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"Srimad Bhagavatam"

Discourse by Master Kumar on Sunday, the 1st of May 2011, at Visakhapatnam.
(for private circulation to WTT members)

Canto 3:

Lord Maitreya was giving the synthesis of creation to Sage Vidura.

A major part of the story of the creation has been complete and another we are now entering another important part of the story.

The part upto which we discussed till now should be recollected again and again. Also we should try to recollect and visualize the Lord as Cosmic Person as much as possible. Only then the study of this story would be fruitful. By stabilizing the Cosmic Person in our heart, our comprehension would expand and we understand the secrets in the creation better. So before moving to the next part of the story I will give a brief of the story discussed till now so that we can recollect it once again.

We should know this story and experience it and follow the related teachings. It should not be just a formal learning. Learning how to cook is not sufficient. It is only by cooking that one experiences it completely.

It is only to experience the presence and birth of Cosmic Person in us that Master EK advised us to chant Purusha Suktha daily. The Lord would incarnate in us daily and give his presence to us.

Initially there was the principle which cannot be expressed and has no qualities which is called Brhamamu (Divine Principle). From that an impulse comes out to create for the evolution of beings. From that impulse Prakriti (Root Matter) and Kalam (Time) are born. From this triangle of Impulse, Root Matter and Time, a potential space is created which is called Mahat. From that Mahat, the egos of Rajas (Dynamism), Tamas (Inertia) and Satwa (Poise) emerge.

So impulse, root matter, time, potential space, the 3 egos together form the primary 7 principles of the 27 principles that we discussed in the past.

From the ego of Rajas, the 10 organs (5 sensory and 5 operative) take birth. From Tamas the 5 elements emerge and from Satwa the 5 sensations emerge.

So 7 and 20 makes it 27 principles. They were all floating in space without any hold between themselves. The creation is only possible when they come together and act as one. So there needed a one centralized principle or the attracting principle which holds them all together.

The devas were also born from the 3 egos. The devas knew the cause for their birth but did not know how to go about it. So they prayed to the Lord. So the Lord came down as the principle of Urukrama and pervaded all these 27 principles. Then the 27 principles came together to form a cosmic egg. That cosmic egg is called Virat.

The egg of Virat develops as Virat Purusha just as the body develops in the womb of a mother from the embryo. In his devas take birth in each of the organs as follows:

- 1) Agni - Mouth
- 2) Surya - Eyes
- 3) Vayuvu - Skin
- 4) Brihaspathi - Ears
- 5) Varuna - Tongue
- 6) Aswins - Nose
- 7) Oshadha - Hair
- 8) Prajapathi – Reproductive organ (Semen)
- 9) Mitra - Excretory organ
- 10) Indra - Hands
- 11) Vishnu - Legs
- 12) Chandra – Manas (Mind)
- 13) Rudra - Force
- 14) Brahma - Buddhi

Then the form of Virat Purusha (cosmic Person) is complete. These devas cook the Cosmic Person for the formation of creation.

The Lord as Virat Purusha then recollects the 4 states in which the previous creation took place. From that thought of the Lord, the 4 kumaras take birth (Sanaka, Sanandana, Sanat Kumara and Sanat Sujatha). We discussed about these 4 states in the last few classes. They are the foremost Masters of this creation. Sanat Kumara still stays on our planet in the Shamballa Village in the Gobi desert.

So the Lord comes down as Cosmic Person in the beginning of creation. The form of Cosmic Person is similar to that of Man. That is what statement “God Made Man in his own image and likeness” means.

That Virat Purusha is who took birth as Rama and Krishna. He is also called Vishnu.

Now Lord Maitreya gives how the creation happens after the birth of Cosmic Person.

It is said that the creational space is in a watery state. Initially when only divine principle was present, it was also referred to watery space. To give difference, the concept of 3 spaces was given in the last class.

The initial space with Brahman principle is called Para-akasa (akasa=space). The space present after the birth of Cosmic Person is called Mahat-akasa. Lastly the space that we see is called just Akasa.

