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"Srimad Bhagavatham"

Discourse by Master Kumar Garu on Sunday, the 5th of April 2009, at Visakhapatnam, India.

(for private circulation to WTT members)

Roadmap for new visitors:

The wisdom of India's scriptures exists in many forms, both living and preserved. Of the preserved forms,

A. The four **Vedas** are the main source-(The Rig, Yajur, Sama and Atharva vedas)

B. The **Brāhmaṇas** are commentaries on the four Vedas, detailing the proper performance of rituals. Each Vedic shakha (school) had its own Brahmana, and it is not known how many of these texts existed. About twenty Brahmana have survived into modern times.(<http://en.wikipedia.org/wiki/Brahmanas>)

C. The **Vedāṅga**(also known as the Shastras) (vedāṅga= "member of the Veda"or parts of the body of the Vedas) are six auxiliary disciplines for the understanding the tradition of the Vedas. The first two govern correct chanting of the Vedas, the next two are for understanding the meaning of the Vedas, and the last two are for practical use of the Vedas.1.Shiksha (śikṣā): phonetics and phonology (sandhi) 2.Chandas (chandas): meter 3.Vyakarana (vyākaraṇa): grammar 4.Nirukta (nirukta): etymology(lexicon) 5.Jyotisha (jyotiṣa): astrology and astronomy, dealing particularly with the auspicious days for performing sacrifices. 6.**Kalpa** (kalpa):methodology of ritual

D. The four **Upavedas** (upa- subsidiary): Arthaveda (science of sociology and economics) is related to Rigveda; Dhanurveda (science of defense and war and the making of its related appliances) is related to Yajurveda; Gandharvaveda (science of music, both singing and instrumental) is related to Samaveda; and Ayurveda (the medical science) is related to Atharvaveda.

E. The four **Sutras**-are deemed to be a part of the Kalpa (sixth vedanga), are Shrauta(how to perform rituals),Sulba (how to build altars), Grihya (on how to perform domestic rites), and Dharma(on how to live life according to ones Dharma).

F. The six **Darshanas**("Visions (of reality)") are metaphysical systems of philosophical thought: 1.Vaisheshika or "Atomism"-Atomic school of philosophy of Sage Kanada 2. Nyaya or "Logicism"-Logical analysis of Sage Gautama 3. Samkhya or the enumeration of the various cosmic principles (tattwas), theoretical exposition of mind and matter - Sankhya philosophy of Sage Kapila 4. Yoga or techniques for meditation and transcendence- Yoga philosophy of Sage Patanjali 5. Mimamsa or ritualistic interpretation of the Vedas. Philosophy of rites and rituals of Sage Jaimini 6. Vedanta or metaphysical speculation. Vedanta philosophy of Sage Vyasa.Vedanta is divided into six sub schools,Advaita,Vishistadvaita, Dvaita, Dvaitadvaita, Shuddhadvaita, Acintya Bheda Abheda.

G. The eleven **Upanishads** are scriptures that constitute the core teachings of Vedanta(the sixth Darshana).Of more than two hundred, only eleven exist now.1.Aitareya 2.Bṛhadāraṇyaka 3.Taittirīya 4.Chāndogya 5.Kena 6.Īṣa 7.Śvetāśvatara8.Kaṭha 9.Muṇḍaka 10.Māṇḍūkya 11.Praśna

H. The **Aranyakas**: The **Aranyakas** are part of the four Vedas; these religious texts frequently form part of either the Brahmanas or the Upanishads. (<http://en.wikipedia.org/wiki/Aranyaka>)

I. The Itihasas (Epics): The Ramayana and the Mahabharata

J: Devotional, Practical and instructional : The Bhagavad Gita.

K. The **Puranas** ("of ancient times") are a group of important Indian religious texts, notably consisting of narratives of the history of the Universe from creation to destruction, genealogies of the kings, heroes, sages, and demigods, and descriptions of Hindu cosmology, philosophy, and geography. Puranas usually give prominence to a particular deity and most use an abundance of religious and philosophical concepts. They are usually written in the form of stories related by one person to another. They are divided into-The Mahapuranas, The Upapuranas, Sthala Puranas, Kula Puranas, Jain and Buddhist Puranas.

Of the eighteen Puranas, **Srimad-Bhagavatam** of Krishnadwaipayana Vyasa occupies an important position in the spiritual literature of India. In the twelve books, with three hundred and sixty chapters and eighteen thousand slokas, it deals with cosmogony genealogies, myths, legends, etc., and enumerates in detail the avatars of Lord Vishnu with particular reference of Lord Krishna. It is a work of profound religious import enshrining the noble ideals of Bhagavata Dharma. In its vast framework, it encompasses the sublime concept of bhakti and mysticism. The thread of connected stories that runs through the work provide the base not only for the profound and mystical philosophy of life but also succour to those in quest for peace. Tradition maintains that the author of the Bhagavata Purana (Veda Vyasa), wrote the Bhagavatam with the intent that it be the summation point of all Vedic literature and philosophy.

