listen and goes down to the earth. Vishnu followed her calling 'Lakshmi' 'Lakshmi'. The glow of gold diminished in Vaikunta. All the sages were happy when the divine couple is approaching the Earth. But at same time felt sad for them. Celestials are shedding tears of happiness seeing the efforts of the divine couple to protect their children. All were praying with devotion. This is greatness of the Mother. This is the Divine play. Mother made this plan to move the lord. She moved out of her place just before the sage had kicked Sri Hari. She made room for the divine play to take place. She brought down Paramatma to the Earth to protect their children. Things would have been completely different if Bhrgu wouldn't have kicked. Mother knew of things going in Vishnu's heart.

***Sarasija Nayane Sarojahaste
Dhavalataramkusa Gandhamalya Sobhe
Bhagavathi Hari Vallabhe Manogjne
Tribhuvanabhutukari Praseeda Mahyam.***

Lakshmi crossed all the worlds and Vishnu could not catch up with Her speed. He ran after Her. Lakshmi saw a mountain to the north of the river Swarnamukhi on the Earth. She laid her leg on the Earth and vanished from there. After some time she appeared again in Karaveera Puram and went into deep meditation. Hari also laid His leg on the same place where Lakshmi laid her leg first. Instantly the mountain turned into AnandaNilaya, Vaikunta. All the stones turned into Saligramas, the sacred stones. All plants turned into medicinal plants and all the rivers turned into sacred rivers. The deities followed Sri Hari also got settled on the mountain praying to Varaha Vishnu Murthy.

***Kshama Baden ko Chahiye
Chotan Ko Utpat
Karahim Haro ko Ghtyo
Jo Bhrgu Marilath.***

Great personalities show tolerance and forgivingness. Paramatma had shown His tolerance towards Bhrgu. In all His avatars He has shown His tolerance as shown in Chola Maharaja's story.

***Krishnaya Vasudevaya Haraye
Paramatmane Pranata Klesa Nasaya
Govindaya Namaha.***

Dwapara Yuga came to an end along with Krishnavatara. Kaliyuga has started. Srinivasa avatara also started. At that time a naga girl was blessed with a son powered with many good qualities who became the king of Chola Kingdom. His

kingdom is rich in green fields and cattle giving a lot of milk. They had timely rains and crops. Youngsters respected the elders and the elders love their youngsters.

Bhajan:

Lakshmi Narahari Lakshmi Sarasukha
Lakshmi Guruvara Jayalakshmi.....

Srinivasa was wandering calling to Lakshmi, tired and slept under a tree. Bhudevi, Goddess Earth built an ant hill around Srinivasa to protect Him. Lakshmi came out of her meditation and saw Him and prayed Srinivasa , Govinda...

Srih nivasati Asminni Srinivasaha — the place where Lakshmi lives.

Sriyam Layateeti Srin — Motivator of Lakshmi

Srinitya Soyasastya Srinivasaha — He is omnipresent.

Govinda-Swargeshu Gosabdah Parikeertitah — there are many dictionary meanings to the word 'Govinda'.

Gobhirevayato Vedyo Govindah Samuduvrutaha – are the words of Veda.

The Sacred book Vishnu Tilakam says,
Go-Cow,Earth,Dharma,Vakku.

Vinda- who gives happiness.

Govinda-He who gives happiness to cows, the Earth, Dharma and Vakku.

Govinda–Protector at the time of great destruction (Pralaya Kalam).

In the book Harivamsam Indra declared that as he is Indra to the celestials Hari is the Indra to the cows. So he is called Govinda.

Go can also mean Saraswati. Since Vishnu knows the essence of Saraswati, He is known as Go.

***Vartamanamcha Yadbhavam Yadbhutam Yadbhavishyati
Tatsarvam Nirdahatyasu Govindanalam Keertanam.***

Past, present, and future's sins can be atoned through Govinda's name!

All you need to say Pundarikaksha govinda!

For those who suffer from eye diseases this name is a good medicine.

***Srinivasa Govinda
Sri Venkatesa Govinda
Tirumala Vasa Govinda
Tirupati Vasa Govinda.***

All people knowing the greatness of vishnu recite the name Govinda. People chant Govinda nama after every nama of the Vishnusahasranama. Even the evil spirits are instantly on the run with Govinda nama!

Bhajan:

Govinda Govinda Govinda
Sruti Vanaja Mandara Makaranda

Datta Venkataramana Govinda Govinda!

Discourse on Sri Venkateshwara Kalyanam – day 5 – Jan 29 2013

Sri Ganesaya Namaha Sri Saraswatya Namaha
Sri Padavallabha Nrusimha Sarasvati
Sri Guru Dattatreya Namaha.

Bhajan:
Govindu Sunadarudu
Indira Ramanudu.....

Mahalakshmi observed Srinivasa's hunger and assumed the form of a cowgirl. Brahma and Maheswara understood her intention and Brahma assumed the form of a cow and Maheswara the form of a calf.

(Lakshmi drove them to King Chola and sold them to him. The cow and the calf along with other cows in the herd went to graze on the hills. After the cowherd dozed for sometime the cow and the calf found Srinivasa in the ant hill. The cow stood on the ant hill and started to shed the stream of milk in to the ant hill to feed Srinivasa.)

Bhajan:
Sarvadevaroopni Gomata
Sarvakamadayini Gomata....

Meanwhile the calf was circumambulating the ant hill with devotion. After some time Gomata stopped her feeding and interrupted the calf to follow her to the herd. But the calf continued its circumambulations. Problem might arise if the cowherd awakes from his sleep. So the cow insisted and led the calf to the herd. The calf frowning in anger had to follow its mother. Everyday both were repeating the same.

Meanwhile one day the queen asked the cowherd to milk the new cow to give the milk to the prince. The cow herd approached the cow taking a vessel to milk the new cow. In those days cows used to give milk at any time even in the middle of the night also. He was surprised to see the cow's udder empty when he had tried to milk the cow. He went to the queen and said that the children might had milked the cow and promised to bring the new cow's milk on that following day. The queen was angry thinking he was the one who was drinking the milk and punished him. She ordered him to bring the new cow's milk everyday from that following day. He felt insulted and he enquired his assistants about the milk and none of them knew anything about it. They all knew that it was the queen's favorite cow. They said that they were using silk cloth to clean the cow.

On that following day when the cattle were driven to the hills to graze the cowherd was observing the cow and the calf. After sometime the cow and the calf left the herd and he followed them. The cow went straight on to the anthill and started to shed a steam of milk into the anthill. The cowherd was so angry took an axe and he threw it on to the cow to kill it. Srinivas was upset with this. Small offerings also make Paramatma content and here the cow was feeding him.

***Tulasidala Matrena
Maa mahenaiva Yahpuman
Poojayet Bhakthibhavana
Tam Rakshamiti Mat Pranaha***

Srinivasa protects those who pray with one Tulasidala, one circumambulation or one heartfelt Govinda nama. The cow was feeding him everyday so how could he leave the cow.

Bhajan:
Indiresa Govinda Indumukha Govinda
Sundara Aravinda Nandanakanda.....

Swami at once came out the anthill and stood in-between the cow and the cowherd. Swami gave darshan to them. Swami received the blow of the axe on his head. Blood poured out like a fountain to the height of 7 palm trees. The cowherd was shocked to see this, fell on the ground and died of heart attack. He died like a cockroach.

7 palm trees fell down with one arrow of Rama in Rama avatara. That is the intensity, vigor and speed of the divine blood. Srinivasa went back into his anthill suffering from pain. The cow and the calf ran crying to the king. Seeing the tears in the eyes of the cow the king ordered one of his men to find out the happenings. When the man came near the cow it led him to the anthill in the forest. After leading him to the forest the cow and the calf had vanished into the jungle. The man ran to the king after seeing the terrific scene near the anthill. The king also came to the place of violence. But after seeing his cowherd's body and some blood marks on the anthill, the king misunderstood that someone had killed his cowherd and was hiding in the ant hill. He called the person hiding in the anthill. Swami's response with tremendous volume made the trees around to tremble and the wind to blow with great speed and the clouds to disrupt to all the directions. The anthill was broken and Swami came out of it.

Govinda Govinda Govinda

Srinivasa was angry and shouted to the king saying that he was a sinner. He had sent his servant to kill him. The king should bear the sins of his people. The cowherd tried to kill a cow and also tried to hit Srinivasa with an axe. The cowherd is dead and the cow was nowhere to be seen. Without any trial the king was angry with Srinivasa. The king must hold responsible for the sins made by his men and his people. So Srinivasa cursed him and turned him in to a (pisacham) ghost who suffers for lack of water. It is not an ordinary ghost. He realized his mistake.
Devaadhi Deva Srinivasa....

He prayed that he had made mistake in ignorance. He begged for pardon and relief from the curse. Srinivasa said "I am very strict with the persons who trouble my devotees. I am also unhappy for your state. But you have to undergo your punishment". He also revealed that king Akasha Raja would take birth in the Chola dynasty. His daughter Padmavathi will be given to Srinivasa in marriage. At the time of their marriage king would present a diamond crown to Srinivasa. The brightness of the diamond crown would remove the curse on the chola king. The lord himself declared that he will wear the diamond crown on Fridays and removes all the ghostly qualities in those who come for darshan on Fridays.

