

Note: These are personal notes made from Master Kumar's Bhagavatam speech recording, translated from Telugu and do not reflect Master's words in entirety. Please use them for reference only. Not for publication.

"Srimad Bhagavatam"

Discourse by Master Kumar on Sunday, the 20th of May 2012, at Visakhapatnam.
(for private circulation to WTT members)

Canto 3:

The synthesis of creation was given by Lord Maitreya to Vidura and Sage Suka to Parikshit.

In that story, we were discussing the 7-fold creation coming down through 4-headed Brahma. The 7 things in order are the 5 great sins, 4 kumaras, 11 Rudras, 11 Prajapatis, Bharati, Eternal knowledge/literature and Manus. The same story was given as the creation in 7 days in Bible. We discussed upto the birth of 11 Prajapatis in detail and today we will discuss the birth of Bharati in detail. It is the 5th aspect that comes out from Brahma.

Previously, we studied how the creation emerged in its 9-fold. I will once again give a quick recollection of how the creation came up from Brahman or the Absolute God. The creation began with an impulse emerging from the Absolute one. The Absolute God is the basis for everything in creation. With that emergence of impulse, time and nature (Prakriti) are formed. The 9-fold creation which we discussed is:

1. Mahat – Potential Space
2. Impregnation of potential space with the 3 egos – Satwa (Poise) , Rajas (Dynamism) and Tamas (Inertia) corresponding to consciousness, force and matter
3. From Tamas Ego (Inertia) – 5 elements
4. From Rajas Ego (Dynamism) – 5 senses and 5 limbs of action
5. From Satwa Ego (Poise) – mind and 5 sensations
6. The 7 planes of existence
7. Vegetable kingdom
8. Animal Kingdom
9. Human Kingdom

So that is the 9-fold creation which we discussed earlier. Our literature speaks about the creation in detail and it is unparalleled to any other World Scripture. Our Rishis realized this divine wisdom through the virtue of their vision.

Nara (a being) is a one who has the characteristic of not being perishable. These beings descend into the creation but they were overpowered by the weaknesses of ego,

infatuation, hatred, and desire and do not lead ideal lives. This is because of their ignorance that they lead unstable lives. When the beings realise that they are embodiments of Lord Narayana, they are fulfilled and they become great Sages and Rishis. They work for the upliftment of the remaining beings that are yet to be fulfilled. The story of creation keeps on going with that aim of fulfillment of all the beings.

Bharati(or Saraswati) is born out of Brahma. It is his light manifesting as Bharati. Seeing her beauty Brahma forgets his duty and goes after her. The Prajapatis seeing this desire of Brahma, laugh at him.

This also applies to us. We have some responsibilities in life. We have to attend to them without fail. There may be many other thoughts coming to our mind apart from what our responsibilities are. If you forget your responsibilities and run after your thoughts, you will be laughed at. You will be lost. The thoughts should not direct you. You are a Master, if you know your responsibilities and act accordingly and neglect the thoughts that are not in line with your responsibilities. The thought may be anything like money, disease, profession, etc. Even we should be able to control and stay above the work we do and should be able to come out of it whenever required. Our work and thought should be under our control. We should not be under their control. This determines whether we are a Master or a slave.

There are two things. One is to be carried away by the current of water in the river. Another is to travel in the right direction along the current. Some people have the thirstiness for fame. It is not wrong to get fame in course of one's dedicated activities. But one should not have it as an aim. If you lead life like a Mahatma, fame automatically comes unasked. Some people worry much about their disease. If he thinks all the time about his disease, he is becoming a subordinate to it. This is not mastery over himself but slavery.

We have many horses like family, wealth, disease, etc. When we mount on any of those horses, we should direct the way it goes. We should not go by the way it takes us. If you are a king, do you direct the kingdom or the kingdom directs you.

We get many kinds of thoughts; good or bad. Even though it is a good thought, we should not become its slave. We should direct it and act accordingly. We may have likes and dislikes but we should not be directed by our likes and dislikes because they change from time to time. All our thoughts, likes and dislikes exist only because we exist. We are the basis to them. So we should be above them not bound by them. We can give strength to our good thoughts but we should not become slaves to them. We should be the Masters of what comes out of us.

We came out of the Lord and we should stay aligned with him and direct all that comes out of us. Our birth place is our Sahasrara (Head Centre) and all the thoughts that come out of us come from our navel.

Brahma came out of the cosmic person. Cosmic person makes his work done through Brahma but he is not dependant on him. If Brahma does not work, the cosmic person can make the work done through someone else. Brahma can work properly only when he is in alignment with the Cosmic Person.

