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"Srimad Bhagavatham"

Discourse by Master Kumar on Sunday, the 4th of October, 2009 at Visakhapatnam, India.

(for private circulation to WTT members)

In Srimad Bhagavatam, sage Sukha is answering the questions asked by king Parikshit. In those answers we are learning the creational process which is being explained by Brahma to Narada.

(Master is recapitulating the process in which the Virat purusha got created and from which the Swarat got created who is self luminous.)

We are recollecting this again and again so that it stabilizes in us. We have to keep recollecting this again and again that divine is beyond form and name this is the path given by the elders to us. The Vishnu we usually refer to is one among the 3 logos but the Vishnu the bhagavtam speaks is beyond the 3 logos. In which ever way we speak about divine we should remember in which context we are referring to Vishnu or Narayana or Vasudeva. For us to better understand this descent of the divine is explained again and again into various stages.

We have learnt that all this that is descended as egg as Virat. From Virat the four faced Brahma is created which is the 5th phase. From Virat, Swarat got created who is self luminous. We are self luminous like Swarat, only that we forgot about our true identity. If we keep recollecting this again and again we will also shine forth and become self luminous. So this Swarat the self luminous one is the creator Brahma. Though he is seemingly creating, the one who is creating through him is higher than him.

We keep getting many thoughts and these thoughts usually make us move. Our speech is also according to our thoughts and accordingly our actions follow. So if we ask who is doing this, it is the initial impulse and this initial impulse is referred to as Gayatri or Saraswathi. If we ask from where this initial impulse descends then it is referred to as Narayana. Narayana means the path of etheric waters of descent and ascent. From this state of Narayana the initial descent happened from which even the creator Brahma descended. So when we wake up in the morning we should do the worship of Saraswathi or Gayatri.

Whatever we are reading now, we have already discussed earlier.

If the impulse in us should be good and staring we should meditate over Saraswathi. Saraswathi is said to be Swetha Varna meaning White coloured. The thoughts are of 3 types - divine, human and diabolic and we should question our self how pure or impure they are and for such purity of thought we should perform prayers. We see that whatever some people think, it happens. That is because of the purity of their thought. We need to have such an understanding about purity of thought. Without even trying to observe the thoughts that occur to us in the morning we go behind them. The normal thoughts about bath, brushing, food, etc. don't have any good or bad in them. Thoughts apart from them should be monitored. It is said that usually purity expands to huge areas around the ashrams where Rishis live and that is because of the purity of the thought that they hold. Whatever is there in the North that is the top of our head is also there in the South which is Muladhara (base centre). The energies from the North descend to the South into the Heart which acts as a balancing energy between the North and South.

East and West are based on the principle of duality that is why the male and female converge in the heart centre. We have Ida and Pingala; one is the controller of left energies and the other is controller of right energies in between we have sushumna, which is the energies of Vishnu. That is why we are asked not to tend to right or left and to stay in the middle.

Those who despise negativity are put to suffering by the same negativity. One may not like that which is bad but one should not despise it. That is how the worlds of light and worlds of darkness are arranged such that they support each other. That is how as yogi the divine stays in the middle between the left and right energies. We have so many in pairs like nostrils, eyes etc; all of this should have a balance between them. Only then they work. Yoga does not mean despising some part and liking some part. That is how Vishnu descends again including in him both the energies of Shiva and Brahma.

From Brahma , the 10 Prajapathis (Progenitors) are born. From Shiva, 12 Rudras are born. From Vishnu, the 12 adityas are born. Among the prajapathis, Daksha is one, who is the ego consciousness or separative consciousness in us. In us Daksha stays in the brow centre. If he stays subdued to the divine then our life is in splendor. But sometimes he thinks that he is the doer, the creator. It is common for the human to think like that due to the presence of Daksha. When he does so, he encounters difficulties.

The remaining 9 Prajapathis are the lords for the 9 layers of creation and they are also said to be the lords of nine numbers.

Now Master E.K. is giving a description of how purusha got created and how Prakriti, Mahat and the 3 ego consciousness of Rajas, Tamas and Satwa got created.

Now Brahma is telling Narada that “you (Narada), the four kumaras and the devas got created from me.”