Swami was suffering pain by the wound made by the axe. He had assembled Bruhaspati, the Deva Guru to ask a remedy for his wound. Swami sustains the pain

to bless his devotees. Now also he was suffering to bless Bruhaspathi. Bruhaspathi was very happy because he was the first to have darshan on the Venkata hills.

He prayed to Venkata Rama Murthy and said "O my merciful God, in the Narasimha Avatara after killing Hiranyakashipa with your nails they got affected by the demons poisonous blood and caused you a great pain. Then you had driven your nails into the bark of the Avadumbara tree and got a relief. Now also apply the juice of the avdumbara fruit to your wound with the cotton of the jilledu(arka,gigantic swallow wart) tree". He has shown him the avudumbara tree and was permitted to leave for deva loka. Srinivasa applied the medicinal juice to his wound and went in to the memories of his other avatars to get diverted from his pain. He remembered his Rama avatara. He imagined the ant hill to be the lap of Kousalya Mata, the tamarind tree as his father Dasaratha and the hill as Lakshmsna.

He also imaginend the hill to be Dwaraka, the tamarind tree to be his father Vasudeva, the anthill as Devaki Mata and the pushkarini as the river Yamuna.

This teaches us to remember the good incidents in our life when we are in troubles. If you don't have any good incidents as memories remember the words of your Sadguru. If you are unable to remember any words remember HIS SMILE. Sadguru's Smile makes us to forget all our troubles. Srinivasa also remembered his Rama avatara and Krishna avatara to forget his pain.

Some of you remember all your past problems and cry today. Some of you also say that they want to write a book on their troubles. Why a book on troubles? Why not a book on happiness? Never remember your sadness. Kill the sorrow in you.

Remember only the good in your life.

Someone come and cry saying that he failed to serve his mother when she was alive. Will she live for the sake of his services? At least perform all the ceremonial rituals properly for her. Some one come and cry though I was in the same town I could not reach in time before her demise. Why did not you go to see her when she was alive? Is this called repentance?

All the animals are like Yadavas to Srinivasa.

Your Swamiji has described Ayodhya, Dwaraka and Ganagapuram in His bhajans. When you go there remember them and feel and see them there. But we see only bajji, bonda, potatoes tea and coffee. See cows and cattle in the pigs and the hens there. But we think about our shoes and feel relieved after completing the teertha yatra(sacred trip). Always keep smiling. Don't smile artificially. Hearty smile gives you happiness.

All birds on the hill are like gopikas for Srinivasa. He imagined himself as Sri Krishna.

Bhajan:

Vande Mukundam Vande Aravindam
Sobhita Bimbam Raka Chandram.....

All had taken their respective forms in his imagination and they played, sang and danced with Srinivasa.

Srinivasa came back to reality, was so tired and slept in the broken anthill.

Bhajan:
Govinda Sananda
Ananda Parama
Gopala Sripala Sachidananda Payama

Sadgurunath Maharaj Ki Jai!
Sri Datta Venkata Ramana! Govinda! Govinda!

Discourse on Sri Venkateshwara Kalyanam – day 6 – Jan 30 2013

Sri Ganesaya Namaha Sri Saraswatya Nama
Sripadavallabha Nrusimha Saraswati
Sri Guru dattatreya Nama

Bhajan:
Govinda Sananda
Ananda Parama.....

Today the story continues with the agreement between Srinivasa and Varaha Swami. Srinivasa was suffering a lot with the wound caused by the axe. He had searched for medicinal plants in the forest for many days but could find the proper medicinal plant. One day at dawn while searching for the medicinal plants the earth trembled and Srinivasa heard heavy foot steps approaching him. He had seen the strange form of Varaha Swami. He was returning after killing the demon Vrushabhasura and was very angry. His eyes were burning like fire. Srinivasa was afraid of this form. Varaha Swami roared in fury and asked who was he roaming in his area without permission and was destroying all his plants and trees. The surroundings trembled with the volume of his voice and Srinivasa was also got terrified and fled from there reached his ant hill and galloped into it and vanished. This is the avatara leela. Srinivasa was in the form of a human being and reacted like a human being. Otherwise there is no difference between Varah Swami and Srinivasa.

Even in Rama avatara Sri Hari and Parasurama faced each other in battle. Two forms of the same energy. Varaha swami followed Srinivasa to the ant hill and got astonished to see the glowing anthill. Sri Hari appeared in the anthill and Varaha Swami was very happy to see him. Again in this avatara also the energy transformation took place. He called Srinivasa to come out of the ant hill. By now Varahaswami was back to his normal state and got afraid of Srinivasa. He prayed to Srinivasa and said that the entire earth belongs to him and why was he afraid of him.

Pridhvi Vaishnavi Punya
Pridhvi Vishnu Palitha

This sacred Earth belongs to Sri Hari.

Bhajan:
Sri Krishna Kesava Vaikunta Madhava
Narasimhachuta Narayana.....

Srinivasa was very much pleased with Varaha Swami's prayers and they both had embraced each other. All other deities also came to the earth and showered them with flowers. All the deities felt very much blessed with the darshan of the two forms at the same time. Varaha swami asked that what made Srinivasa to come to the Earth. Srinivasa had narrated all the happenings of Bhrugu kicking Sri hari on his chest, Lakshmi's rage, her leaving Vaikunta, coming to bhulaka followed by Sri Hari and the wound caused by a cowherd with an axe. He had explained Varaha swami that he was searching for the medicinal plants to cure his wound which was troubling him a lot. He said that he was very much pleased with the serenity of the place and wanted to stay there as it is a sacred place. All the sins get burnt on Venkatadri.

***Ayam Venkata Namadrihi
Trishulokeshu Visrutaha
Vaikuntadhapi Merajan
Avasoti Priyavaha.***

Venkatachalam is very popular in all the three worlds. It is greater than Vaikunta. Srinivasa wanted to stay on Venkatachalam till the end of Kaliyuga as it is his favorite place on the Earth. Always pray to Srinivasa keeping in mind that He is the God of Kaliyuga. He also said that Varaha swami is the protector of the earth. He had saved the earth from sinking in to the water. Srinivasa asked Varaha Swami's permission to supervise and protect his devotees staying on Venkadri till the end of Kaliyuga. Varaha Swami was very happy and said that the entire place belongs to Vishnu who prevails everywhere. Again the divine play continued following the rules of this materialistic world and Srinivasa was in human form. He asked Srinivasa to pay some money to stay on Venkadri. Srinivasa replied that he had no money to pay as his lakshmi left him. Instead he offered the first pooja, first darshan and first prasadam of everyday worship on Venkatadri. They came into an agreement. Varaha Swami requested Srinivasa to employ Vakula Devi, his cook in his kitchen as she knew how to cook for Varaha Swami and he gets the first prasadam everyday. Srinivasa also agreed for that because they both were the same and there was no difference in their taste. They both discussed and agreed on many matters of Kaliyuga and the punishments to the sinners also were decided then.

Vakula Devi was so surprised to see Srinivasa because he appeared as Sri Krishna to her. Srinivasa comforted her on a seat and called her 'Mother'. In her previous birth she was Yasoda Mata and Srinivasa was Sri Krishna. In that birth she asked for a boon of staying in the presence Krishna all the time when he was leaving Gokula. He promised her to grant the boon in her next birth. When Srinivasa remembered her the past she also remembered yet another boon given to her by Sri Krishna. In that birth she was not invited to any of the eight weddings of Sri Krishna. He granted her that boon also in her next birth. So Vakula Devi asked that she wanted to attend Srinivasa Kalyanam. He had agreed for that saying not only attending but also she would be the mediator for his marriage and be the important main person of the marriage.

All the prayers are fulfilled by Paramatma if not in the present birth but in some other birth. It seems all these boons are creating trouble for us and Paramatma also. To fulfill our boons we are forced take more births. So don't ever ask for anything. Just chant Sri Hari nama. If anything is to be asked ask for something good. Vakula Devi served Srinivasa as she served Sri Krishna in her previous birth.

Bhajan:
Vishnudavu Krishnudavu
Ishtudavu Lokulaku Venkatesa.....

In the beginning of Kaliyuga king Sumeera was born in Chandra vamsha, the Chola dynasty after Vikramadi king. Able valor Tondaman and Akasha Raja were his sons. King Akash ruled Thonda kindom. He was very sad as he was not blessed with children even after many years of his marriage. His ministers advised him to perform Yagna. With the intension of performing Yagna king Akasha started to plough the field of sacrifice. The plough was stopped in the middle. Here we remember the birth of Sita Devi. There was a lotus with thousand petals illuminating the entire area. To the surprise of the king Akasha a baby girl was found in the middle of the flower. A

voice from the sky said that she was his daughter and he would become very famous by the virtue of the baby and asked him to bring up the girl with love. He gave the baby girl to his wife Dharani Devi and they both looked after her with affection. They called her Padmavati as she was found in a Padmam(lotus). Padmavati's auspicious entry in to the palace blessed Dharani Devi with a son, Vasudhanudu. Padmavati had grown up to beautiful young girl. She is lakshmi. Her beauty is also like Lakshmi. King Akasha had started to search for an able suitable bridegroom for her. Deities, kings and normal persons are all equal in searching a suitable bridegroom for their daughter.