Together with the Itihasas, the puranas are referred to as the fifth Veda.

The above list is by no means exhaustive. Further divisions and sub-divisions and classes exist. Many are missing and the remaining need to be interpreted according to current circumstances.

The Bhagavatham takes the form of a story being told by a Sage known as Suta , to a host of assembled sages, who ask him questions in regard to the various avatars, or descents of Vishnu within the mortal world. Suta then relates the Bhagavatam as he has heard it from another sage, called Suka Maharishi., the son of Veda Vyasa who recited the Bhagavatam to Emperor Parikshith in the event of a crisis of a fatal curse.

(for more information, please refer to <http://www.geocities.com/profvk/VK2/SBAB1.html>)

There are twelve divisions or Skandas and Master Kumar is today explaining the import of the **64th verse of Skanda 2.**

Srimad Bhagavatham discourse by Master Kumar Garu

Om Namo Narayanaya !

“Prayers and invocations to the Supreme Creator. For the welfare of all creation, I bow to Him, invoke His name to start this discourse. Those who hear this valuable discourse are fortunate, as hearing this bestows goodwill to all. Salutations to the Sage, Sri Veda Vyasa Maha Rishi, the Composer of Srimad Bhagavatham.

For those who delight in the sacred text, it bestows purity of mind, removes the trivials and leads to the selfless attitude in the path of devotion. It also removes the three-fold suffering, namely, physical, mental and spiritual miseries, caused by the egotism and thus bestowing supreme bliss on the aspirant.

In this manner, Maharshi Suka prayed to the Lord, remembering and honouring the ‘Tattwa-stithi’ (elemental nature)-Satyam, Chaitanyam-the state of Brahman and Sankalpam existing together is called “Tattwa-stithi”. All are born out of this ‘tatwam’. Brahma, Vishnu, Maheshwara, the three logos, are also born out of this too. All the Indras too were born out of this elemental nature. All of us too are born out of this. To be always one with the source from where we came from is called Bhagavad Bhakthi-Devotion to the Lord, or Ananya Bhakthi-Pure devotion with no other object, or Parama Bhakthi-Complete Devotion. The three main deities-Brahma, Vishnu and Rudra possess this devotion and are always engrossed in being one with the Lord, hence have no obstacles. The Indras have realized this nature so do not have a problem. The other deities are currently realizing this nature, but it is not so easy. For humans it is a problem, as we have not realized the divinity in ourselves and also not practiced seeing the Lord in others. For human beings, seeing Him in another similar human being like ourselves is difficult. It is possible only by practice and there is no other way. That is the reason Suka maharishi remembers and invokes the elemental nature and describes it to Emperor Parikshith. Prayers of this sort are many in the Bhagavatam, because they are for Vishnu, as part of the three logos of Brahma, Vishnu, Maheshwara, and also visualizing Mahavishnu as part of the elemental nature and this is called Narayanam. Narayana and his divine grace. So we are elaborating the 64th Poem today.

What does the Omnipresent Lord do that we receive His grace? The bhagavatham doesn’t say-“How do we get His grace?”- because this is egoistic. We don’t get His grace, but He *bestows* it to us. We should not think we get His grace because of what we have done. We may or may not obtain God’s grace.

Receiving or not receiving is according to the kind grace of the Lord. Even if all make effort in a similar manner, only some are fortunate enough to receive His grace. Many undergo discipline and strict penance, but His kind grace is according to His wishes. So we don't know whom He deigns to bestow grace upon.

We generally say--God will certainly grace you. It is good because it expresses our good nature of wishing for others welfare. But if we say behind the other persons back that he/she doesn't deserve His grace, then we ourselves will never taste His divinity. So the Lord bestowing his grace on us is not in our hands. When He deigns to give it, we receive it. So the three logoi- Brahma, Vishnu, Maheshwara are contemplating-What should we do that we receive His grace? By Penance? By subduing the activities of the Mind? By donations? By performing rituals over and over again? By reciting His name continuously? By chanting Mantras or by remembering Him constantly? or by adopting virtuous ways?

Thus Maharishi Suka says-Upon whom the three logoi are always contemplating upon, the One who gives deliverance from this world, upon whom are they always fixed upon, may THAT person always bestow His grace on me.

What's the reason that we are in receipt of His grace? Everyone receives it in different ways. We see that some do penances and obtain His grace. But He has graced some who haven't done penance also. If we say disciplining one's senses and mind is the way, then some who haven't done this have *also* received His grace. We have seen so many real life stories of such examples. Kalidasa the poet, what type of mind control did he have? He was a man who let his senses run loose after whatever they fancied. The Masters have written earlier – “Does God's mercy need a reason”? We can't say that Gods grace and mercy appears in this way. When we receive His grace, can we analyse and compare?