Mahat Akasa is the basis for the space that we see while Para Akasa is the basis for Mahat Akasa. So upto now we had a brief of what we discussed in the previous classes. Now we continue from here.

Now all the lokas (worlds) were present in the stomach of the Cosmic Person. Even all the beings with unfulfilled experiences were present in his stomach. It is for this purpose of fulfillment of these beings that the Lord took the form of a Cosmic Person. So the Cosmic Person then gets the impulse to manifest all the planes present within him outside.

There was one impulse earlier and there is another impulse now. Both are different. Do not mix up everything. We also get impulses. They are again different. All the impulses are not same. The quality of impulse depends on the state of the being. The impulses also exist in 7 states.

This impulse is the quality of Rajas (Dynamism). So Rajas was born and are born once again now with the previous Rajas as its basis.

Due to that quality of Rajas, a tubular stalk of a Lotus flower emerges from the naval centre of the Cosmic Person. That is what is shown in some pictures as Lord Brahma emerging from the Lotus present in the naval of the Lord. It is actually a poetic presentation.

Even in us the impulses or thoughts emerge from the naval centre. The lotus or the stalk is not actually seen. It is just for an understanding that the picture is so drawn.

So from that stalk a lotus bud emerges. Now there is the karma of the beings which was left unfulfilled in the previous creation. Due to the strength of the unfulfilled karma of the beings, the Lotus flower grows. It is due to the desire of the beings to fulfill themselves that the first impulse to creation emerges, the cosmic person is born and now it is the same desire that is responsible for the growth of this Lotus.

From this Lotus all the qualities emerged in the form of light. It is the basis for all the lokas (worlds). The cosmic person then established a part of his glow in it which resulted in the birth of Lord Brahma.

Brahma had 4 faces. What does that mean? Previously the cosmic person visualized the 4 states of creation. Now to manifest them, Brahma is born with 4 faces.

From the 4-faced Brahma, the beings in 4 different states come down. (Mineral, plant, animal and human states). A human exists, he has awareness, he can think and he can act according to his thoughts. All 4 are present. An animal does not know that it exists. It has no self consciousness. It can think and act. A plant is in a sleep state. It just grows. A mineral just exists.

In this way the whole creation comes down from Lord Brahma in 4 states. That it is represented that Brahma has 4 faces.

It is just as thoughts emerge from us continuously, the creation emerges as thought patterns from Lord Brahma. It is like switching the machine of creation. So the formation of creation takes place for sometime before it completes. After the formation, it is time to run the creation.

So initially the whole creation manifests from the potential space through Brahma. All the devas too come down. The devas (cosmic intelligences) who were present earlier in the Cosmic person come outside and on the basis of these devas, some more devas take birth in the creation. All these cosmic intelligences help in the creational work. All this process will be explained in more detail.

So all the cosmic intelligences and beings come out into the creation through Brahma. He is just a medium for the Lord.

Even in our lives, our children come through us and they belong to us. No! Your children come down through you to do their work. They may or may be working with you but they do not belong to you. It is important to realize this because many of us get stuck here.

Lord Brahma understands at the beginning itself when the 4 Kumaras who emerge from him do not listen to him. They work according to the instruction of the Lord. They are much greater than Brahma. So Brahma realizes that the ones who emerge from him need not be lower to him.

Same must be realized by us too. Our children may be greater than us. It is the wisdom of a person that decides the level (higher or lower) but not the age of the person.

So after the birth of Lord Brahma, the first thought he gets is why was I born, why am I sitting here?

We are born in some family. Why are in born in that family? Why not in another family? Why not in a richer or poorer family? It depends on what you earn in your previous lives.

Ok fine you are born in some family. What should you do?

We generally study something as someone in the family instructs, get into a profession, earn as much money as possible, marry someone and beget children and bring them up. In meantime we have diseases, old age and finally we depart.

The same things happen in everyone's life with some degree of difference. Why did you take birth and what did you do? Were you of some use to the people around you? Did you do something useful to the world?