Now a day the boy next door is also found through internet.

One day Padmavati went to a garden to play different types of games along with her friends.

Now a day many people are going for walk. After some time the tired walkers go to a hotel and eat masala dosa garnished with butter. What is the use? Some people observe dieting for 1 week and on 8th day they eat so much equal to a week's food. Some people observe jagarana with namasankeerthana (singing to gods name waking the whole night) and sleep for three days to compensate the 1 days sleep. This is because of the mismanagement of time. It is good for health to manage the food and the time.

After playing for sometime Padmavati and her friends sat under a tree. Her friends teased her for playing with friends in the age of spending time with a prince. Padmavathy was angry and was also shy and asked them why they were teasing her so. They said that as her father was searching for a suitable bridegroom for her they teased her and pretended false anger and left her alone under a tree.

When Padmavati was in deep thoughts about her future and wondering whether anybody would foretell her about her future husband, an old sage emerged from the back of the tree. He was dressed in such a way it is difficult to make out whether he was a man or a woman. Padmavati was so surprised and asked him who was he. He assured her that he was her family guru and asked her to show her palm to read her future and to explain about her future husband, his qualities, where he would be from and the time of her marriage. Padmavati was afraid of him first but slowly believed him and had shown her palm to him.

He was so happy to read her palm. She had very rare reading. He said that her future husband was Pamanabha, the Paramatma himself. He was so near her and she would meet Him soon. He blessed her, went to the back of the tree and assumed his original form as Narada and left that place. Her thoughts were filled with Sri Hari.

Bhajan:
Madhava Mhusudhana
Sri Hare Hara Madhava.....

All her friends came back and convinced her that all their silly quarrels were in the part of the game and encouraged her to go to the flower garden on the top of the hill along with them. In the flower garden some of the bees flew around Padmavathi thinking she was a lotus. One of the bees went to Srinivasa and flew around him. There was a lot of spiritual meaning for this act.

All of a sudden the animals started to run in all the directions. A horse came and stood in front of Srinivasa. Srinivasa wanted to know what was causing the

disturbance and mounted the horse taking his bow and the arrows. All branches of the trees were bending towards right as if they were directing him to take right.

He had turned to right and was pleased to see the beautiful nature. He got down from the horse and touched all the trees, plants and the stones. It is said that on Venkatadri all the trees, plants, springs and stones are touched by Srinivasa. Ugly behavior and talking ugly words are not allowed on the hill. The hill itself is a Saligrama (sacred stone).

All the animals were standing there as if waiting for him. After seeing him again they started to run in the right direction. They were not mystical like the deer in the Ramayana time. That animal came for destruction and these animals came for the Universal marriage. Srinivasa was very surprised to see that all the trees and the animals are directing him towards right. Nature is filled with many wonders like different shapes of the clouds and colors of the forest. He thought that it was also one of the wonders of the nature. All of a sudden a huge elephant appeared in front of him. The elephant was trumpeting loudly and was not leaving his path. Srinivasa was very angry with the elephant and charged on it riding his horse. The elephant started to run taking right. Srinivasa did not pay any attention to the animals standing nearby and rode on his horse very fast to control the elephant. The elephant was also trumpeting as if challenging Srinivasa.

The entire nature, animals, birds, insects, trees and flowers are trying to make Padmavati and Srinivasa to meet each other. Padmavathi is Mother Goddess, Mother Nature and Srinivasa is the Paramatma. All are playing their respective roles in making the wedding possible. He observed that his horse was tired so he shot an arrow towards the elephant. The elephant missed the arrow and vanished behind a tree before he shot another arrow. That place was a beautiful flower garden. Many colorful bees are flying there. The beauty of that place made him to forget his anger. Padmavati appeared in front of him from behind a tree.

***Srinivasa Govinda ...Govinda...
Padmavathi Devi Govinda...Govinda...***

Srinivasa stood like a stone in astonishment of watching her beauty. He is the creator of the beauty. He was admiring her beauty as if he was admiring himself in a mirror. The elephant appeared from behind and blessed her with his trunk and retreated.

Bhajan:
Saptagirivasa Sri Srinivasa
Bhaktajana Hridayantaranga Sri Ranga....

Sadguru Maharaj ki Jai!
Sri Datta Venkata Ramana Govinda Govinda

Discourse on Sri Venkateshwara Kalyanam – day 7 – Jan 31 2013

Sri Ganesaya Namaha Sri Saraswatyai Namaha
Sri Padavallabha Nrusimha Saraswati
Sri Guru Dattatreya Namaha

Tomorrow it is the first day of Mandala pooja for Karyasiddhi Hanuman. Newly registered members will be allowed to visit on the final day of the mandala pooja says Swamiji.

Bhajan:
Nama Om Nama Om Narayana
Vanamaladhara Narayana.....

Srinivasa admiring the beauty of Padmavati approached her. Meanwhile her friends came there searching for her and had seen Srinivasa in the hunter form. They questioned him that who he was, where he was from and what he was doing there. Srinivasa engrossed in admiring the beauty of Padmavati did not answer them. They demanded his answer and ordered him to look at them. He asked them back that who they were. Before answering they asked him his name and the particulars of his parents. He answered that his father was Vasudeva, his mother was Devaki Devi, his brother was Bala Rama, who roams with a plough on his shoulder and also he had a sister called Subhadra. Arjuna married her and Arjuna had two elder brothers and two younger. The five were called Pandavas. They were his favorite relatives. He continued that he was born on the 8th day of decreasing moon (Krishna paksha ashtami) and so his color was dark and was called 'Nallanayya' (the man who is dark).

***Yasya namaanyanamtani
Pavanani Maneeshinan
Varnatonama Tasyami
Krishnam Praku Tapasvinaha.***

He continued that his names were infinite and sages call him Krishna as he was dark in color. Padmavati came forward and said in an authoritative manner that she was the daughter of king Akasha. She hailed from Chandra vamsha and her gotra is Atri and asked him to leave that place. Srinivasa interrupted her suggesting speaking smooth instead of being so harsh to Him. "I am very much drawn to you - please can you come with me and marry me?" The Goddess warned Him that He is crossing His limits. "Please keep in mind that You are speaking to the princess! If the king knows that someone spoke to the princess like this, Your life will be endangered. Please leave this place at once, if you are fond of your life."

Then the Lord said: "Oh Padmavati! Birth and death are not of a great concern to me." He was about to hold her hand and take her away with Him saying He was not afraid of anything. The maids are worried and thought that they should stop this immediately. They took some stones and started to throw them on the Lord to stop Him. Some of the stones hit him on his chest and some on his hands. Trying to escape those stones, still the Lord tried to catch the Goddess. He had to take some blows on His arms and was trying to reach her. He is more worried about not getting to reach her than the blows of the stones hurled by the maids. Padmavati left the place leaving Him back calling 'Padmavati' 'Padmavati'! This caused Him more pain

than the wounds caused by the stones. He was very sad that Padmavati did not understand His feelings and went back to His place.

Vakula devi came and enquired about his wounds. She was very disturbed to see His swollen body and the blood on His body. "Oh Lord Krishna! Who hurt You? Looks like someone has thrown stones at You? Why is this blood and what is this swelling in Your arms? What happened to You? You are omnipotent! Who could have hurt You? Looks like You accepted this on your own. What is this Oh Lord? Tell me how this happened? I am sure this will not happen without a reason." The Lord of the Universe Himself struggles to fulfil His objective! And we cry over small worldly things! Govinda! How virtuous was she to see such a form of Srinivasa and react with the heart of a mother.

Say 'Vakula' once and you will get the heart of a mother.

"Oh Lord, please take my offering of this sweet rice." She was thinking that He is in pain. Yes, He is, but not due to the physical wounds. He is more worried in His heart. She had not seen Him worried so much. Thinking as much, she started talking again as He was not eating at all. "Oh Kirshna! What happened? Did You see anyone on the hill? Looks like someone has humiliated You. Or someone was not available to You. Looks like there is some problem somewhere? When someone is defeated, or someone has confronted with his own kith and kin, one will feel bad in his heart and mind. I am the only one person here. You don't have any other family members here. Leave it. Is it because of any enemies? You are the Lord! How can there be any enemies for You? Oh Lord! You must have seen a maiden that You liked. Looks like that is the only issue now." Observing the changes in the Lord's face, she concluded that it is the maiden who is the reason for this. She was asking, "Oh Krishna! Tell me who that maiden is?"