So for obtaining His grace, there are no criteria. Can anyone say with certainty that this is the way? The poet Thyagaraja sang “KAPI VAARADHI DATUNA” meaning- Without Gods grace was it possible for the monkey-god Hanuman, to cross the sea? Without His grace, could Hanuman have crossed the sea bridge (in the **Ramayana**)? For anything to happen it needs Gods grace. We say- Hanuman crossed the sea to Lanka, Hanuman reached the sun. But Hanuman doesn't think about this because he knows, it was not he himself who did it.

Because we are all Hanuman admirers we say, for the one who could fly to the sun, reaching Lanka was not such a big thing. Sometimes it so happens, that the one who has reached the top of Mt. Everest can fall down from the stairs and we don't have an answer for this. So we can't say "as you have climbed Mount Everest, you can't fall down from the stairs and break your bones"! The one who made it possible for the person to climb Mount Everest was not only the person himself.

Disciplining the mind and the senses, donations...? Has he graced only those who have donated to others? He bestows His grace in heaps on some, we don't know His mysterious calculations. But we cannot say that person is not eligible. In all those who have received His grace, the Bhagavatham says, there is no criteria that we can fix. A small man can become great in an instant if he receives God's grace. A person with intelligence, will power and strength can be helpless if he doesn't have the Lord's support. The person himself doesn't know why the Lord has graced him. He even doesn't know if the grace and blessings of the Lord will stay with him forever. No one can say anything in these issues.

So not by repetitions, rituals, penances, donations, mantrams, hearing religious discourse do we obtain the grace of the Lord (like what we are doing now) these are not the criteria. They *may* earn us His grace, but no one is sure. A incident happened here in this town. A good devotee of Lord Hanuman lived here. She had a husband and children. Her husband was a drunkard and when she was away to the temple on Saturdays, he was pleasantly enjoying himself in the company of his bottle. After many days, children grew up and all the while the mother always ensured that the children also stayed away when he was drinking.

On one Saturday evening when he was on his usual "high", he saw his wife's small idol of Lord Hanuman moving towards him. He said "Move a little more". The small idol moved. He repeated "Move a little more". This went on... The idol reached the edge of the table and he said "Drop!". The idol dropped and he spread his hands and caught it as it fell. Not out of love for Lord Hanuman, but because his wife prayed to the idol and she would be unhappy if it broke. So he caught it and that was it! He felt as if he was electrocuted. Spent the night in a trance. By morning, he was transformed. Upon closing his eyes, he saw only Lord Hanuman and could hear only Him. He gave up drinking alcohol completely.

He became famous as he had a rare talent. With his thumbnail he could draw beautiful images from the Ramayana epic on paper for a publication. On a piece of land a project on Lord Rama was undertaken. As soon as it was finished, Lord Hanuman asked him to hand over to the respective authorities, which he did and left humbly. This man, never prayed in his life, but in one instant, his life was transformed.

He became a lifelong devotee. Even his wife didn't earn that much grace. What did he do that he always saw and heard Lord Hanuman when he closed his eyes? We reason with our human logic that maybe he was a great devotee of Lord Hanuman in his previous life, because we need such explanations to satisfy our curiosity and intelligence failing which we are restless. Did he tell us that he was a devotee in his previous life? Never. Did he remember? It is only our imagination and reasoning. So we see many such examples of His grace.

The three logoi, Brahma, Vishnu and Rudra are His first creations, made out of sum of the total(Sat-chit).This Sat-chit form is ever in bliss in each other. She in him, He in her. Depicted as Shiva-Parvathi in Hindu ethos. From these ever blissful beings, creation starts. Desire, Knowledge, Action forces are formed. These two divine beings are omnipresent in all of creation as force-matter. He-She. One cannot exist without the other. Through all of creation. Radha-Madhavam is another name for this whole universe. They transformed themselves and descended into creation. They descended in to the three logoi specially and they into all of us. But very few remember. Even the Devatas (Deities) don't remember. All the souls (jeevas) too. In Yoga Vashista, Maharshi Vashista says- "The three logoi you are worshipping now are also beings like us". You need great conviction to say that. Because he was the great Vashista, he could say that with certainty and knowledge. What we are, the three logoi are also the same. Only more, but the same.

So the Divine descends and exists in packets of creation, in all of us. Because of Him, we exist. When we remember Him, he is aware of us. When we forget Him, he drops off to sleep. When we think of ourselves, the driver takes a backseat. The 'mattress' made of the Adishesha, the divine serpent, is ever waiting for Him. The bhagavatam mentions "a sleep-ready" state. The Lord reclining on the coils of his faithful servant Adishesha. When we remember Him, He works as us. When we forget Him, we work as ourselves. When this happens, He is ever present but

drowsy in a state of sleep, with nonchalance and He lets us act by ourselves, with consequent good and bad results. He lets us, as for Him, He is not in a hurry, time is of no regard for Him. So when we don't remember Him, and act as ourselves, He lets us be. So be it. Sometimes He wakes up but as long as we are in our own consciousness, he doesn't descend. Finally when we remember Him, he descends into our Ego-consciousness, but only when we let Him, through our own effort. He is within reach always but we think we are 'us' instead of remembering 'Him'. The ego comes in the way.