In us all the four kumaras are present. By meditating on them and by recognizing and praying them, they awaken. It is said that the four kumaras have no forms. The 5 elements don't bind them. They only dwell in the thought planes and have thought as the bodily form. So Sanaka means that state in us which says I AM. Sananda means that awareness in us that says I exist.

When buddhi illumines one is said to be in the state of sanat kumara and when one works through such illuminated buddhi one is in the state of sanath sujatha. Unless we have the urge to know the divine things, we will not know them. This urge in us to know is called Narada. By mere remembrance they give us their presence. They are always present everywhere but they exist to us only when we remember them. If we think they are very far they are far. That is why in Upanishads it is said “If you think it is very far then the Atman is very far, if you think it is very near, then Atman is very near, if you do not think then it exist in you in dormant state. These kumaras are the grand Masters who help the students on their path of ascent. These four exist as four states. They are considered to be greater than seven seers because even in seven seers they exist as four states.

Those who are determined to gain state of yoga, they are the grand Masters who stay in them and help for their ascent. That is why they are called the Masters for the whole creation. Does everyone have devotion? No! They don't. The lack of devotion in students is due to the lack of the active presence of these Grand Masters.

Then Indra and other devas are the intelligences pervading over our Mind and senses. They are responsible for giving the fruits of our actions (good or bad). When one starts doing acts of goodwill with the help of his mind and senses and these devas, the devas reward that person with good results and place him in favourable situations. Ones who do acts of goodwill for the sake of rewards are bounded by his senses.

When one performs good actions, one is placed in good circumstances. This is true. But to place oneself in good circumstances and get good results, if one performs good actions then he is bound. Such ones are not entitled for fulfillment and liberation. This is very important and not revealed rarely.

Master E.K. has demonstrated this. He used to say because something will come to you do not perform good actions. One should know whether one is doing good actions because of the result that he would get or is he performing good actions as it is his very nature to perform those. The former is conditional and binds the doer while the latter is un-conditional and does not bind. That is what Krishna says in Bhagavad gita as Nishkama karma yoga - perform actions without

expecting the results. Even if one performs good actions and enters higher planes as a result, that state is not permanent if the actions were done with an expectation that something good will happen to him. So never calculate while doing acts of goodwill.

Normally when performing good actions, one thinks because he is our person we will do something to him. The moment we think he is our person there is a commercial equation and there is no good action. We hope that we get some favour from him in future.

When Jesus Christ said "Love thy neighbour", someone asked who is a "neighbour"? Jesus replies, "Suppose you are traveling somewhere and you see someone hurt on the way. See if you can help him. He is thy neighbour." So a neighbour can even be a stranger.

Jesus Christ also gives a story in this context.

A person was going on a horse and on the way; he sees a wounded person but goes away. Another person came and saw this wounded person but he felt that he has many important things to do and it would be waste of time to help that person and he went away. The third person came on a horse. He got down the horse and provided some first aid to the wounded person and mounted that person on his horse and took him to a nearby village. He is the person who said to love his neighbour. He is called the Good Samaritan. I like such a one.

So same is the case here. Those who perform good actions by the virtue of their nature, he is never bounded by his senses and he is respected by Indra and the related devas of senses. Only to such a one the Lord omnipresent gives his presence and works in him actively through the devas. The devas are none other than forms of the Lord. Not only devas, each and every form in this creation is a form of the Lord.

Janaka was such a person. Many of you might have heard of his story. Janaka is one of the greatest Yogis. He was even given as an example by Lord Krishna himself. He was a Raja Yogi. He always stayed in alignment with the Lord. There were many riches and pleasures around him. He never craved for them but they accumulate around him.

Janaka had a friend with whom he studied in his childhood. The friend was a Brahman and he was now a teacher with an ashram in the forest with few students and he was leading a simple life. This Brahman had a son called Asthavakra, who studied all the Sciences from his father. After studying all the sciences, Asthavakra asks his father "Now that I learnt everything from you, I would also like to set up an ashram and teach students whatever I learnt." His father smiles because he knew that his son had no practical experience; he had only learning experience.

So the father says, “There is a friend of mine who is a greater Yogi than me. He is the king of our kingdom. You display your knowledge before him and get permission him to set up an ashram.