On being forced so much, the Lord said, "Oh mother! I saw a maiden by name Padmavathi on the hill today. She has filled my heart. You should also see her. You will feel good about her, oh mother. Even you should have some company, for serving me. You are becoming old and need some support for household chores. I am not worried about myself, but more worried about you. Why don't you see that I marry her, as you will also get some relief."

Vakula Devi consoled Him. She applied the juice of some medicinal plants to His wounds, singing the stories of Sri Krishna and made Him to rest on her lap.

Bhajan:

Krishna Krishna Kesava
Jishnu Vishnu Sada Mamava...

Again she asked about Padmavati and about her previous birth. "Oh Lord! Tell me the parentage and all the other details of the maiden You saw. Tell me who she was in her previous incarnation." The Lord answered, "She was performing penance at one time as Vedavathi. At that time, Ravana, the lord of Lanka tried to tempt her. In anger, Vedavati cursed him saying that she would bring about his death. Vedavathi was not burnt, due to her penance. She was safe with Lord Agni. Lord Agni saw her and said that she has to perform a great task and was kept safe at his place. Later, when I was Lord Srirama, a cunning plan by Ravana was drawn and the Mother was kidnapped at that time. When Ravana was about to carry away Sita from Panchavati, in the absence of Rama and Lakshmana, Agni appeared and offered Vedavati to Ravana as the real Sita who was kept with him by Rama to evade Ravana. Ravana was tricked. Agni said, "Oh ravana, you are thinking that Rama deceived by your

tricks when he is not home, but he is a greater maayavi than you are. The one who is in front of you, is not Sita. She is Vedavathi. That is the trick played by the Lord. The actual Sita is with me." Agni took the original Sita with him and gave her for care to his wife Swaha devi and got Vedavathi to offer as Sita. Later, when I conquered Ravana to show the chastity of the Mother, I asked her to walk in fire. When she took to fire, there came 3 persons out. Agni deva explained the entire story that the one who went into Lanka and went through the ordeal is Vedavathi. He offered her too to be married to Rama as even she was praying for that. Rama promised her to marry her in her next birth because in Rama avatara He committed himself to single word, single arrow and single wife. So she had taken birth as Padmavati in the present avatara."

He was making gestures, to see that Vakula mata goes to Padmavathi and seek that alliance. Feeling His urgency, mother said – "Well, I am going there, dont worry. It is already written and promised by you, so it will happen. Let me go there and start the discussion." This pleases the Lord. He took the sweet offering then. Srinivasa had realized his apitite and ate the Paramannam and also asked for more.

After listening to Srinivasa's story of how he had promised to marry Vedavati in her next birth as Padmavati, Vakula Devi realised that Srinivasa would not be happy unless he married Padmavati. She offered to go to Akasa Raja and his Queen and arrange. Immediately Vakula Devi left for the palace

***Namah Krishnaya Ramaya Vasudeva Sutayacha
Pradyumnaya Anirudhaya Satvatam Pataye Namaha.***

Vakula Devi had reached sage Agastya's ashrama. Abhishekam was in progress to lord Shiva in a Shiva temple near by. She considered that a good omen and prayed to the Lord to help in her mission.

***Namah Shivaya Santaya Namah Somaya Shambhave
Namah Shivaya Kalyani Pataye Namaha.***

On the way she met the maid-servants and prayed to the Lord Shiva to make her successful and started inquiring who they were and why they were performing the worship to the Lord. They replied that they are from the kingdom of king Akasha. They were all the maids of Padmavathi. They were on the hill the previous day and saw a very handsome hunter who tried to catch hold of Padmavathi talking something nonsense. As they all had attacked him with stones, she had fainted seeing his wounds. So they had taken her back in her chariot.

The king was so upset and he had assembled a Daivagjna (person who reads present, past and future). He had consoled them by saying that there was nothing to worry. He explained them that the princess had encountered a handsome hunter. Her heart was filled with his thoughts. An old woman related to him would come to the palace and he advised them to follow her instructions. He advised them to perform Rudrabhisheka with the help of eleven purohiths. Hence They were all there to perform abhisheka. They were all surprised with themselves that they had revealed every thing to that old woman. Vakula Devi told them that she was on an important mission which was possible only with the help of the queen Dharani Devi. She requested them to take her to the queen.

They accepted that they should take her to the queen. "We will go there after the prayers are done here." 11 Abhishekams is not an easy thing. Some people are worried right after 2 times. It is wrong to complain of back ache, numbness of the legs, pain in the legs, coolness of the floor and hunger while abhishekam is in progress. It is wrong to enquire that how long it will take to complete the abhishekam. It would have been meritorious to chant the Namassivaya nama. Somehow they will finish the 11 times. Only some people, just about 5-10% will finish the offering. We should be very concentrated on the Lord when the prayers happen.

In the mean time, the worship concluded and aarati is being offered. They are also in a hurry to offer the prasadam to Padmavathi for her well-being. Vakula Devi went along with the maidservants to the Queen. But Vakula Maata couldn't get to see the queen. The maids have requested her to wait a little while and said that she will be called in soon. The maids told the same thing to the priests who returned from the worship.

***Nagabhushanam Nada Toshanam Tam Namami Maheswaram
Yasya Prasadat Sarvani Karyani Phaladamyam.***

Bhajan:

Naga bhusha Nada Tosha
Natita Rosha Namaka Bhasha.....

After the departure of Vakuladevi, Srinivasa could not rest in peace. He doubted if she would succeed in her mission. He is worried that Padmavathi might have been scared of Him. He, therefore, assumed the form of a lady fortune-teller. In place of His crown, there is a basket of rice. There appeared a kid of 7 months old on his back. All the ornaments became bead garlands and everything appropriate to a fortune teller. His golden hand ornaments transformed in to ivory bangles. Golden anklets changed into copper anklets. Ting ...ting... ting ...ting....

A stringed instrument appeared in His hand. Playing to her instrument He was calling out that He was there to foretell. Kurro Kurru (yelling of a prophetess)
"I tell the truth....Kurro kurru"
"I foretell your future...Kurro Kurru"

Yelling loudly He had entered the city Narayanapuram. He started calling for seekers of fortune telling customers and went onto the streets. He got a walking stick as if He is very old. All the ornaments have changed to become very suitable to a lady fortune-teller. The Lord entered the streets of the capital telling fortunes.

Padmavathi's maids saw the fortune teller and invited her to the presence of their Queen. She is promising the fortune telling past, present and future too. The maid-servants informed Queen Dharanidevi that the fortune-teller was hesitating to enter the palace without the Queen's invitation. She wanted to get some guidance and also understand what is there inside the mind of Padmavathi. The maids invited the fortuneteller into the palace and into the queens presence.

***Namah Parama Kalyana
Namah Parama Mangala
Vasudevaya Santaya
Yadunampathaye Namaha.***

"Yesterday, your daughter Padmavathi went into the garden along with her maids is that right?" When people hear what had happened in the past they will be awestruck and at times the tricksters get the detail from that person himself and start gaining confidence. However, this fortune teller is not ordinary. "Your daughter saw a new person in the garden. He is none other than the Lord Venkatesa. He is also called Srinivasa. He appeared in the form of a hunter. She thought He is an ordinary hunter and made her maids hurt Him, but He has filled her heart. He is none other than the Lord of vaikuntha Himself. After I leave this place, please get her up and ask her. She is also pinning for the Lord that she has seen. Please make that alliance happen. That will be a fortune for you all. Otherwise she might even lose her life in 3 days. There will be an old lady who should be on her way on behalf of Lord Srinivasa. Follow her instructions and make this marriage happen. Ensure that you listen to her."

Divine play takes many forms and turns!

Bhajan:

Edukondala elika elara intha aluka
Cheraneera mammika Chedukora Viduvaka....

Sadguru Maharaj ki Jai!

Sri Datta Venkata Ramana Swami ki Jai!

Discourse on Sri Venkateshwara Kalyanam – day 8 – Feb 1 2013

Sri Ganesaya Namaha Sri Saraswatyai Namaha
Sripadavallabha Nrusimha Saraswati
Sri Guru Dattatreya Namaha.

Bhajan:
Govinda Sananda
Ananda Parama.....

Padmavati was sitting like a statue staring blankly and the tear marks were seen on her cheeks. She was not responding on the mom's calls. She didn't even realize that her mother was there. She was talking to herself. She was not glowing as her own self. She used to be very happy always. That glow is missing in her face. Right from her incarnation, she was known to be happy, making others happy and not like this. Dharani Devi never saw the daughter like this and was very sad to see her in such a state. She sat near her daughter and asked in a soothing voice "Oh my dear, please look at me! I am here, I am your mother! Tell me what you want. I shall fulfill that!"

Padmavati who was in deep sorrow explained "Oh mother! I saw a new person in the garden yesterday. I didn't know who it was and had him stoned by the maids. After he introduced himself, I came to know who He was. And He is the Lord of Vaikuntha! He is Srinivasa! He is the one who is craved for darshan by all the billions of angels and deities! He is the God who gives happiness to all the living beings and the pious people. Brahma and all other deities always wish to see Him. I cannot live without Him. I am His. Amma, without Him, I don't think I can live. I am in love with Him. I need Him." She cried a lot holding to her mother.