So anything that comes out of us should be under our control and we use it to ensure that our work happens. We should be in alignment with the lord and work in this world. When we are in alignment with him, we are not pulled away by the flood of the world. We should not fall for the thought or for the work that starts from us. There are many stories given to us to explain this phenomenon to us.

Brahma initially forgot the Lord and as a result the 5 great sins emerged out of him. He then realized and meditated on the Lord and as a result Kumaras, Rudras and Prajapatis came out and the work was happening very well.

Whenever work is happening very well, we feel proud of our work and this causes a fall. There is no exception to anyone including the Brahma who is a father to all of us. So if it happened to him, it can happen to us. We must be cautious. The only way to stay afloat without getting lost is to stay in alignment with him. It should become a habit. A devotee is in alignment with the Lord whether he is in problems or in comforts. Problem and comforts do not affect him. He just watches them come and go. He stays with THAT all the time. We must not forget God even in sadness or happiness. Both come and go but you are there. You must be stable in both the situations.

So when all the 11 Prajapatis take birth and 10 of them apart from Narada, start the pro-creative activity.

S.No.	Prajapathi / Progenitor/ Patriarch	Part of Emergence
1	Daksha	Thumb
2	Narada	Thigh
3	Pulaha	Navel
4	Pulastya	Ear
5	Bhrigu	Skin
6	Kratu	Palm of the Hand
7	Angirasa	Mouth
8	Vasistha	Pulsation
9	Marichi	Mind
10	Atri	Eyes
11	Kardama	Shadow

Previously Rudras filled the whole creation in the form of vibrations. Now the Prajapatis were asked to participate in pro-creative activity but Brahma falls for the beauty of Bharati (also called Saraswati) and the Prajapatis laugh at him. Then Brahma realizes his mistake and adjusts himself again.

This is second time that he committed the mistake. Committing a mistake is not a crime. This adjustment and rectification is important. We may be doing many mistakes but realizing our mistakes and taking corrective steps is very important. This rectification is possible by meditation on one of the forms of Lord. It may be any form you like but you should keep recollecting him all the time. This recollection gives us the strength to cause necessary transformation. We cannot bring about the transformation on our own. We need strength and that strength is given by recollecting the Lord. When we recollect him, he slowly permeates us as light and that light drives away the darkness and dirt present in us and causes the necessary transformation.

Early morning Nature wakes us from sleep with freshness like a clean slate. What are we doing the whole day? We draw all mad lines on the slate and make it spoiled. During day we waste much of our time with unnecessary thoughts, thinking of what happened long time back and pine over them. Women are more worried about the past events and they spoil valuable time. Men are always worried about their future. They go round astrologers carrying horoscopes about our problems and sickness. By Men and women, I mean masculine nature and feminine nature. It may be present in both women and men. Sri Krishna correctly said in Bhagawadgita that we either live in the past or in the future, but we must learn to live in the present.

So when Brahma falls for the beauty of Bharati, Prajapatis tell him that this is not good. "You being the father and head to all of us, if you act like this, people to come later will talk bad about you." Brahma realizes his mistake.

The lesson that we should take here is we should not fall for our thoughts. Even if we fall, we should adjust ourselves when we realise our mistake.

Bharati also signifies the purity of speech. Here Brahma falling for the beauty for Bharati also tells us that we should not fall in our speech. Whatever we speak with intent will have its effect on us. We can lose our purity or gain purity with our speech. We must not criticize or talk ill of Great people. If we do so, it will boomerang on us. Ours is a story of chains. What ever we talk or do comes back to us immediately. Annamayya said "Tegadu Papamu, teeradu punyamu" [sin can never be broken, virtue can never be repaid]. God knows what sin is and what goodness is. Why do you worry about it? So regulating ones speech is very importance for the grace of Bharati.

So Brahma realizes his mistake and feels that his purity is lost due to this act of his. He could not bear an act of impurity and left the body. He takes up a new body and continues with the creative activity. With this new body, he meditates again on the Lord and the Lord Graces his presence again. He will not repeat this mistake again. This new body also has 4 heads and different things come out of those 4 heads of Brahma.

The following things emerged from the 4 heads of Brahma:

Heads of Brahma	East	South	North	West
Vedas	Rig	Yajur	Sama	Atharvana

(I will add more items to the list when Master gives a detailed explanation on each of them in the upcoming classes.)

There is explanation to what all I read now. It will take about 3 to 4 weeks to explain all that. Master EK gave this explanation very beautifully. I will give that after coming back from my tour to the West.

It has more philosophy than story. So we should read slowly and try to understand it properly. All that came out of Brahma now is on the basis of Saraswati, the word. So that is the importance of word. That is why highest importance is given to speech in our Scriptures.

We will continue after I come back.

-Swasthi