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Gurupurnima/Gurupuja Celebration @ Hyderabad - 2012

Nachiketa Upakhyanam (from Katha Upanishad) - Discourse 7

Fraternal greetings to the brotherhood.

We will have one more lecture after breakfast. Let us try to cover the Upanishad in these 2 lectures as far as possible. Today's lecture is the ultimate fruit of all the lectures that we discussed for the past 3 days. It is for this fruit that one is born as a human. The ultimate purpose described in Katha Upanishad is the formation of the eternal being out of the mortal one. Master CVV promised that he would do it for us. Actually we have to do it ourselves but Master CVV has promised to do it for us.

This eternal being is described as the thumb sized being. There is lot more detail given in the Upanishad but I have to cut it short as we do not have enough time.

Yesterday we discussed, just by listening to discourses and reading books, nothing happen. Transformation happens only when one does practice. Without practice, even the body does not listen to us. The body, mind and senses are born out of us and should listen to us, but generally they do not. Everything that is born out of you should not control you. You should be the Master of that which comes out of you. Body needs of food, drink and rest should not control us. It should be able to wait for food and water. It should not fall for sleep without your control. The practices should not be compromised for the sake of food and sleep.

Actually, the body was formed by the being to achieve a higher purpose but all the life is spent in satisfying the purpose and the ultimate purpose of forming a body is not fulfilled.

You are preparing your vehicle. So you need to train your body very well. If you keep attending to your body's needs more and more, you will be totally occupied with it. Body will ask for more and more of your time and energy. If you preparing your body and setting your life wherein there is no time and energy left for good things, such life is mere waste. Such life is not worth living. The deciding factor is whether you can get up at 4 am in the morning. If you cannot just forget Yoga & Spiritual practices☺, if you are willing to and wishing to tread the path, then you should minimize your body wants and spare more time towards your development and advancement on the Path. If you commit yourself to the path, then you should not listen to all your body's needs. Keep them to meager minimum. There are people who forget to drink and eat in devotion.

There is a commitment that we have in life. That is to realize that you are immortal. We committed to this when we were in the womb of our mother but we forgot it completely. Such is our forgetfulness.

You should have deep aspiration for divine such that even food and drink are forgotten. There are people who forget food and drink for days together in divine thought.

If you are living for your body, there are different schools which teach you how much water you have to drink and how many times you need to eat and defecate. If you are up for that, then this is not the place to be.

When you on a higher and nobler cause, the lower will cooperate and falls in order. Spending time and energy for all that happens effortlessly is foolishness. Fiery aspiration is needed on the path. It is needed to bring all that is learnt, into practice. If you are stuck with learning, there is no progress. In life, one should have courage; courage to say I don't care much for bodily needs. One is said to be foolish if he keep working all his life for something that happens without much effort. He does not put his efforts on what is to be done but he puts his efforts into something that happens involuntarily.

In 1981, I was 35 years old and I went to the West along with Master EK for 3 months. When we returned, my father-in-law asked Master EK, "If my son-in-law goes on long tours like this, what would happen to his CA practice." Master EK replied "This practice of his will follow him wherever he goes. It will increase ten fold. He is very confident to move in this path, so everything will follow him." So courage is required to tread this path. It comes with fiery aspiration.

In business, they say that you have to take risk. By taking risk, there may be loss or profit. But if the intention is pure, profit is almost guaranteed. So you should have aspiration and courage to take that risk.

All those who are involved in wrong doings or manipulative acts, who do not have control on senses, who does not have control or focus of the mind, and who does not have control of emotions such as anger, anxiety, etc. are not fit for the path, how much learned he may be. The one who has strength of wisdom has taste for death. He awaits it.

There are two in you who are enjoying the fruits of activity. This is said in scriptures many times. There are 3 actually but here they start with 2 and later 3rd is discussed. We are 2 in 1. What does it mean?

It is said that there are 2 birds on the branch of a tree. One is eating and the other is rejoicing looking at the bird that is eating. There is a bird in a bird. Similarly when the body of the being is eating, the being inside observes and enjoys. If you are able to experience this, it is said that in you, Karma Sanyasa Yoga happened. You enjoy while the body eats. While seeing a movie, the mind rejoices, if you, the being, can observe the rejoicing of the mind and experience happiness, then it is a great experience. This should be practiced. If the body is eating and if you can be away and observe the body eating and mind enjoying the taste and body getting fulfilled with food if you are enjoying the whole activity being outside the body, then it means that you have realized Karma Sanyasa Yoga.

