

## The Trail of Hansha Bhagwan

*Four sons of Brahma approached the  
Lord,  
And posed a question to the Creator  
God;  
Busy in creation, bewildered in Mind,  
Answer to the query, he was unable to  
find;  
Seeking refuge in Krishna, he gave a  
call,  
Hansha Bhagwan appeared and taught  
them all.*

*(Bhagwat Purana)*

It was the early hours of the universe. Lord Brahma, the self-born creator of all



Lord Brahma and the four Kumaras in front of Lord Krishna in Hansa Avatara form

beings, was deeply immersed in worldly creation. His divinely radiant mind-sons, the four Kumaras, contemplating on the Supreme Goal of the Science of Yoga, came up to him with their unresolved query and asked: 'O Master, the Mind pursues the objects of sense, the sense-objects thus get engraved in the Mind. For the seeker of liberation, desirous of overcoming sense-gratification, what is the surest way to break away from such bondage?' Their father pondered to reply, but being deeply involved in the activity of creation, the tranquility that was needed to adequately respond, eluded him. He then sought refuge in Lord Krishna from whom he himself

sprouted. Purushottama Bhagwan appeared before them in a Hansha Avatara form. All of them bowed before the Supreme Master and offering prayers at his lotus feet, requested him to disclose the Ultimate Truth.

Patiently the Lord imparted them Supreme Knowledge. In essence he said, 'There is really nothing outside of Me, O great ones, but to the living entity,



The chatuhsana Kumaras with Lord Narayana

whose Soul I am, the mind and sense objects are but outer appearances. The secret of liberated existence lies in living in the realms of my true essence, the Soul in union with the Supreme Soul. Therein opens the doors to my true Service.' He elucidated on the origins of delusion, the way to cut the chains of bondage, awakening to the truth behind appearances and re-instatement in the swarupa of the Self, all leading to the true goal of all life - remaining eternally in the shelter and in service of the Supreme Divine. Having thus revived the light of eternal wisdom and bliss of inseparable bhakti on the greatest of yogis, Hansha Bhagwan returned, after being worshipped with great devotion by the sages and Gods.

The four Kumaras, also called the Chatuhsanas (or four Sanas), namely Sanaka, Sananda, Sanatana and Sanat Kumara, became the torch-bearers of this great knowledge of Yoga and imparted it through generations in various ways. Their first disciple was the none other than the illustrious sage Narada, their younger brother. While all the Kumaras are his

Gurus, Narada Muni is specially associated with Rishi Sanat Kumara as is seen in the Upanishads, Mahabharata, Sanat Kumara Samhita, Narada Bhakti Sutras, etc. We present some glimpses of the great thoughts that emanate from the discourses of Sanat Kumara to Narada:-

Narada:- *At your holy feet I seek true knowledge. Teach me, O divine Master.*

Sanat Kumara:- *You are a learned person. Tell me what you know and I shall teach what is left.*



Sage Narada

Narada:- *The Vedas I have read, the sciences I learnt, in all the arts, politics and ethics I am versed. There is probably nothing through whose course I have not passed. Yet I am not at peace with my learning.*

Sanat Kumara:- *All this learning is only in name. That which is not identified with the Self, which you have not become, that knowledge is nothing.*

Narada:- *Yes, my Lord. What you say is true. Please teach me.*

Sage Sanat Kumara passed on his assimilated knowledge received from Hansha Avatara to Narada. He first threw

light on the path of creation, universal existence and self-realization (Brahmavidya)<sup>1</sup>:-

*The secrets of Knowledge –  
Sanat Kumara unveiled,  
Lies Brahman in name, speech –  
Mind, matter he revealed;  
On hope, will, power, strength –  
Memory he expounded,  
Seeds of Life, truth, faith, action –  
Where Bliss is founded;  
The finite and the infinite –  
Great realms he opened,  
Roots of the ego and self –  
The soul he enlightened;  
'One who resides in the self' –  
'Is blessed' he said again,  
'He attains all knowledge –  
With nothing else to gain';  
Thus taught Sanat Kumara –  
The science of yoga,  
The great Skanda<sup>2</sup>, who had crossed –  
Took Narada over.*

From Brahmavidya, realization of the Soul within, the great sage then began to elucidate on Param-Brahmavidya, the means to attain and serve Lord Sri Hari, the Supreme Soul, after attaining self-realization<sup>3</sup>.

*The highest goal, Sanat Kumara instilled,  
On how eternal divine life is fulfilled;*

<sup>1</sup> Chhandogya Upanishad

<sup>2</sup> Sanat Kumara is called Skanda in the Upanishads, because he has leaped over the bondage of phenomenal existence. One who has crossed the ocean of sorrow, jumped into the Absolute, that divine person is Skanda – who has reached the Supreme and takes others across. There is also a Puranic story that Sanat Kumara was born as Skanda or Kartikeya, the second son of Lord Siva and Devi Parvati, for fulfilling a great purpose of the Gods.