Thus the three logoi are always sensing His presence and contemplating over the means of attaining Him. He exists as them. He knows about their existence, but they know Him not. Thus they should also practice seeing the indwelling soul (Antaryami). The One who runs everything.

Everyone should do the same-Practising being and seeing the indweller everywhere. Thus the beings who don't separate themselves from this indweller are the 'indweller's-idols', and are similar to the three logoi who are also known as Trimurthi (Trimurthi - The holy trinity, comprising Lord Brahma, Lord Siva and Lord Vishnu) . Maharishi Vasishta , Maharishi Agastya, some Maharishis, some ardent devotees, Sukra(venus), the Sanaka Sanatanas are some examples. For realizing this state these are always in the "Oneness State" so much that they don't exist, and in their place the indweller only exists-Complete Oneness and Identification with the indweller! For this state all should only practice as these great beings have done and are still doing so. The penances we undergo should not be to realize and see omnipresent God for ourselves, but for seeing and realizing God in everyone by everyone. The penance you do to see God for yourself is therefore not full and complete. All the mind disciplining and sense-subduing, Donations, Prayers, Rituals should be for the same purpose. They should be Universal, for everyone to realize Him and enjoy His bliss.

We feel like giving/donating to some people and not to others. When we question ourselves-'why I didn't feel like giving to such a person ?', we don't have an answer. And sometimes our conscience asks-'Why did you give away so much?' again we don't have an answer. Some people appear to be deserving our help, while some others appear to deserved to be kicked. Why? Again no answer. Giving and punishing are our actions and bring consequent reactions and results.

Sometimes these happen “unconsciously” and when we ask ourselves, the answer is a mere-“It JUST happened”.

It happens to everyone. Its all because of only the indweller who is guiding, acting through us. There is a good story from one of the Buddha’s disciples. He did great penances to achieve great heights. To realize the Truth. In films, such incidents are shown as some great light coming to him from somewhere. In reality, the great light doesn’t come from some external source, it comes from our own being, from the Sahasrara centre, at the top of the head. Because He is already there. Anyway, he was once doing a great penance in front of a statue of the Buddha. Some bad elements were attacking a weak man who was crying out-“Help Me!”. A doubt arose in the disciple’s mind-‘Should I continue my penance or help the weak man?’ What did the Buddha do, he thought. Since the Buddha is in a statue form, always in deep meditation and didnt move, he also chose not to move. The attacked person died. It affected him deeply. Whenever he sat for penance and meditation, this thought came to him that he could not/ did not help the weak person in the name of penance. It troubled him so much that he went to the temple of Buddha and asked “Penance or Compassion, which is important?”

He heard the Buddha’s voice from inside him-“What is the worth of penance to a person without compassion?” Some people want to do penance and get ahead, only for greatness, fame. Without compassion, anyway penance is not possible. The Buddha was a very compassionate man. The other person’s pain used to pain him much. That’s why when he went to the city, when he was seeing the poor and the old, his heart was melting with compassion.

He was living a normal basic lifestyle and when he saw that others could not, then his heart melted saying that this is not life, everybody should be happy.

With this compassion he was doing penance for others. He made penance to alleviate the suffering of others, not for his own glory or emancipation. His penance thus, bore fruit. The indweller tests us in such ways. In Gajendra Moksham, Sage Agastya comes to the king who is doing penance. The king who was seeing the light inside him, sees that a light is approaching him. The light is both inside and outside. He closes his eyes tightly so that the inner light doesn’t vanish and is lost for him.

Then Sage Agastya, who could see both the inner and outer light, pronounces that the king will be born as an elephant in his next life. The reason, Agastya says, is that like a miser you have a clung to the inner light without sharing it with all.

When you are an animal like an elephant you can see only the outside! Any animal is like that. All animals cannot see inside. Can we humans see inside? Those who cannot see inside are all animal-men. The one who can see inside and outside is man. So to give long vision to the king who had only short vision and to elevate him in his spiritual growth, he was cursed to be born as an elephant in the next life. When you are an animal you can see only outside. So the king who was only looking inside was forced to be born as an elephant who can only look outside.

The elephant lifts his head and looks only to the outside. In this way the indweller came in the form of Agastya to teach the king to look outside. In the form of a curse, help came to the king. His name was Indradyumna. The discipline of the Buddha was known as THAYARNI. These are the names from the North Himalayan regions.