As per the advice of his father, he goes to the king Janaka's palace and introduces himself. In the court of the king, a beautiful dancer was dancing and the king was rejoicing her performance. He asks Asthavakra to sit until the dance is complete. Then Janaka tells Asthavakra that he would talk tomorrow and orders his courtiers to give him royal treatment. They take him to a room and make arrangements to give him a grand bath with some of the best available cosmetics. Asthavakra never saw such an arrangement for bath and was awestruck. He asks the courtier whether the king would bathe in a similar manner everyday. They say yes. Asthavakra does not use any of the cosmetics and takes a simple bath.

After bathing, he was shown a wardrobe filled with all varieties of grand clothing. He is awestruck by the number of royal clothes and asks why one needs so many clothes. The courtier tells him to pick whichever he likes. So he picks up something which is most simple of the available clothes. Similarly he sees 32 different dishes for dinner and he feels internally why one needs so many varieties. He asks the courtier again whether the king also lives in a similar way. The courtier replied “This is just a guest house. The king has even better grandeur.” Later he is given a very good bed for sleep but he does not sleep on it.

On the next day he meets Janaka after a grand breakfast. Janaka enquires the purpose of his arrival. Asthavakra replies “My work is over. I am going home.” Janaka asks “What was your work? Why did you come?” Asthavakra replies “I have come here to be certified by you to set up an ashram to teach Yoga, Vedas, etc. But I see that you are completely indulgent in various pleasures of royal life. I cannot take permission from you and start such a divine activity. So I am leaving.”

King Janaka asks “How have you decided that I am indulgent?” Asthavakra replies “It is clear from the royal pleasures that I see around you.” Janaka says “All these pleasures are present around me but I am not in them. They come along with me wherever I go.” Asthavakra asks King Janaka to come with him to the forest and lead a simple life without all the royal pleasures to prove that he is not indulgent. Janaka agrees and follows him handing over the kingly duties to his ministers.

While going out of the palace, the servants bring Janaka footwear. Asthavakra says that no to footwear. So Janaka goes along with him with bare feet. Then a chariot was ready to go out but Asthavakra says no to it. So they walk like that for 3 days in the path as suggested by Asthavakra without food and water. They go through forest, climb mountains and walk through very rough path.

On the 3rd day, Asthavakra asks Janaka whether he is feeling thirsty. Janaka says “You are feeling thirsty. That is why you are enquiring about my thirst.” He asks Asthavakra to sit somewhere and fetches some water from him. And they proceed further for 3 more days.

Then boy feels hungry and asks king Janaka if he feeling hungry. King Janaka replies that he is not feeling hungry but the boy may eat if he is feeling hungry. So they eat some fruits.

Later the boy feels very tired and asks Janaka “Are you not getting sleep? It’s already 7 days since we started.” Janaka tells “I never feel thirsty, hungry and sleepy. Anyway, I will arrange a mat to sleep.” So Janaka makes some arrangement and they both sleep. Asthavakra goes into a deep sleep and does not wake up for a long time.

When he wakes up he sees Janaka sleeping on a nice royal bed with angels providing him cool air with hand fans on the sides. When the boy objects to Janaka sleeping on the royal bed, the angels cautioned him that all the hardships that he has put to king Janaka is not acceptable and said that king Janaka can be in any condition but to them Janaka is equivalent to divine and they cannot see him in such a state. They caution the boy that this is enough and he should return. Then the boy realizes that king Janaka is truly a yogi and is beyond the royal pleasures that surround him.

Craving for pleasures is different from pleasures accumulating around a person without any effort made by that person. Such are the grand teachers who are in constant union with the divine. I have seen such life with Master E.K. who was never concerned with the surroundings or the facilities he was given. Master EK never looked for facilities but he never rejected them either. He used to walk when no mode of transport was available. If someone offered a lift on a scooter, he went on a scooter. When someone offered him a lift on a car, he sued to go on a car. He never waited for any vehicle to go out. So also were the grand lives of Master M.N. and Master C.V.V. Though they had a splendorous life with many facilities but were never bound by them.

Such are the Grand Masters who roam on the earth. They lead such a life because they always see the divine everywhere and they always give the presence of the divine to the surrounding life. They are said to be greater than the devas and all the devas cooperate with such ones.

We will continue in the next class...

Swasthi...