Everyone of you know, when you learnt driving for the first time, then mind, body and senses are totally involved in driving. When you have become an expert then driving happens. How? The mind senses and body automatically drive the vehicle while you are somewhere else. You will talk with the person next to you and you are not so conscious of driving. That is how it works. You are at different plane and

body, senses and mind are at a different place. You should practice observing the activity of body, mind and senses. Without the being, the body cannot do anything but while the body is engaged with something, the being can concentrate somewhere else.

When are devoted to the Lord, then all the bodily needs are satisfied effortlessly. All the activities in your life happen effortlessly, if you are with THAT. That is how great work is accomplished by Yogis. That is how they turn out magnificent work. There is a great difference when you work in alignment with him and without alignment with him. This is given in the 5th chapter of BhagawadGita.

The body is the reflection of you. It is like your shadow. It was formed due to your presence. When you enter your heart centre, and the outside one and inside one are separated, then it a different situation. The outside one will completely cooperate with the one inside. When you are busy attending to your body, then the one (Lord) inside you will be sleeping.

When the father is at active at home, the son will be in control. When the father is sleeping or outside the house, the son will be out of control. Now days, even this situation has changed; the sons no more fear their father. ☺ If the father is happy with his son in such a state, then he is in even pettier situation.

Anyway, firstly many of you don't know that there are two in you. We think we are one but we are not. There are actually three in us. They are THAT, You (I AM) and your body (including mind and senses). That is the symbol of Krishna, Arjuna and the chariot. The 5 horses are the 5 senses. The chariot moves well, when it is controlled by Krishna. If you follow the Lord, the body will follow you.

Simple! If you listen to your father, your son listens to you. If you take care of your parents then your children will take care of you. It is just common sense. Same applies here as well. Following the Lord means to following dharma.

The Lord is present in our head centre, presiding over it. We exist at 2 places, Ajna centre (Brow centre) and heart centre. The first one is our bureau and 2nd one is our residence. And rest we have our servants in the form of body, mind and senses. Our Lord is present in us. He initially comes down as a Master. If you orient to him, then all that has come out of you, the body, mind and senses will listen and orient towards you. Then the five senses are automatically under the control of the ONE. That is the symbol of Lord Krishna holding the control of the 5 horses of the chariot. The Lord also comes down as our elders. Here, Elders are the ones who have knowledge. We should listen to them and follow their advice. Those who do not have the knowledge are not elder, even though aged. So we should learn dharma from the elders.

“Ones who worshiped the 5 fires and performed the ritual of Nachiketas 3 times are the ones who entered the heart cave. This knowledge can be properly received only when given by such ones,” says Yama.

From you, have come the five pulsations or pranas and from each of the pranas, the 5 airs (prana, apana, vyana, udana & samana) emerged. These 5 pranas control the 5 senses. There are no sensations to the soul. Sensations exist only to the body linked to the soul by these pranas. Pranas may be exhausted but not the soul. The 5 pranas emerged from the soul and run the body. Mind acts as the link between the 5

pranas and the 5 senses. That is why, it is said to be a 5-pointed star. The whole body is 5-fold and is run by the 5 pranas.

These 5 pranas are the 5 fires. So worshipping the 5 fires means to keep the Prana and Apana in equilibrium, in the heart. When Prana (inhalation) and Apana (exhalation) are in equilibrium, that air becomes Samana. This air is pulsating in nature. It can travel upward and downward. This air when it travels from Heart centre to Ajna centre, it gradually becomes Udana. When this air reaches Ajna, it is said that the 5 pranas are in control. After reaching Ajna, this air becomes Vyana. The Vyana air is the one that fills the whole body and it is through this air that the soul also permeates the whole body. You can refer to the book Pranayama for more detail. This is all about ourselves. We are never interested to know about ourselves.

We are all souls. We emerged from the super-soul or absolute one. From our souls, the 5 pranas and the 5-fold body emerge and we work through it. Inside you, you will find there a model of yourself in the size of your thumb which shines like a diamond, at your Ajna.

When does it happen?

For that to happen, you have to transform yourself. Firstly transmutation should happen which is the purification of the body, with the help of Agni. The transmuted body undergoes transformation and later transcendence happens. Like butter is taken out of butter milk, from your body you should come out. Man (mortal) should become Nara (immortal). It is the Lord appearing to you in your form.

This is clearly explained in the Dhruvopakhyanam of Bhagavatam. When dhruva did penance, the Lord appeared to him similar to his form. How is this possible? We will be surprised as to how does the Lord appear like oneself. It is not that the Lord appeared like you but you are an image of him. Just like by seeing a photo, we can tell the father of that person, if that father is known to us and son has features of his father. Is it correct to tell a father that you are like your son? Or it is correct to tell that your son is like you? First statement is correct. The Cosmic Person is the father to all of us. We are all his images.