When we read the stories from Shirdi Saibaba - there are some of us who have read the stories hundred of times – in the stories, Baba comes in the form of a stray dog and people neglected giving food to the dog and such examples. He doesn't need to come in a form of a dog only and we don't need to raise dogs ☺ . HE can come in all forms. The one who is in all forms need to be respected by us. Saibaba says – “When I am in all forms why did you wait for *this* form to come to you?” Here the meaning is that, Saibaba didn't come as a dog but exists in all forms. When others approach you, you should see Saibaba s form in them and serve them, and not wait for Saibaba to come in person. He doesn't need to come as a dog but when the dog came you didn't feed him. Isn't God in the dog? When we were sitting in the front room and eating something where some workers are working, if we eat without feeding them, then soon the indweller will teach you a lesson without a doubt.

So practise seeing the indweller in everyone, it can be a dog or a human being, a person you like or a person you dislike – can be anyone.

All have the same indweller in them. The practise which makes us see the indweller in all is BHAGHAVAD SADHANA.

HE is not limited to some forms, some people, some times, some names, some regions. In rituals there exist some restrictions like→ this time-that time, this thing -that thing, this way-that way – we are not talking about those. Here we are talking about remembering the LORD for which there are no restrictions at all. To remember HIM no time, no country, no way is needed. We need not remember him only when we see certain forms those we are familiar with and like. This is the practise of remembering the indwelling Lord. This is not so easy because by now in our mind all of us have made distinctions about God and his ways of existence. So much that, seeing God outside these places is difficult. Every one of us are hanging to certain beliefs and paths that we cannot see outside of them. We think that our way and our path is the way to God. That's why the Masters give the example of skeletons in the PURUSHA MEDHA. Every one of us is stuck in one skeleton. Why? Because we come to believe in one form of the LORD and get stuck into the skeleton. For some people only some forms are the LORDS. For some, people are only some names.

Some people say it is forbidden to say the LORD's name in some forbidden place because it is unholy to do so. The conservative people will say, God becomes "Unholy" if we do a certain thing in a wrong way. Can He become "Unholy"? Isn't he everywhere? Can He become dirty? Can he become unholy?

If the lord comes to your home, and if you have not taken a bath, will you say that" I have not taken bath, I am dirty, please come after sometime?"

Does the Lord get unholy in any way? At any time? Some Orthodox people, when distributing the holy water will say: "You are not clean – clean yourself and you will get the holy water!" Even without cleaning, the holy water will make you clean. Cleaning *yourself* and receiving the holy water is a good practise. But *denying* holy water because a person is not clean is a bad practise.

If God comes to our place, do we say "Me, or my place is not clean!"? He doesn't come by announcing or by prior appointment. So the indwellers coming is not by random but the fruit from many thousands of births. Did you pray to the wall? In Jerusalem the fallen wall of the temples exists– many people hit their heads against the wall and cry. When I was just looking at the temple and closing my

eyes and meditating on the famous “Wailing Wall”, one journalist approached me. He said: “From your dress and appearance you are not a Jew or Christian!” “You appear to be a Hindu - what are you doing here?” “What’s your business with this wall?” I replied: “The wall contains also the holy indweller!” He said: “But your people don’t say this!”

“The wise among my people have said this and they have also said, that YOU are also divine. That all what we see is the form of the divine, and all the forms that live inside are also the divine, is the actual faith. But different people have propagated different objects, names and ways as their religions. To most of you, the Hindus faith is Rama, Krishna and Ganesha but not the common indweller among all. Not stopping/limiting at this, the wise have declared that the indweller is in everything, everywhere, even in this wall.”

The journalist asked: “What do you get by looking at this wall?” I replied: “After looking at the wall for some time, the wall doesn’t appear to me!” He asked, “Why doesn’t the wall appear to you?”

I said: “If you keenly look at anything, nothing remains! When you close your eyes and concentrate, the various forms disappear and the one root form which is the root for everything appears!”

This root is the real way, but people need a certain way according to their beliefs, so they make up different forms and follow them. So each one has caught one way and one form. Some have caught trees and nature, some have caught animals and birds. Some have caught a person and made him the head of a religion. But when you see the common indweller in all, all the different forms disappear. No borders, no divisions. The Yogi-Masters like Master CVV, Ramana Maharshi, Rama Krishna Paramahansa – to them people didn’t appear to be Moslems, Christians or Hindus. They only saw the indweller in all. They didn’t see differences because everything came from the same source. Where did all this come from? Whatever came – came from the Lord. So the one with this kind of attitude of seeing the indweller in all, has real devotion. The others practise something else in the name of devotion. The practise and recitation of the scriptures will not give you the indweller. For this Sat-bhakti is the only way.

What is this “Sat-bhakti”?