Dharani Devi consoled her daughter and promised her that she would definitely arrange for her marriage with Srinivasa. She asked her to be bold enough and wait. She was thinking of all the happenings and was thinking whether the Lord liked her daughter or not. She was worried how to know the where about of Srinivasa. How to reach Him and send Him the message that Padmavathi is longing for Him.

Meanwhile the girls came there and said that they had performed their worship to Shiva in the ashram of Agastya. And informed the queen that the priests were waiting with the prasadam. It was considered a good omen as the queen thought that Shiva was blessing the family. Purohita, the performers of the worship blessed the princess. Vakula Devi also went inside along with them. The girls introduced her to the queen and left the place. Dharani Devi offered her a seat and comforted herself in another. Vakula Devi introduced herself to the queen. She said that she was like a mother to Srinivasa. And she would call him 'Krishna'. She said that they live on the hill Venkatadri. Srinivasa's mother was Devaki Devi and father was Vasu Deva. Their dynasty is Chandra. Origin sage is Vasishta and star is Sravana. They call him Krishna and others call him Srinivasa. She continued "He saw a divine maiden when He went for hunting yesterday in a garden. He was seeking her details, but she had him stoned. He advanced to her to seek her details, but He was hurt. Coming home, He told me that He wanted to marry her and sent me to seek the alliance. I was inquiring who that maiden was and came to know that she was the daughter of king Akasha, the princess Padmavathi Devi. I also realized that they are made for each other and she is the best suited maiden for Him. So I seek her hand for Srinivasa to marry. I shouldn't say a lot of about His great qualities as it will be

less. He is very intelligent, very good and very potent. Whatever I say more, will be less as I cannot measure His good qualities with anything available as a benchmark.”

Dharani Devi was very happy to hear this. She had gone to the king and said that she had found the reason for their daughter’s agony and also a suitable marriage proposal came for her. Prophecy of the prophetess and the words of the future reader became true. Vakula Devi also confirmed the good news. King Akasha expressed his happiness by revealing the good news to Padmavati that Vakula Devi came to their palace with the marriage proposal. Padmavati’s glow returned to her face. Her eyes glittered with shy and happiness. All the people of the kingdom were very happy to hear the good news. King Akasha remembered the voice who told him about the fame he would possess by the virtues of his daughter. God of Vaikunta was going to become his son-in-law. Those words came true.

The king immediately started the arrangements for the grand wedding. He asked his son to go and invite the celestials’ guru, Bruhaspati. Padmavathi is very happy and blushing a lot. She is able to see the Lord everywhere! Imagine for a second, how the mind of a maiden will be, who is going to get married to her beloved. And that not with an ordinary being. It is with the Lord Himself! Her mind is not with her and she is on the cloud 9. Herself is the form of happiness! On top of it, she is getting married to the Lord! To her beloved! “Let me dance in happiness! I am going to stay with him again! I will dance in ecstasy! I will dance, singing His name!” So Padmavati’s heart is dancing, jumping, and swinging in happiness. He who meditates upon Srinivasa swings in his meditation.

Bhajan:
Nachungi mein Nachungi
Hari Guna Gavati Nachungi.....

Son of king Akasha went to heaven, invited Bruhaspati and brought him along with him to Narayanapuram. He welcomed him with all the rituals and offered him a comfortable seat and requested him to supervise his daughter’s marriage. Then he replied that he knew nothing much about Srinivasa because he lives in the heaven. He suggested inviting Suka Deva, the parrot sage to be the mediator for the marriage because he lives on the Earth. He would appear like a sage for the eyes of the devotees or he was a normal parrot to others. He also narrates Bhagavata, the story of Krishna.

Tondaman, the brother of king Akasha searched for Suka Deva in the forests with devotion. He met him and brought him to Narayanapuram. He was very happy for his luck of being the mediator for the marriage of Srinivasa. King Akasha welcomed Suka Deva with devotion and offered him a suitable seat and asked for his permission to marry his daughter Padmavati to Srinivasa. Sage Suka said that Srinivasa was the virtuous and the richest person in the Universe. He needs not to be worried or hesitant in giving his daughter to Srinivasa in marriage. He also advised him to worship Srinivasa and offer his daughter’s hand.

***Bhavatkanyeya Madhula Sriya Saharamishyati
Dheyatam Deavadevaya Shankhiren Paramatmane.***

He said that with that marriage his family along with his ancestors would be purified and all his next generations would proceed to the abode of heaven. He was a virtuous person in his previous birth to possess Srinivasa as his son-in-law. Sages observe penance to have a single glance of the God which was made possible for them by this marriage. Sage Suka promised the king not to leave his friendship in all his births.

The king requested Bruhaspati to match the horoscopes to decide an auspicious moment for the marriage.

Padmavati's star is Mrigasira. Origin sage of her family is Atri.

Srinivasa's star is Shrivana. The origin sage of his family is Vasishta. Brihaspati declared that both the horoscopes matched with each other perfectly. He had permitted them to proceed with other matters of the marriage. King Akasha lifted his hand and promised and declared the marriage of Padmavati and Srinivasa.

They thought for some time that how to approach Srinivasa.

King Akasha had written an auspicious letter to Srinivasa.

He wrote "My blessings to Srinivasa. I wish to give my daughter Padmavati's hand to you in marriage. Sage Bruhaspati and sage Suka agreed for this and decided an auspicious time on the tenth day of the increasing moon in the month of Vaisakha on Friday for the marriage. You are invited along with all your relatives and accept my daughter's hand in marriage. Sage Suka will explain all the details". Sage Suka also had taken Padmavati's consent and proceeded along with Vakula Devi. After reaching their place she assured Srinivasa that every thing was successful and details would be given by sage Suka. Sage prostrated in front of Srinivasa and was offered a seat. He said that King of Narayanapuram had sent him there. With the help of Brihaspati an auspicious date was fixed for the marriage of Padmavati and Srinivasa. Padmavati sent a word for him.

***Twam Pratyaha Suta Bhume Maamaheekuru Madhava
Vadaami Tava naamani Smarami tvadvapussada Dhreeyante
Tava Chihnaadi Bhujadhvanghai Ramapate.***

Padmavati said: "I am always chanting Your name and Your name only! I always visualize Your form. I always wear Your symbols. I am always chanting Your name, oh lord of the universe! Please accept me, oh my lord!

Srinivasa replied that he would come along with all the deities to marry her.

***Kartum Kalyana Mudwaham
Agamishyami Chamarai.***

Srinivasa wrote a reply to the king. He wrote "I pay respects to you. I am happy to receive your letter. I accept to marry your daughter on the auspicious date decided by you. I come along with my relatives and all other deities to the marriage. Sagara, the king of ocean became famous by giving his daughter to me in marriage. You also possess so much fame by this marriage". He gave the letter to sage Suka and gave a line of Tulasi beads, his symbol to give to Padmavati. King was very happy to receive the reply. Padmavati also was very happy to receive and wear the line of tulasi beads. Srinivasa enquired Vakula Devi about their relatives. She said that all the deities were their relatives. Srinivasa assembled Garukmanta, his bird vehicle and Sesa, his serpent bed who the relatives very near to him. Garukmanta with five

colors and golden wings and Sesha with his thousand hoods appeared in front of him and prayed with devotion.

***Sri Bhunayaka Dayanidhi Gunamrutabdhi
Devadhi Deva Jagadeka Saranya Murthe
Sri Mannamda Garudhabhirarchitamghre
Srinivasa Charana Saranam Prapadhye.***

O god who resides on the hill Vrushabhadri, You are the husband of Sri Devi and Bhu Devi. You are the almighty. I surrender to those feet for which Garuda and Sesha worship.

Bhajan:
Srinivasa Govinda Sri Venkatesa Govinda
Tirupativasa Govinda Tirumalavasa Govinda.....

Srinivasa had sent Garukmanta to invite Brahma. He went to the abode of Brahma prostrated in front of him and invited him for the marriage. Brahma was very much pleased with the invitation and gave it to Goddess Sarswati telling that they were all attending the marriage. He had invited all the sages and advised them to take part in the marriage proceedings. Srinivasa flew on his bird vehicle to welcome Brahma. He was offered a suitable seat in Srinivasa's place. Birds played major role in the Divine marriage. He narrated all the happenings to Brahma. Garuda went to Kailasa, the abode of lord Shiva to invite Shiva and Parvati. All the armed forces of Shiva danced with joy hearing the news of the marriage. Parvati pacified them saying it had become a practice for them to dance for any message.

Our Datta devotees also clap before they hear to the message till the end. It might be good or bad. They clap even before garlanding is done. They clap for the word 'Swamiji'. "Today Swamiji....."

Clap ...clap...clap... Then only they hear "Is not coming today". Then only they realize that what they were doing.

Parvati said that they were going to her brother's marriage. She asked them to remove all their stinking skin dresses, lines of beads and skulls. She asked them to wear clean silk dresses and ornaments. She warned them to stop dancing and to behave in a disciplined manner without quarrelling among themselves. She asked Shiva to remove the snake around his neck, the skin dress and the drum in his hand. She suggested him to dress in silk wear and gold ornaments.