So for us to come out of the body, lot of penance required. In reality, you are not what you think. We think from our mind. If we write books by thinking from our mind, they are lost with your departure. When you reach Buddhist state, when you have become immortal, then whatever you do will also be immortal. No one will forget the acts of Rama and Krishna. That's how great works of Annamayya and Tyagaraja have remained immortal. So such is the difference when you work with Buddhi and work with mind.

Udana air helps us in ascent. Generally it helps us to cough and gulp, but it has a higher purpose as well. We should know it and work towards it.

So, there are 2 in you. Both of them are contrary to each other. That is why the body tries to work for itself instead of working for you. It is actually deceiving us.

When you worship the 5 fires in you, that is the 5 pranas and 5 senses are under your control, you can perform the ritual of Nachiketas 3 times. Do not say all this is not possible. You should spare time for it, if you have aspiration for divine. When the body is regulated and in control, then you become fit to

perform the ritual of Nachiketas. One who enters inside is fit to know the divine. Otherwise you are not fit to know the divine.

Firstly you should go inside. From inside, the worship should happen. There is only one Nadi that travels upwards, from the heart; that is Sushumna Nadi. All other Nadis travel down. Prana travels along Sushumna Nadi. This prana is called Vital Prana. It is also called Hanuman.

I recently spoke about Hanuman in a seminar in the West. The 7 Maruts are present in him. He is an incarnation of Rudra.

So the one who worships with concentration, travels along this Sushumna Nadi. There he see some wonderful things. It is the plane of Mahat where everything is mystical. There are wonderful lights and sounds in that plane of Mahat. But this is not the final destination. Throughout the path, there are slides. If you are not cautious you will slide down. This travel is all inside the heart cave. It is the cave of the bear. Previously it was the cave of lion (pulsation). Before that, it is the horse (prana).

There is one story from Krishna's life which has a sublime relation to this path. You may know that story but unless you have aspiration you will not know the sublime meaning of it. To have the will and aspiration to know things, we require the grace of Narada. If you observe in the Scriptures, every aspirant was shown the path by Narada. It may be Valmiki, Dhruva, Veda Vyasa, Prahalada and so on.

Narada = Nara + Da - He is the one who connects Nara and Narayana. As we are short of time, I am not elaborating on this.

You will meet your Master in the heart cave. When you see the Master and when Master says it has been long time since I saw you. Long time, no see means that you are not practicing enough to reach inside to meet him. That means you are not regular with you yoga racticing.

He will be happy if you meet him regularly. It does not mean that he wants to roam around him but he is happy that you are entering the heart cave on a regular basis. There he will show with you the path forward. He will teach you everything there. You cannot learn much outside. So such will be activity inside. You gain the knowledge required on the path to reach the divine.

Mind should follow Buddhi. If mind is totally slave to the five senses then you are totally lost. In every man, Divine is Buddhi. Mind should always consult the Buddhi. Then you will be properly guided. When you start doing everything that mind likes, you will get destroyed. Buddhi suggests what is good for you and mind suggests what is liked by the body.

When you ask the Master, then Master not only consults his Buddhi; he does not rely on that too. He consults his MASTER inside and will suggest you.

So if you keep consulting your Buddhi every time, you will be successful. When you work from the Buddhic plane, it leads to the higher planes of light. Even the mind will cooperate with you.

So the mantra is "Go Inside!" Then everything will be revealed to you. You need not ask anyone anything outside. In 1983, Master EK told me not to ask anything from then on. I asked Master "Why?"

Master replied “You are being told what I am being told. So you need not follow me.” Previously, when Master EK told me something, I used to show him a paper, on which I noted my thoughts which were exact to his word. When this happened 3 times, Master told me not to ask him anything from then. He also said “It seems that you are being told before I am being told. So it is better you follow your own path.” I replied “Master! In 1971, you told me that we would travel together. So we will continue to travel together, as we are on the same path.”

Master again said “Seeing your aspiration, they want you to travel faster. You do not wait for me. You take up the work on your own.” I replied “I will work from behind you. I cannot leave you. I will follow you.” Within 6 months of this incident, Master EK departed.

Anyway, the important thing here is to enter within.

Remember the hierarchy in the ascending order – Mundane things, Senses, Mind, Buddhi, Soul and the Lord. In the order, one is more powerful than its preceding one. You cannot realise the soul with your mind. You need your Buddhi for that.