When you get devoted to the omnipresent that is present everywhere it is sat-bhakti! “sat” means that which is always there. That which was there when this creation was started, existed before creation and will be there even after creation ends. Truth WAS, IS and WILL always be. On whose hands does the world run? Before creation happened, inside whom was it existing? That is “sat”! And into whom does it go back? This is “sat”! The one who is always existing by himself. The He-man of all that exists. This is the meaning of “Master” of all. In many stories and examples this has been shown.

Who is the root cause? To such a being, I offer my prayers. We should not think “I was praying to Shiva and how come Vishnu graced me?” All prayers go to the indweller and the indweller himself sent Vishnu to save the elephant king. The indweller can send anyone because all forms belong to him. He need not send anyone also. He can make the crocodile himself fed up and leave the elephant king. He can do it in anyway, there is no fixed way, its all up to him. But sometimes he creates a drama of excitement by throwing the discus-wheel and cutting the crocodile’s head. So that the viewers get excited by this drama enacted by the hero and the villain. There is no need of sending Vishnu as the hero, because *even* in the crocodile/villain the indweller is present. So by saving the elephant king he showed his grace on both – on the elephant and on the crocodile. Because the crocodile is also having the indweller in him. In reality the crocodile was a Gandharva reborn as a crocodile due to a curse and remembering the indweller by leading life in the water. We think the elephant king is “our man” and the crocodile is the villain and take sides. But the crocodile is *also* “our man”. All are our men, its only we who take sides of good and bad. See how He finishes the story by gracing both the crocodile and the elephant and giving them salvation. This is called “His play”. We can’t understand how He plays we can only watch and marvel. When such marvels happen we can just note and say that this has happened but we can’t gauge why and how this has happened. There is no other way. We don’t know why some things happen. We can only salute Him at his brilliance of play. So this is ‘Sat-bhakti’. We should be one with the one root cause of everything and practise this often. This is the meaning of “*I am the way*” of Jesus Christ. Krishna said: “I am everything.” He also said: “*You are me!*” The one which is always existing even before nothing existed. Even before creation was created. We are talking about “THAT”. Whatsoever people are talking about God, they are talking about “THAT”. It’s neither male or female. Neither man nor animal. Not a tree or a thing. Because

we cannot call it “it”, the wise call it “THAT”. So when you worship a form like Jesus or Krishna you should know that it is “THAT” in the form of Jesus and Krishna. The same “THAT” exists in all our forms, you and me. So the form of Jesus and Krishna are only a means to connect with “THAT”. So we should not get carried away by the form and forget the real thing. Because forms can change. The essence is always the same. So if you are tied with the truth always, its called Sat-Bhakti. The devotion with which you live as one with the truth. Like a pair, like “super glue” which sticks hard instantly. You must have seen the advertisement for “super-glue” in the TV which sticks in an instant. Once you get stuck nobody can separate you – you are with HIM always, devoted to the truth. This type of sticking is called “sat-bhakti”. The repetitive remembrance of the Lord in everything. That should be our only aim. All the rest are silly desires. So the worship of the forms like Buddha, Jesus, Krishna etc. is not complete unless we remember the indweller in all. To be complete and perfect remembering the common indweller in everything is a must. There is no other way. To get our work done there are a lot of minor gods like there are politicians in a city. But to the one who is conscious of the indweller, whatever is happening, he sees it as due to the grace of the Lord. So the sentence “Sat-Bhakti is the only way” has a lot of depth and meaning.

The three logoi Brahma, Vishnu, Shiva have also deeply explored many ways and have come to the conclusion that Sat-Bhakti and remembering Him in all is the only way. In this way they are fulfilling the responsibilities by working along side Him. So the three logoi are constantly remembering and being one with the indweller. So when we pray to them, they show us the way to the indweller. Any Master shows us the path to the same indweller. Nothing else! The one who shows us the path to the indweller is the Sat-Guru(Real Master of Truth). All the rest are only Masters. There are many Masters but the one who shows us the path to the indweller is the Sat-Guru.

The one who lives as one with the indweller is the Sat-Guru and he shows the way to the indweller. The Sanaka Sanatanas, Sage Narada, the Saptarishis, all the Manus have done this and realized the indweller. In recent times Rama Krishna Paramahansa, Shirdi Sai Baba , Ramana Maharshi, Master CCV, Master EK have also done this. So these are the Master Gurus. Not the one who is a master in astrology. Not the ones who are Masters in some fine arts. The Sat-Guru are not these – they live as the indweller and show the way to the

indweller to those who come to them. So Prahalad says “Those are the real Gurus, not the Masters who teach you other arts!” Because everyone in his father’s kingdom was saying that his father Hiranyakashipu was the real God. Because if they don’t say that, they wouldn’t have their jobs. Or their lives even. Because Hiranyakashipu was the king. So this is the basis of who’s words we should listen to and whose words we shouldn’t listen to. We should listen to those who say “Everything is holy” and avoid the company of those who say “This is” and “This isn’t”. The one who negates refuses to see the indweller in all.

