

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 Not for publication.

Vijayawada Gurupujas - 2010

“Ambarisha Upakhyanam” Discourse 1 (6-3-2010)

Fraternal greetings to the brotherhood who have gathered here for the 33rd Master CVV Gurupujas in Vijayawada.

When Individual consciousness merges into the Master Consciousness, the Buddhi and Manas of the individual get stabilized in the Master Consciousness though the body undergoes many changes during this period of 33 years based on the practice done by the individual. There are many individuals who have evolved during this period of 33 yrs. in both their objective and subjective life under the protection of Master. The number 33 has great significance. The 11 Rudras in the 3 Lokas give rise to 33. The whole creation is but manifestation of triangular forces. 3 individuals can do great things in this creation say the grand Masters. The colour of the auditorium has changed from light green to cream colour during this period. Cream represents the buddhic state. Thought we may not have a good buddhi by birth we can work upon it and improve it. Anything can be worked upon and improved. All this happens in the process of evolution of a being.

When Master EK was asked if we can start gurupujas in Vijayawada, then he replied, remember that it should be continuous and should never be stopped because the consciousness is always continuous. So with his great inspiration the first gurupujas were performed in Vijayawada in 1978. Master EK gave his discourses at this place and inspired many new members of WTT. We have changed over many venues and at last I think we have fixed upon this venue. For the first 6 yrs. Master EK gave discourses in Vijayawada. For the 7th year, Master EK left his physical body just before the day when Vijayawada gurupujas were planned. But there was no stopping to the gurupujas. Immediately after the cremation, I came here by bus and performed the gurupujas in 1984. From then on till now, Master EK has been conducting the Gurupujas here through someone like me.

Now coming to the topic of our discourse in these gurupujas.

The topic is Ambarisha Upakhyanam from the Bhagavata Scripture as asked by one of the members of our brotherhood. It is in the 9th canto of Bhagavata scripture. It gives the greatness of Ambarisha and also the “Sudarshana” Prayer. I will now read the 1st sloka from it and then explain.

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Explanation:

Ambarisha was the emperor of the 7 continents of this planet long back. It was such a great and huge responsibility. We know how difficult it is to run a small group of people. Imagine what it would be to rule all the 7 continents.

I got a thought while reading this yesterday. All our bodies are also made of 7 states (7 centres). All the 7 planes are present in us. The Ida and Pingala are bearing the 7 planes of our body. We are bearing the 7 planes in our body. Sometimes we feel the body to be light and sometimes to be heavy. All that we are able to do, all the energies present in us, all the thoughts that we get are due to the divine mother present in us. If we remember the mother in every act of us, we do not feel heavy anytime. Otherwise we feel that the body is heavy. If someone praises we should not feel proud but recollect the divine mother who is responsible for the praise showered on us.

Due to our negligence we forget the mother and everything becomes heavy. There will be no splendor in life. So we should always recollect the mother continuously. Mother is the background of all the acts that we perform. She is the permanent one while we are temporary. Like the silver screen used to project a film. Screen is permanent while the picture on it is temporary. If the divine mother does not function through us then there is no difference between us and a stone. The consciousness is higher in plant compared to a stone and even higher in animals and highest in human beings. Consciousness permeates through us in any of the 4 different states. It may be either a state of knowledge or a state of ignorance. In both the states there are Consciousness, Force and Matter.

Now coming back to the sloka.

Ambarisha was a person through whom Mother permeated in a high state of knowledge. He enjoyed a life of riches and splendor and always used to distribute his riches to the needy. Generally in most of the cases we see that knowledge and wealth do not exist together. A man of wisdom generally does not possess any wealth. A wealthy man generally does not have wisdom. Both exist with a person who has complete grace of the Mother and Ambarisha was such a person who had wealth and wisdom.

He was a great devotee of Lord Vishnu. He could see Vishnu in everyone and everything. He performed every act as a divine act. He never had forgetfulness in terms of Vishnu. It is equivalent to doing a ritual all the day. Such a great devotee he was.