Bhajan:
Sundara Sundara Shiva Shiva
Karuna Bandura Shiva Shiva....

Sundareswara, Shiva got ready in a second in to a handsome form. After their marriage only then Parvati was seeing him again in that form. Ganesha also dressed himself beautifully. All of them reached Venkatadri and were welcomed by Srinivasa. The armed forces of Shiva were finding it difficult to restrict themselves from dancing. Parvati became busy in the marriage arrangements. Saptarishis, the seven sacred sages were also welcomed by Srinivasa and made to seat comfortably. Srinivasa requested Indra, the king of deities to make arrangements for the

accommodation for all the invitees. The celestial architect had built a city for them. All the invitees were allotted with proper accommodation.

Celestial architect also created a beautiful Dais for the marriage in Narayanapuram. Srinivasa assembled all his invitees and asked their permission to marry Padmavati. It was not an ordinary ritual. The marriage would have stopped if any one would have objected for the marriage. It is not like asking for coffee even though nothing is left to offer. All of them had given their consent to the marriage. Armed men of Shiva were admiring themselves in their silk dresses.

The responsibility of felicitating all the sages was given to Shiva. The responsibility of welcoming the guests was given to Subhramanya, the chief of the celestial armed force. Manmadha, the god of love offered to take the responsibility of distributing the beetle leaves and nuts. On Earth the question of cooking arises first in all the festivals and rituals. But they were all celestials. So they thought of cooking in the last. The god of fire offered to cook. The god of wind offered to supply fragrant material. All the gusts were to be gifted with at least two or three gold chains and four or five gold rings. Kubera, the god of finance took up the responsibility of the finance of the marriage. All the deities came forward to adopt some responsibly in the divine marriage. Srinivasa personally was supervising the arrangements. When the owner is supervising every thing, small mistakes would be excused. If a broker would take up the responsibility it would cause problem. He enquired about the water facility and the god of rains had taken that responsibility Moon had taken the responsibility of holding the light. Cleaning is the responsibility of a group of deities. Yama, the god of punishments and death had taken up the responsibility of controlling the trouble makers. All these arrangements were discussed with Brahma, the creator. All were looking forward for the divine marriage to take place.

Bhajan:
Reman Chumat Gavro Harike Gun
Nayan Mere Tarase.....

Sadgurumaharaj ki Jai!
Sri Datta Venkata Ramana Swami ki Jai!

Discourse on Sri Venkateshwara Kalyanam – day 9 – Feb 2 2013

Sri Ganesaya Namaha Sri Saraswatyai Namaha
Sripadavallabha Nrusimha Saraswati
Sri Guru Dattatreya Namaha.

All the respective duties were discussed and distributed and were being implemented by the deities. It is not an ordinary Marriage. It is a Divine Marriage for the well being of the Universe. All the deities were playing their respective roles to make it possible the promise made by Sri Hari. Brahma is the main priest of the marriage. The powers of the five elements merged into one, all the powers of the deities came together and were waiting for the divine incident to take place. Padmavati was also very happy. Saptarishis, the seven sacred sages were very much pleased with the opportunity of praising Srinivasa on the Earth. Those prayers are called 'Kalisantapa Haraka' means the prayers which help to avoid sorrow.

Sage Kashyapa says,
***Kaadihreevanta Vidyaya Praptaiva Paradevata
Kalou Sri Venkatesakhya Taamaham Saranam Bhaje.***

Sage Kashyapa worships Venkateswara in the form of the Mother Goddess Rajarajeswari Devi who is possessed by the hymn starts with the letter 'KA' and ends with the letter "HREEM".
We call Him "Balaji" because He is also worshipped in the form of mother Goddess.

Sage Atri says,
***Akaraadi Kshakaaramta Varnanampatim Umapati
Kalou Sri Venkatesakhya Saranam me Sdasivaha.***

Sage Atri prays, "Sadasiva the husband of Uma, who is the god of the letters starting from 'AA' and ends with 'KSHA' is being called as Venkateswara in this Kali Yuga. I see Siva in him. He is my protector". He is the God of learning.

Sage Bharadwaja says,
***Bhagavan Bharavi Kantho Bhatbhissitadayakaha
Bhaktasya Venkatesakhya Bharadwajasya me Gatihi.***

Bharadwaja prays, "You are the husband of Lakshmi. You fulfill all the desires of your devotees. You are my salvation".

Sage Vishwamitra says,
***Virat Vishnur Vidhatach Viswa Vigjnana Vighraha
Viswamitrasya Saranam Venkateso Vibhussada.***

Sage Viswamitra prays, "O Venkateswara you are the God. You are omnipresent. You are the creator. You are the enlightenment. You are my protector".

Sage Gowtama says,
***Gowr Gowreesa Priyam Nityam Govindo Gopatir Vibhuhu
Saranam Gowtamasyastu Venkatadri Siromani.***

Gowtama prays, "You are the Gem of the hill Venkatadri. You are the favorite to Gowreesa, Shiva. Protector of the cattle, Govinda is my protector".

Sage Jamadagni says,

***Jagtkartha Jagatbhartta Jagadharta Jagnmayaha
Jamadagne Prasannasya Jeeveso Venkateswaraha.***

Sage Jamadagne prays, "You are the protector of the Universe, you are the destroyer. You are the Universe. You are the God of the life. You are my God who is so peaceful".

Sage Vasishta says,

***Vastu Vigjana Matramyat Nirvishesham Sukham Chasat
Tadbrahmai Vagamasmeeiti Venkatesam Bhaje sada.***

Vasishta prays, "I consider myself as the soul of the Universe and pray to Venkateswara the Suprem being who the eternal truth is, who the incomparable is, who to be known as the Supreme Being".

***Saptarishi Rachitam Stotram Sarvadayahpatennaraha
Sobhayam Prapnuyat Satya Sarvatra Vijayeebhava.***

Read to this stotram every day written by the Saptarishis for fearlessness and prosperity.

Bhajan:

Venkata Ramana Sankata Harana
Kinkara Pala Govinda....

There is no mistake to say He is MY God. I came to serve Him. All the living beings can say so with regard to God. There is no right to say so with regard to any human being. Only the related persons of a particular person can say that I came for him or he belongs to me.

Brahma was arranging the sacred sticks for the marriage for He was the priest of the marriage. Srinivasa went near Brahma and asked what was to be done then. Brahma asked him to take the sacred bath. Suddenly Srinivasa started to talk in a depressed voice. He said, "Now I don't have my Lakshmi with me. I can not be happy without my Lakshmi. I lost my glow". Brahma said that they would send a word for her. Srinivasa called the Sun and asked him to go to Karaveerapuram and tell Lakshmi that the Lord was not able to move. His body is swollen with wounds and He is suffering with severe headache. The Sun asked Srinivasa that why He could not call her as she resides in his heart! She is omnipresent and knows everything. But Srinivasa was in the form of a human being and should follow the values of the human being. Even in Rama avatara he projected himself as the son of Dasaratha. So he asked the Sun to perform his duty of bringing her to Him. The Sun on meeting Lakshmi prostrated in front of her. He said, "O Lakshmi, who lives in the lotus, The Mother of the Universe, Whom Sri Hari loves! Srinivasa sent me to fetch you as He is suffering from headache, and swollen body and is lying like a log".

The Sun prayed:

***Namastestu Mahamaye Sri Peethe Suara Poojite
Sankha Chakra Gada Hashte Mahalakshmi Namostute.***

Bhajan:

Kalaye Hridaya Harivallbhe

Kamala Sadayam Kamaneyam.....

Lakshmi immediately rushed in a chariot crying "How are you my Love?" There Srinivasa was limping. Putting one hand on Shiva's neck and another on Brahma's. She was very much worried to see Him in such a state. She ran to Him and embraced Him. Shiva and Brahma left them alone. Srinivasa said, "Nothing happened but I am nothing without you. You are my consciousness. I can not move without you. I am taking the help of others. I am very happy to see you". Lakshmi was so surprised with His play. She said, "Are you playing with me also! What will be the position of the others? Brahma and Shiva are also falling pray of your play. I am nothing before them. I fell the pray for your divine play then itself when the sage kicked You on Your chest. Why have You sent for me?" Then Srinivasa replied, "Don't you remember the other lady, Vedavati who came out of the fire along with you in Rama avatara? I have promised her to marry her in her next birth. You also agreed for that. In this birth she was born as Padmavati. Can we break our promise? Now it is time to marry Vedavati or shall I reject? Shall we return to Vaikunta? I am ready to do what ever you want me to do." Lakshmi replied, "Don't you know my heart? Both of our hearts are one and the same. Whatever You think, so do I. I am You, so whatever You do, I will follow. Vedavati took pains as Sita and You gave her Your word, so don't go back. I also promised her in her previous birth and I won't break my promise. We should not even change our mind in front of Vishnu, so I cannot change my mind. Decisions are not to be changed." Every one praised Lakshmi for her decision.