When I first met Master EK, this was what I saw in him. I said: “HE doesn’t have a name, a form, a religion or a way. HE is all.”

And the Master replied: “Yes”!

I told him,” I am in search of this”.

He replied: “I know”!

I asked him: “What should I do now”?

“Work together with me”, he said. “Whatever we do is towards “THAT” so let’s work together”.

So the three logoi are practising being one with the indweller. We like some people, we dislike some people. But we should see the indweller in all. It is difficult but the results are sweet. When we aim, we should aim for the top ,not other trivial things. Likewise, when we do this, all others are not needed. This is penance, the single minded objective, the best of all.

So this verse tells us about the most important thing of all. Because it tells us of the practice of the indweller. It tells us that even for the three logoi, there was no other way. So for ordinary people like us it is the only way. Narayana the Lord of Lakshmi, the Lord of Sacrifices, the Lord of the Yadavas, the Lord of His people, the Lord of the Earth, the Lord of the world Himself says! “This is the only way”! I meditate upon such a competent person.

This created problems in His times. Because when He was saying this people couldn’t believe him. That the Lord of the universe was standing in front of them and telling them that the path of the indweller is the only way. He didn’t negate or say no to anything. The indweller exists in all. Without negating anything, He did

everything. Even in death He graced all. Whatever people wished for He gave them that. Through whatever form people prayed to him, He graced them through “THAT”!

So when we are praying to the indweller, we face a small problem. When I show you a person and say “He is God” some people will say: “when the whole creation is God, how can this person be God?”. Jesus could say it with confidence because he could see that everything is HIM. To the person who everything sees holy this is not difficult. But for the person who can’t see HIM in one person, its because of his Ego, which refuses to acknowledge that the whole can manifest in the form of a single person with a limited form.

One person who practised this always is seeing all in one was Akrura, the uncle of Krishna. Akrura knew wisdom as much as Vyasa, as much as Maitreya, as much as Uddhava. Once when he expressed the doubt that how could the whole be in a single person, Vyasa said: “The whole exists as the whole and the whole exists here(as Krishna) also as the whole!” To see the Lord in one person is very difficult. Even if very learned, knowing everything, accepting that everything exists in one is difficult. For such a person as Akrura, who has so much faith and admiration for the Lord, it’s difficult to accept that the same Lord exists in him. The admiration for the Lord comes in the way of accepting.

Throughout history when the Lord descended among us, it was difficult for the wise to accept that the whole came and existed as one among them. Because the admiration for the Lord came in the way of accepting HIM as one among them. Even if they were very knowledgeable, the fact that the Lord could exist even in this way was new and difficult for them to accept. So the Lord comes to them to convince them. He graces them with His play and teaches them.

So Suka Maharishi was telling this to Emperor Parikshit who had known Krishna for 35 years that the Krishna whom “you have worshipped as divine and is your ultimate goal in life, *is* the indweller in all”. So our worship of Krishna should be in such a manner where we are continuously aware that Krishna is the form of the indweller.

Sometimes we forget to pray. Sometimes we neglect performing a ritual. There is no wrong in this. The wrong occurs when we differentiate the whole into many and perform many prayers and many rituals, forgetting that all is One. To remind

ourselves that HE exists in many forms is enough. So when we pray to Ganesha, Gayathri, Skanda, it is nothing but reminding ourselves of the indweller in this form. Our concentration should be on the main thing, the essence.

For example, when we go to a room filled with mirrors we see many images of ourselves. When we break one mirror, the others exist. Break all the mirrors, we see that only we exist. All else are only reflections. The single Truth, elemental reality existed as all the reflections. Likewise, man is Gods reflection. Man is God's image(God created man in his own image).So when we have united with the Universal spirit that exists in all, if we have forgotten to pray once, its not important. But this should not be taken as an excuse. The lazy aspirant seeks excuses to give up his prayers or stop his spiritual practices. For those who see the same both inside and outside, no rituals or prayers are needed. But for people like us, we have to follow the prescribed rituals until we reach that state.

Once Master EK went to Master Bhaktaraju Maharaj's ashram as he had heard from people about his divinity. He found him at twelve O clock, still in his sleeping clothes, unbathed and the barber had come to give him a shave. Contrastingly, Master EK was always getting ready very early like a fresh rose, bathing before sunrise. Master Ek stared at him, and the Master looked back at him. When Master Ek started staring seriously at him, the Maharaj smiled and said "IT IS IN IT". He meant, "I am inside here, inspite of the external unshaved, unbathed and unready appearance". "That (It) is in it".

Immediately Master EK saluted Maharaj's feet. Master Maharaj knew whom Master EK was saluting. When someone is saluting, it should be done to one who *knows who* is being saluted. To whom is the salutation being offered? To "That". The true saluter doesn't salute an egoistic person (Ahamkarapurusha).