<sup>3</sup> Sanat Kumar Samhita

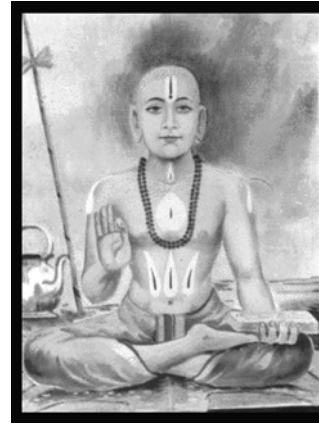
*The Supreme, he said, is the eternal  
divine seed,  
He can't be attained by knowledge or  
deed;  
Pure devotional service is the only way,  
To reach the Lord and live in His sway;  
The divine mantra Hansha Bhagwan  
gave,  
Is a sure means to enter His holy heart  
cave;  
After purascharana is one eligible to  
pray,  
Bija's nyasa on the chakras, unfolds His  
play;  
The divine forms of Radha-Krishna  
appear,  
Nitya leela unfurls, spilling bhavas so  
dear;  
Only unstinted faith and devotion to  
serve,  
Melts the mind-heart into causeless love;  
In patience the Soul, awaits His Grace,  
As the Supreme descends, taking its  
place;  
Pure in love (s)he enters Krishna's  
kingdom;  
As a Gopi-Gopini of eternal Golak-dham.*

The great traditions of Dwaitadvaita along with the Gopala Mantra and Sharanagati Mantra as enunciated by Hansha Avatara was carefully preserved and transmitted through Narada Muni (the main teacher of the four principal Vaishnava sects and the primary inspiration behind the magnificent Bhagwat Purana). This specific tradition of sadhana and worship, as presented by the Kumaras, came to be known as the Kumara Sampradaya. One important branch sprouted after the advent of Nimbarkacharya, whose lineage is known as Nimbarka Sampradaya. The remarkable life and teachings of Sri Nimbarkacharya is

worth mentioning here as it follows from the unbroken trail of Hansha Bhagwan.

It is said that on instructions of Lord Narayana Hari, his Sudarshana Chakra and Shankha (conch shell) descended on earth as Sri Nimbarkacharya and his disciple Srinivasa Bhagwan, respectively, to revive the glory of the Vaishnava faith and sadhana. Nimbarkacharya's mother, Jayanti and father, Aruna were Tailanga Brahmins, who resided on the banks of the river Godavari. He was christened Niyamananda. At a young age, Niyamananda had mastered the scriptures and seeking a spiritual life, embarked on a search for a Sadguru. Upon reaching Mathura,

he began meditation under a grove of Neem trees in Govardhan. Pleased with his spiritual efforts, Sage Narada appeared and blessed him with the knowledge of Bhakti-Vedanta. Narada initiated him according to the traditions of the Kumara Sampradaya and bestowed him the salagrama deity known as Sri Sarveshvara (the Lord of All). He also imparted Niyamananda the treasured Gopala Mantra. Eventually after great spiritual endeavour, the Lord Sri Srinivasa revealed himself in his Bhagwan splendid Sri Radha-Krishna form. Niyamananda worshipped them, and was blessed with the remembrance of him being the Sudarshana Chakra of the Lord. The



Sri Nimbarkacharya



Sri Srinivasa  
Bhagwan

Supreme Divine pair instructed him to teach as a Sadguru. Niyamananda established his ashram at the neem grove, his place of sadhana, now known as Nimbagrama.

One day, Lord Brahma in the guise of a mendicant came to his ashram. The two discussed various spiritual matters after which Niyamananda, offered the guest some food. However the disguised Brahma refused, as the sun had set and it would be against the rules of his sect to eat now. Niyamananda projected the radiance of Sudarshana Chakra (his own being) between the branches of a neem tree making it appear to be still day time. Thereafter, a pleased Brahma revealed his true form and blessed Niyamananda. He also gave him a new name - *Nimbarka*, one who placed the Sun (arka) in the midst of the Neem (nimba) trees.

Sri Nimbarka presented a four-fold approach to sadhana, namely Karma (Works), Vidya (Knowledge), Upasana (Meditation and Worship) and Gurupasatti (Self-surrender to the Sadguru). The Nimbarka Sampradaya has produced many luminary saints. The Kathia Babas including the legendary Sri Ramdas Kathia Baba draw their lineage from the Nimbarka root.

The grand tradition that was initiated through Hansha Bhagwan and the Kumaras continues unbroken till today in a variety of evolved forms (not necessarily limited to the Nimbarka lineage) that have been perfected by the great masters over ages. Kriya Yoga

is one such evolved form that draws its roots from Lord Krishna and Lord Shiva through the Kumaras, Narada and many other illustrious sages. We bow to their glory:-

*The Four Sons of Brahma still do reign,  
Pathfinders of Yogic Science they remain;  
Avatar-Sadgurus, they descend age  
after age,  
Born prince or pauper, becoming yogi or  
sage;  
The legendary pair of Narada-Sanat  
Kumar,  
Appeared again, as Shyamacharan -  
Mahavatar;  
Reviving Brahmavidya through Kriya  
Yoga,  
As the practice of 'living the Bhagwat  
Gita';  
A holy science they taught to reach the  
Lord,  
Perfecting what was learnt from the  
Hansha God;  
To them all we pay our respectful  
homage,  
Seeking blessings to strive with devoted  
courage.*

**References:** *Bhagwat Purana, Chhandogya Upanishad, Mahabharata, Sanat Kumar Samhita, Narada Bhakti Sutras, Wikipedia sources on the Four Kumaras, Nimbarkacharya, Hansha Bhagwan and personal discussions with Sree Sree Maa.*

**–Sri Partha Pratim Chakrabarti**  
*Her Blessed Child*