Brahma hurried towards Srinivasa to take Him to the sacred bath. God of rains and God of wind were ready to give Him the sacred bath. Again Srinivasa started his play. Brahma enquired what the matter was. Srinivasa said in a depressed tone, "I don't have anyone to take me to the bath. I can not get up or walk". Srinivasa was acting stubborn. Brahma was surprised why Srinivasa was behaving like this. Srinivasa shouted so that Lakshmi could hear "Who will bath me?"

Again Lakshmi came and walked Him to the bath place holding his hand, asking "How can suddenly leg pain become hip pain? Get up! There is no pain for you!" She made Him to sit on a seat and gave Him the sacred bath. Savitri Devi gave a dry cloth to dry him after his bath. Parvati gave sacred fragrant benzoic smoke and Sachi Devi fanned him. Ganga Devi offered foot wear to him. He was seated on a seat while the Saptarishis were chanting Vedic hymns.

Narada and Tumbura, the celestial singers were singing.

Krishna Krishna Hri Kesava

Jishnu Vishnu Sada Mamava....

The celestial dancer Rambha and others were dancing. Kubera had offered ornaments and Lakshmi made them wear by Srinivasa. Kubera is maintaining the account for every thing. It was the time for evening prayers and rituals. All of us should pray for three times a day. At 6 am, at noon and at 6pm. Close your

eyes and pray at least for 5 minutes to your favorite God though you are traveling or in your office. This keeps you away from problems and troubles.

Vasishta asked Srinivasa to pray his family deity. Sage Agastya came forward and reminded Srinivasa that his family deity is Semi tree and also said that Srinivasa asked him to remind that it would be found near Kumara Dhara Teertham when time comes.

***Semi Samayate Papam Semi Satru Vinasini
Arjunasya Dhanurdhatri Ramasya Priyadarsini
Matrme Kuru Kalyanam Avighnena Surapri
Kalaha Sarva Devanam Pragjna satasya Janodbhave.***

He prayed Semi tree and asked every one to circumambulate the tree.

***Jaya Jaya Jayee Bhava
Jayahe Janani Vijayeebhava...***

Srinivasa brought a branch of the Semi tree and Narada came forward and said that Srinivasa asked that when time comes remind him to plant the tree near the place of VarahaSwami. Srinivasa took the permission of Varaha Swami and planted the branch near his place.

Brahma said all of them should take lunch before leaving for Narayana puram. Then Srinivasa said that He had nothing to feed them. Then Brahma advised Him that on the Earth there was a practice of taking loan to meet the expenditure. Kubera came forward to arrange for the loan. Srinivasa had taken him to the Aswadha, the pepal tree and asked, "Give me some loan as I can not ask in front of every body. In any of my avataras I did not bring anything from Vaikunta or taken anything from here. I create my money use it and leave the Earth. But now following the rules of the Earth please lend me some money". Then Kubera replied that he was ready to give a loan provided Srinivasa would sign a loan document as per the rules of the Earth. Srinivasa agreed.

Brahma had written the document. It follows, "Good wishes. For the purpose of his marriage Srinivasa had taken a loan of fourteen lakhs of gold coins with the symbol of Rama on the seventh day of increasing moon in the month of Vaisakha and in the year of Vilamba in Kali Yuga. He had to start repaying from the next year of his marriage. Till then the interest is to be paid". Brahma signed as the first witness. From that time He is performing His marriage and is collecting money every year. Shiva signed as a second witness. Pepal tree signed as the third witness. Srinivasa gave the document to Kubera and received the money. Every one praised Kubera.

Bhajan:
Kubera Dheera Jayee Bhava
Kumargadoora Jayeebhava....

Srinivasa again gave the money to Kubera and asked him to use it for different expenditures. Srinivasa sent Subhramanya who was passing by to call his foster father Agni, the god of fire. He enquired him whether he cooked for the guests. He replied, "The seven hills are filled with the guests. Not an empty place is left on the

hill. I've already made a mention of the vessels and nobody paid any attention to it. Now I don't have vessels to cook for so many guests."

It is like the story that a man had boasted himself to carry a mountain in his shoulders. When everybody assembled to witness the feat he said that he would carry the mountain provided any one lifted it and keep it on his shoulder. Then Srinivasa had given him an idea to cook rice making the tank Pushkarini as a vessel. Use the tank Papanasanam to cook Sambar, tank Akasha Ganga to cook sweet rice pudding and the tank Tumburu to cook lemon rice garnishing with tasty cashew nuts. Vegetable curries were to be cooked in other small tanks. Agni praised, 'Srinivasa You are very mystic who makes the impossible to possible. Now in no time I will cook for all the three hundred and thirty three millions of deities. All the deities had come down to earth. Not even a security guard is left in the heaven. All the deities were ready to eat in rows. The rows started from Seshachalam and ended in Srisailam, Lord Shiva's hill and went through Ahobilam, Lord Narasimha's hill. Deities ate in seven such rows in seven batches on that day. Narasimha is very short tempered so the food was offered to him first. Brahma had given permission to serve the food. Srinivasa standing in the middle of the rows with folded hands and had asked for excuse for not being able to serve rich food for them. But all the deities said that they were all satisfied with the food which was tastier for them than any other rich food. Srinivasa was giving training to all the human beings about the manners of the host while hosting the guests. Lakshmi and Brahma also had taken food at the end.

Srinivasa had sent Garkmanta to know whether every thing was ready to leave for Narayanapuram. Brahma came to Srinivasa and said that every thing was ready. He signaled every one to move.

The trumpets were blown. The drums were beaten. All the instruments were being played at their highest volume. Chariots were started in a procession. Srinivasa mounted his vehicle bird Garukmanta. Lakshmi devi was seated in golden chariot. Vakula Devi started in a plane. Shiva was walking to the right of Srinivasa and the god of wind to his left. Subhramanya the chief of the celestial armed forces was walking at the back of Srinivasa along with his force. All other deities, sages, dancers and singers were walking in front of Srinivasa. The god of death and punishments was supervising the procession. Celestial singers were singing, dancers were dancing and the sages were chanting Vedic hymns. Some other sages were showering flowers on Srinivasa. Ganesha was organizing the procession. The procession was very much crowded so that all were pushed forward automatically without walking.

The procession had reached the ashram of the sage Suka. Suka was standing there holding the auspicious sacred coconut in his hands to welcome Srinivasa. Srinivasa dismounted his vehicle bird and the sage prostrated in front of him. He said, "I am very fortunate to receive you today. Sacred sages perform penance to have a glance of you. My birth is fulfilled. Please be my guest for today as you are proceeding for your marriage." Srinivasa objected saying, "I am a family man and you are a bachelor parrot sage who eats nuts. How can you host me? Consider that I had accepted your invitation." But the sage had insisted him to be his guest.

Before Srinivasa would object again Vakula came there and convinced Srinivasa saying, "He was the motivating force behind your marriage. Every thing was possible because of him. Have you forgotten? Please accept his request." Srinivasa agreed and went inside his ashram. He had offered him a seat. He had offered a pudding

made out of grains and sunflower seeds chutney and tulasi leaves soup. All other sages waiting outside felt disgraced as they were not offered any food. Srinivasa had put his hand on his stomach and said that let the food be offered to all the living beings. Suddenly all the members of the procession felt the satisfaction of eating food and started to burp loudly. Sage Suka requested Srinivasa to stay and take rest for that day. Srinivasa had accepted. Anjaneya was watching the ashram that night. The next day the procession had started for Narayanapuram.

Venkata Ramana Sankata Ramana Govinda Govinda

Bhajan:

Anjanamma Muddu Bidda Anjaneya
Anjalinchinada nannu Adukovaya.....

Sadguru Maharaj ki Jai!

Anjaneya Varada Govinda Govinda!
Sri Datta Venkateswara Swami ki Jai!

Discourse on Sri Venkateshwara Kalyanam – day 10 – Feb 3 2013

Sri Ganesaya Namaha Sri Saraswatyai Namaha
Sripadavallabha Narusimha Saraswati
Sri Guru Dattatreya Namaha.

The Marriage procession had reached Narayanapuram. The clamor in the procession is deafening. The people were caught in the crowd. It was very packed. No one was able to enter the procession or able to come out. Millions of the deities were making a lot of uproar. Dais was the only place which was kept empty.

***Kalyanam Kalyanam Srinivasuni Kalyanam
Kalyanam Kalyanam Lokalannimti Kalyanam***

King Akasha had brought Padmavati, beautifully dressed and decorated, on an elephant. All his men had followed them.