Suppose if we do prayer in our prayer room and come out and see the servant maid with a broom sweeping the floor; do you see the servant as a divine form or not? We lost the ability to see the divine in all forms. We should draw great inspiration from him. We pray to god for a long period and immediately after the prayer we forget him. We easily get angry or disturbed because we fail to see the divine in the mundane world. One who sees the Lord in everything around him always looks to perform his duties and responds carefully to situations that confront him. He is always calm in nature and can never be disturbed.

So at all times Ambarisha is with Vishnu. His virtues were of the highest levels. Lord Vishnu presides over all the virtues in this creation. If we are in state of remembrance of Vishnu all the time then all the virtues circulate around us and stay with us. Such is the case of Ambarisha. The name Ambarisha means one who is presiding over the akasha (space - the 5th among the 5 elements). It means he is above the other 4 elements of nature. All the other 4 elements cooperate with him always.

Next sloka.....

Explanation:

His mind is always directed on the lotus feet of the Lord. The point of contact of the feet of the Lord is said to be present in our head centre (Sahasrara). In everyone he sees, Ambarisha used to find at least one good virtue in the other person. The other person may have many bad habits but even then we can find at least one good habit in him. Just have the contact with the other person only in terms of that good habit. There will be no one in this world without even one good virtue.

Any person who becomes a leader will have at least one good virtue in him though he may not be a good leader because Vishnu presides over the virtues and he is the leader. Whatever we see in the other person depends on our buddhi. Just see whichever which is good not the other aspects. Why do you require the other aspects? A bee is only concerned with the honey in the flowers but it is not concerned with any other aspect of a flower. We always look to find fault in everything. Why to find faults in everything? Does it keep you happy?

Master EK used to say “don’t worry about the crooked shape of the magnet but look into its magnetic nature which is more important.” Similar is with the Master. Just orient towards the Master consciousness present in the Master and not other aspects of his personnel life and personnel habits.

“Ambarisha’s hands always used to pray to Lord Vishnu and clean his temple.” It means his hands used to serve the needy and he used to see Vishnu is the person he serves. The temple of Vishnu is nothing but this whole creation. Vishnu permeates the whole creation. Cleaning the temple means cleaning oneself because each one of us is a temple of the Lord. It is both the cleaning of body and mind.

Ambarisha used to hear anything the other person used to say as the sound OM. He used to take just the important point in the other person’s speech and then on hear everything as OM. He associates himself with the background that is responsible for that sound. It is not that he is not interested in the speech of the other person but hears it as if Vishnu is speaking to him. So always see anything that you see as Vishnu and everything that you hear as Vishnu speaking.

We read the invocation daily “May the light in me be the light before me. May I learn to see it in all. May the sound I utter reveal the light in me and may I listen to it while others speak.” But we fail to practice it in our life.

Ambarisha used to be very soft in his word and action. By just seeing the walk of a person we can tell if the person is divine, diabolic or human. When a person with divine nature walks, it seems to others as if he is floating. He walks with such ease and smoothness. When we walk on earth we should remember that we are walking on our mother and we should not walk in a harsh manner.

Everything that Ambarisha used to do was a part of the divine plan. The divine used to work through him. So we should also try to do the same. We may not be able to do as per the divine will as our nature dominates us and diverts us.

We get many thoughts that we should do this and do that. We should carefully discriminate between them and do only what is to be done. How do we know that what is to be done? Father thy will be done. Just submit the action to the Lord and perform it. Then he takes care of the action without affecting us. If it is as per his will it will happen and if it is not as per his will, it does not happen. We are not affected. Only that which is good to us happens and everything else is discarded. That is great advantage with submission.

Next sloka.....

Explanation:

Ambarisha was compared to the Moon among all the kings. Though he was very rich, he never had pride. On the advice of Sage Vasistha, he performed many grand rituals as instructed in the Scriptures. He used to donate everything that he had to the needy. His vision could see both gold and clay as same. Though he was king, he led the life of a Rishi and was known as Rajarshi (Kingly Rishi).

I will read the next sloka now and then give the explanation tomorrow. I will try to cover as many slokas as I can.

Now even after this discourse we will try to live with Vishnu until we meet again tomorrow.

Swasti - the auspicious end.