If anyone thinks "He is saluting me", then he should know that the "Me" here is the indweller who is being saluted. Then the whole process has meaning. If he thinks "Not to me, but to You O Lord" it is Bhakti (devotion). If he thinks, "To me, but the Me is THAT" it is knowledge. So such small subteltities do exist. So as soon as Master EK saluted Master Maharaj's feet, the latter also saluted Master Ek's feet. Such are the actions between the knowledgeable ones. The indwelling deity, exists in this form also. In this spiritual realm (Datta-Margam), our earthly standards are not seen and do not hold good. We can't set parameters and rules and expect them to be followed according to our whims and fancies. We should

not have preconceived notions like-‘The Lord looks like this, he acts in such a way’. It is a path of complete acceptance. So the actions of the knowledgeable appear strange to our human reason and its difficult for us to comprehend them. This is a certain path.

So in our daily practical life it is essential that we practice this path. We should practice seeing it always. Yoga means being one with it with concentration(Bhavana). There is a sure path for those who practice this. No rules hold them. The indweller drives them. Makes them do miracles or exist silently. Nothing particular about them, No grand show or drama with fanfare. Hanuman knew *everything*, but he was humble and silent. We should be like him and emulate his example.

So we are halfway through the second poem. The reason I say this is because the narrator, Maharishi Suka started with Lord Narayana, arrived at Krishna. We have learnt about Krishna as the indweller from Suta, Vyasa, Maitreya who especially described Him very well. So the Bhagavatam can be regarded as the story of the elemental reality (Tattwam) descending and existing in human form as Krishna, the indweller in all.

“Swasthi!”-Auspicious completion of the narration, praying for the wellbeing for all. Universal well being Prayer-

Loka Samastha Sukhino Bhavanthu

Loka Samastha Sukhino Bhavanthu

Loka Samastha Sukhino Bhavanthu

Om Shanthi, Shanthi, Shantihi!

Appendix

Gajendra Moksham: The story of the elephant king of yore who appealed to the Lord at his greatest crisis and got divine rescue. Once upon a time, there was a King of elephants who was actually in his previous birth a human king by name indradyumna. He was cursed to become an elephant because of a mischief he played on a sage (closing his eyes and pretending not to see Sage Agastya). The elephant gajendra (= elephant-king) was once caught hold of by the leg by a giant crocodile and could not free himself for years. The struggle lasted for a thousand years. At the end the elephant got exhausted and appealed to the mercy of the Supreme Lord by raising a big cry: “O Lord of the Universe, save me”. At this great crisis it was the Lord Vishnu who answered the call. He sent His divine Discus (= sudarSana cakra) to sever the head of the crocodile. The crocodile itself was a gandharva (resident of the world of divines, whose specialty was arts and music) by name Huhu, who was living the life of a crocodile because of another curse. Both the crocodile and the elephant were thus released from their curses. This story of the release of the elephant-king is known as ‘gajendra-moksha’. It occurs in VIII – 2,3,4 of Srlmad bhAgavatam. These chapters are considered by the wise to be one of the most powerful for daily morning recitation for the purpose of obtaining moksha at the end of one’s life.



Picture courtesy: <http://www.harekrsna.de/artikel/gajendra.htm>

The story of Prahlada, also from the Bhagavatam, In order to put an end to the extreme cruelty which a very powerful and inhuman king, Hiranyakashipu by name, was perpetrating on the entire world, the Lord manifested in a man-lion form (Narasimha Avataram). Actually the boy-son of this King was very devoted to Lord Vishnu but the King in his arrogance wanted himself to be recognised as the only God, the God, of this universe. After many horrendous but futile attempts to convince his son of his viewpoint, the King asked him to show this God Vishnu who seemed to be the protector of this boy. In extreme anger the father showed a pillar and asked: "Is your God in this pillar?" The son, Prahlada, with supreme confidence in the omnipresence of the Lord, answered, "YES". And lo and behold, the Lord obliged this little boy by appearing in the form of a half-man-half-lion from that pillar. And this appearance proved to be the end of the demoniac King. This story is the monumental record of the efficacy of a full-fledged faith in the omnipresence of God and of the boy Prahlada as the model of such faith.



Picture courtesy: <http://www.harekrsna.de/artikel/gajendra.htm>

Emperor Parikshith

The son of Abhimanyu who inherited the Kuru throne from King Yudhishtira. Krishna personally saved him in his mother's womb, and thus the child was named Parikshith because he was searching (parikshetha) for the person who had protected him. He was cursed to die in seven days and in search of a solution, was advised to listen to the Bhagavatham. He listened to the narration of the Bhagavatham by Shukadeva, son of Veda Vyasa and attained salvation.

(Translator's note: The translation was done with an audio recording from the Master's live discourse. All the errors that have crept up inadvertently are entirely mine due to limitations of time, knowledge, circumstances and may kindly be forgiven)