***Vishnur Malam Sakantastam Haste Nadaya Sasmitaha
Kamalaya Skamdha Dese Mocha Sumanaschitam
Adaya Mallikamalam Sasya Kante Samarchayat
Yevam Trivaram toukrutva Vaghanadaruhya***

Srinivasa who was on Garukmanta removed the garland He was wearing and decorated Padmavati with. Padmavati who was on the elephant removed the garland of jasmines she was wearing and decorated Srinivasa with it. They both garlanded each other thrice. There was some difference in the procedure of the marriage of the humans and the deities. Both Padmavati and Srinivasa went in a procession through the city and reached the venue of their resting place. It was already late in the night. Srinivasa called Tondaman, the brother of king Akasha and asked him to arrange for food for all of them. Tondaman satisfied each and every person of the guests with food arrangements and facilities. Every one had retired for that night. Next day morning Srinavasa called sage Vasishtha and said that He along with his mother Vakula, His wife Lakshmi and the priest Brahma should observe fasting on that day. Padmavati along with her father, mother and brother also should observe fasting on that day. He asked the sage to inform the king.

Filled stomach causes sleep. On Shivaratri day this is the reason to observe fasting for the sake of observing jagarana. Empty stomach doesn't allow the sleep to overpower you. In any auspicious function it is advised to observe fasting till the completion of the rituals.

Srinivasa called Kubera and asked him to inform the king about the arrangements for the dinner as the auspicious time of marriage had fallen at 1am. King Akasha came along with his people to perform the auspicious worship to the bridegroom. Dharani Deavi along with Arundhati Devi, wife of sage Vasishtha had brought the sacred water from the tank Pushkarini in a golden vessel to wash the feet of the bridegroom. Vasishtha had given permission to perform the worship. The royal couple along with their relatives started the ritual. All the deities came near to watch the wonderful moment.

***Kayanam Kalyanam Srinivasuni Kalyanam
Kalyanam Kalyanam Lokalannimti Kalyanam.***

This is the marriage for the wellbeing of the Universe.

Srinivasa had paid respects to his father-in-law and mother-in-law. Sages were reciting Vedic hymns. King Akasha had made the bridegroom to keep his feet in a golden plate. Dharani Devi had poured the sacred water of the Pushkarani from the golden vessel on the bridegrooms feet and the King washed His feet. They both had sprinkled the water on their heads. All his family members also sprinkled the water on their heads. Srinivasa honored Vasudana, the brother of Padmavati with silk clothes. They had to honor each other. Dharani Devi's rejoice knew no bounds to apply sandal paste to Srinivasa's feet. How fortunate was the couple! After the worship was completed king Akasha took Srinivasa on Airavata, the divine elephant in a procession through his city to the palace. The sages were reciting Vedic hymns. The royal employees who were employed to praise were praising Srinivasa. Srinivasa approached the main entrance of the royal palace. The elderly bride women welcomed Srinivasa by offering camphor which was the auspicious manner of welcoming the bridegroom.

***Kalyanam Kalyanam Srinivasuni Kalyanam
Kalyanam Kalyanam Lokalannimti Kalyanam***

The dancers were dancing. Srinivasa was made to sit on a golden seat which is studded with the precious gems of nine kinds. The bride women who were inside the palace had given sacred bath to Padmavati. They had dressed her in silk cloths. Her long plait was decorated with beautiful flowers. A diamond necklace was decorated around her neck. Collyrium was applied to her eyes. On her forehead a special design for a bride was drawn. It is called Kalyana Tilakam. She was looking very special in her bride's decoration. She was made to worship Mother Goddess Gowri. After the worship offerings were made for their family deity. Accompanied by the bride women and her friends she stepped on the Dais.

The bride was seated to the east on a golden seat. The bride groom was seated to the west on a golden seat. A screen was held in between them. Deities were sitting near Srinivasa. The auspicious time approached.

The screen was removed! What a wonderful divine moment! The eyes of the bride and the bridegroom met with each other. Padmavati and Srinivasa were looking at each other. The eyes of the Goddess Nature and the God Nature met with each other. It is marriage of the Nature! The whole creation was blessed. Each and everyone in the premises praised loudly and claps echoed in the premises. What a moment to visualize!

King Akasha gifted ten million gold coins to Srinivasa. A diamond crown was gifted to him. A golden chain equals the weight of the crown, seven valuable lockets, a chain called Mukta malika and shoulder ornaments were gifted to him.

Today we have offered the golden sacred thread to our Datta Venkataramana. All of you are relieved of the fruits of your bad deeds. Offering gold to perform Kalyana equals offering our heart, speech and deeds to Paramatma. Giving out gold is a virtuous deed. Giving education is more virtuous deed. Giving food is the most virtuous deed.

Chola king was freed from his curse of being a ghost at the glance of the crown. Ornaments for ears, bracelets studded with gems, two serpent shaped armlets, ten diamond rings, a golden waist chain and foot wear were gifted to Srinivasa. Every thing he wore is gold. He is a gem. He is gold himself. Of all Gold and Gems, the Lord Himself is a mine of Gold and Gems! Gold is offered to Gold!

***Kalyanam Kalyanam Srinivasuni Kalyanam
Kalyanam Kalyanam Lokalanniti Kalyanam.***

A golden plate was gifted to Him. It was as large as three people can lie in it. Two golden vessels to drink liquids were gifted to Him. Sixty four blankets studded with gems were also gifted to Him.

The long waited auspicious time had approached. Brihaspati was inviting through vedic mantras, "O Srinivasa accept the hand of Padmavati and grace her who has Atri as her origin family sage, who is the great granddaughter of king Suveera, the granddaughter of Sudhama and the daughter of king Akasha."

He was telling through Vedic hymns, "Srinivasa who was born in the family whose origin family sage was Vasishta, the great grandson of King Yayati, the grandson of Surasena and the son of Vasudeva is ready to accept your daughter."

The royal couple had given their daughter's beautiful hand wearing bangles studded with gems to Srinivasa along with all the ornaments she was wearing then. With great determination they had given their daughter to Srinivasa following the rituals.

When a bride is given to bridegroom, the ornaments she was wearing at the time of the wedding are not to be taken back. When a land is given it is understood that the land is given along with all the treasures and oil under the soil. Some people also find temples under the soil.

What a fortunate Couple!

The bride women were singing to auspicious songs sung at the time of marriage.
SRINIVASA TIED THE SACRED THREAD AROUD PADMAVATI'S NECK!

What a divine moment!

How fortunate were they those who witnessed the divine marriage!

***Mangalyasutra Bandhadi Sankurarpa Madyajaha
Vaivahikam Karayitva Rajahomatamevach***

Starting from the beginning till the tying of the sacred thread Brahma had completed all the rituals. Sacrifices were made. Srinivasa's marriage was performed for four days. Now a day it is taking four minutes and two signatures to complete the marriage.

It was not an ordinary Marriage. Those who witnessed the marriage, those who ever hear the particulars of the marriage or who ever visualize the marriage in their mind were bestowed with prosperity and wellbeing.

The Saptarishis showered sacred turmeric rice on the couple and blessed them with Vedic hymns. Deities showered them with flowers. Rambha and other dancers were

dancing. The bride and the bridegroom showered pearls on each other. Brahma and other sages made them to perform marriage sacrifice and other rituals. The deities and the sages blessed the couple.

All the priests were honored with heavy presents. The poor were fed with rich food and were given clothes to wear. Kubera had helped Srinivasa in honoring all the guests in a grand manner. Govindaraja Swami was like an elder brother to Srinivasa. He also accompanied Vakula to the marriage. King Akasha was glad and had satisfied each and everyone of the guests in grand way.

***Kalyanam Kalyanam Srinivasuni Kalyanam
Kalyanam Kalyanam Lokalannimti Kalyanammavati***

King Akasha had given Padmavati under the protection of Srinivasa. He had taken them both to their residence. Srinivasa had said that He was ready to leave for Seshachalam along with Padmavati. King Akasha and Dharani Devi had given many presents, grains and golden vessels to them. Then Srinivasa said, "O king Akasha all these presents have no value when compared to your daughter Padmavati. You have given such a precious present to me. I want to grace you. Ask for a boon." Then the king replied, "O Srinivasa kindly grace the members of my family with firm devotion towards you."

***Manasvadpadakamale
Twayi Bhakti Sadastume***

"I want nothing else than at most devotion at Your feet."

Srinivasa was very much glad with him and granted salvation to him. Srinivasa honored them with silk clothes. Padmavati was sad to leave her parents. King Akasha consoled her and returned to Narayanapuram.

Srinivasa told Brahma and other sages, "It is said that the auspicious time of the marriage continues for six months. I stay at the foothill of the Seshachalam at the ashram of Agastya." Srinivasa had honored all his guests with valuable cloths and ornaments. Srinivasa asked them to leave for their respective places. The deities were reluctant to leave missing the grandeur of the marriage. He convinced them those who want to stay back and sent them to their places. The deities had expressed their willingness to visit Venkatachalam again and again. Srinivasa permitted them to visit Venkatachalam on Brahmotsava festival conducted every year on the hill. Brahmotsavas are conducted for three time and the deities visit the Brahmotsavas in turns.

Bhajan:
Venkata Ramana Sankata Harana
Kamkarapala Govinda.....

Tirumala vasa Govinda Govinda!
Dattapeetha Vasa Govinda Govinda!
Sachchidananda Hridaya Nivasa Govinda Govinda!

Courtesy: Nagamani Vasantharao and Aivelu Gopal