All these questions come now. Brahma gets all these questions. Though he was born on the basis of Rajas, he did not get into action immediately. After awakening, he first sits in the Lotus. He sees water everywhere around him. That is the space or etheric waters. He

came to know that he exists. He found himself sitting in a Lotus and completely surrounded by water.

He first gets the question “Who am I?” He does not get an answer. Next question is “Where did I come from?” Then also he does find an answer. So he goes to the next question.

“What am I to do?” He ardently tries to find an answer for that question. Then he hears from inside “Yaja” (Make the creation happen). He doesn’t know how to creation. So he again meditates on how to create. Then the Lord inside appears before him. The Lord tells “If you think who I am, I will not appear. When you think of doing something for the welfare of beings, I will appear.”

This is a very important secret which the Bhagavata Scripture teaches us. The one who works for himself and his family, the Lord does not help him. The one who works for the welfare of others is supported by the Lord.

So the first secret in Bhagavata is “Yaja- Do Yagna which means to Sacrifice”. The first instruction given in the Bhagavad-Gita by the Lord is also the same.

What did you do for the welfare of others? That should be a daily question. If you work for the welfare of others, then you enlighten yourself.

The story of Brahma is our story itself. We should do the same what Lord Brahma did. There are 2 ways to work. One is work for oneself. If you work for yourself, then you keep on taking birth again and again with no upliftment. The other way is to work for others and that results in upliftment.

An act of goodwill can be done anywhere wherever required. You should just have the intent to serve. There should be no advertisement that you would serve. The one who needs you will come to you or will request you to come to his place. Service or teachings are to be given to those wish to receive them from you.

Krishna and Arjuna spent time together for about 90 years but Krishna never taught Arjuna anything until he was requested to do so before the Mahabharat War. Only then the Lord instructed Arjuna. So teaching is not a profession to a true Yogi.

I will tell you one incident from Master EK’s life.

The incident took place in Radhamadhavam and I was sitting beside Master. Someone called up and Master EK lifted the phone. The other person asked “Can I speak to the astrologer Krishnamacharya?” Master EK replied “There is no astrologer Krishnamacharya here.” Then again the other person asked “Who are you?” Master replied “I am Krishnamacharya.” The other person did not understand. Later he asked his friend who gave Master’s number “Is it the correct number? Is there one Krishnamacharya only or someone else too?” So his friend who knew Master EK personally came to Radhamadhavam and asked Master EK about the incident. Master EK

said “I am not an astrologer and I am not a doctor.” If you want me to see your astrological chart, I will or if you want some medicine, I will give. It’s not my profession.

A real Yogi never professionalizes anything. He never goes around saying “I will help.” He helps those who come to him. So a Master or Yogi is one who is ready to serve and willing to co-operate.

So Brahma attains such a status where he becomes a true representative of divine. All the devas come to him for help whenever there is some trouble with some diabolic. Whenever some comes to Brahma for help, he closes his eyes and asks the lord. The Lord tells him what is to be done. Sometimes the Lord tells to wait for sometime.

So the Lord stays in the background and makes everything happen through Brahma. Sometimes the Lord himself takes a form and comes into the creation to establish balance in the creation. All this is an arrangement made in creation.

So the birth of 4-faced Brahma is very important part in the story of creation which has its correspondence in our life.

I will not repeat the story of Virat Purusha again. If you are interested you will pray to him and stabilize him in your heart. If that happens, the Cosmic Person starts speaking to you just as he speaks to Brahma. You may be fulfilled in just one life. So establishing the cosmic person inside is our prime responsibility.

So Bhagavata says Prayer is highly important. It gives you the related awareness and knowledge when you keep praying. Prayer and knowledge are equally important. Without any awareness if you do some ritual, it is of no use. If you have awareness but you do not pray then also it is useless.

All your time should be spent in praying, gaining awareness of the Lord and attending to your duties properly. So work with the triangle. Your life would turn out to be splendorous.

-Swasthi