First one should train one’s speech. It should be aligned and merged into the mind. Tongue is of fire principle. Speech is both a gift and a curse. It will burn you if you do not use it properly. Now day’s people do not know how to speak. They do not know what kind of words are to be used to put a thought into speech. If a person speaks, his status can be known in less than 3 minutes. If you are more interested within, then your speech would be very less. It does not mean you should be mute. It means speaking only when necessary. I already in one of the previous lecture “Speak the truth and speak it pleasantly. If the truth is not pleasant, speak not.” Just because you vowed to speak the truth always, do not speak the truth in a way which hurts someone. Similarly, just because it would be pleasant, do not speak lies. If both are not possible, just remain silent.

So the speech should be aligned and merged into the mind. The mind should be aligned and merged into the Buddhi. Buddhi should be merged into the Soul. The soul should be merged into the Super Soul. You cannot leave any step on the path. You cannot reach the soul with your mind, bypassing the Buddhi. The soul, Buddhi and mind are like you, your son and your grandson.

After entering Buddhi, your activity will be doubled. You will be trying to go further in, but the people outside will keep asking you many things outside. When this happened to me, I questioned “I am trying to move inward but there is so much demand from outside to speak. What should I do?” I got an answer “If people are so much aspiring to learn from you, give them the path and then move forward. It is a part of goodwill towards others.” That is why I do not give discourses unless there is an ardent group that has gathered at a place. As so many of you have gathered here and made so many arrangements, with that aspiration, I am telling all this.

When I went to meet Satya Sai Baba, he asked me tell something good. I said “There is no some good thing to be told. If you ask me a specific thing, I will tell.” He felt happy and said “You are right! So tell me how many types of men (Manushya) are there?” I replied “They are of 3 types.” He asked “Who are they?” I replied “There are animals among men, there are humans among men and there are Gods among men. I know that you are of the last category.” He felt very happy and hugged me.

So the thing here is there is no something that is to be told. Only when asked specifically and with Sraddha, I will tell. You should be pin-pointed in your replies when someone asks anything. Your reply should also be based on the asker's intent. Whether he is really asking to know or is he asking to test to you? This will be known to you when you reach that stage.

After reaching a certain stage, it will be like walking on razor's edge because lot will be offered inside while there will be lot of demand outside. Neither should be neglected. Both should be balanced. It is like learning inside from one's Master and telling outside to the aspirant ones.

After reaching the Buddhi, realization of the soul is first step and realization of super-soul (THAT) is the final step.

Upto now we were told on how to reach Buddhi and what happens in the further steps. Now Yama begins to tell on how to attain the highest.

Your senses cannot sense anything inside, they can only sense outside. But when you enter inside, subtle senses will develop which can sense the inside events. They are called Antahkaranas. Slowly a body is developed with such senses. You can experience a lot inside with those subtle senses. A micro body is formed within. With that body, you can travel anywhere in the world. You can travel long distances effortlessly. One can travel to another country and give advice to someone in his sleep or in his meditation.

Firstly we discussed the path and practices to enter within. Then we discussed about the soul and the super soul and to realise them as the highest attainment. Now Yama is telling about the formation of subtle senses, subtle mind and subtle body, inside.

This body has wonderful abilities. It can go anywhere. It can grow bigger and smaller. It can fly and it can swim. It can be changed in texture. It has no aging and it is eternal.

Just as butter comes out milk when it is heated and is present in it, separately, this body comes out of our physical body when the ritual of Nachiketas is performed and stays in the physical body, separately. It starts fruiting from within you. They are different though remaining together. The butter we get is very less compared to the milk. Similarly from a person of almost 6 feet high, a thumb sized body is formed.

So the Antahkarana Sareera (internal body) is formed out of the Bahya Sareera (Outside body). Previously we had only Antahkarana Sareera. Out of that body, the physical body was formed and the being descended into this and got stuck here. So the internal body was disintegrated and lost in the physical body and it is to be formed again out of the same physical body.

Inside you should visualize and worship the light or an idol of the Lord or a linga or an idol of the divine mother. When this visualization becomes regular, it means you have stabilized yourself within. Then you can travel upward, within. You will be seeing many colors, listening to many sounds. This happens in the travel from heart centre to Ajna centre. When you reach Ajna centre you can come out from there and enter again at will. When you reach Ajna centre, it means that you act as a soul from then on.

So the practice to be done after reaching the heart centre is the real practice. To reach the heart centre, there is only one practice and that is to make a constant effort to enter the heart cave. Prana and apana can be utilized for this practice. We already discussed that in detail; about the intervals, subtle pulsation and all. You should try to stay there during your prayer and meditation.

Ramakrishna Paramahansa got used to it so much that he used to be present there most of the time.

Even Puja should happen within. The Puja outside aids us in doing Puja inside. When inside Puja happens very well, you should not simply leave the outside Puja. It should be handed over to someone who can continue it outside.

We will continue in the next session. In the next session, we will know how the Atma (soul) will reach Paramatma (supreme soul).

-Swasthi