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"Srimad Bhagavatam"

Discourse by Master KPK on Sunday, the 26th of October 2014, at Visakh.

(for private circulation to WTT members)

Canto 3:

We have entered the auspicious month of Kartika (Scorpio). Kapila Maharshi has been detailing on the steps of practice of Yoga to Devahuti. Last week we discussed about Asana which relates to the stability of body and mind in a comfortable posture. Mind remaining stable is more important than the stability of body. Mind has the quality of reflecting things. It can reflect both inner aspects and out aspects. For the reflection to be clear, the mind should be stable. If mind is wavering, the reflections are not proper. Stable mind is like clear water without any ripples. Through the water, you can see what is inside that water and also it can reflect what is above that water. The mind generally keeps running after objective aspects due to the senses. So we are given an instruction to visualise a beautiful image or light or deity within and keep relating to it with our mind. Even during that process, the mind keeps going out and it needs to be brought back within, again. This is a practice that should happen regularly until the mind remain stable within. Another practice given is to align our mind with our respiration and pulsation. Another practice given is to visualise a Divine form of one's liking. That form may be Vishnu or Shiva or Ganapati or Divine Mother or even a Master you like. You should visualise that the Divine deity is looking at you with a beautiful smile.

During above all mentioned practices, mind keeps going out and one needs to re-align it again. Whenever it goes out and thinks of something else, instead of getting irritated, one should think that the thing that diverted the mind outside, as Divine. It may be a person, a situation, an incident, a thought. Whatever diverts your mind, think it to be Divine. It will help you in your practice.

Any form we meditate on should be beautiful and calm. Also you remember that the form that you are meditating on is one of the forms of the omnipresent Divine principle or light which has no form. The form is just for your convenience to reach THAT which is formless.

Unless this practice is fruitful, you have not entered the Spiritual world. Divine Realisation is not at all possible without this practice. You may be doing many good things and many rituals but unless you go within, there is no real progress. All of us have descended as forms of Divine and forgot our true identity. We need to realise our true identity and live in this creation as Sons of God. It is only then the Divine who has sent us would be happy. He will not be happy if we keep begging him for petty things. The problems with all the religions in the world is that they taught us only to beg the Lord to fulfill our

desires. That is how most of us have been brought up in this world. All the temples and holy places in this world are very busy because people are having so many desires. They have become places of business instead of Divine.

We need not beg anyone. If we live as per the Divine law and serve our fellow beings, we will get whatever is needed. Just live as per the Divine will and everything will be taken care of. If you are prepared to live as per the Divine will, you will be bestowed with Divine knowledge required to perform Divine action. For all this to happen, we should first enter the Divine world. The first step to it is entering plane of Buddhi. Buddhi is the light of the soul. That is why we are given many practices to enter within into the cave of our heart which results in entering the plane of Buddhi.

The senses keep us in the outside world. Initially when we are born, the senses and mind are not developed much to relate to the outside world. The being remains within. It takes 6 years for the child to gain control over his senses and mind and from then on, he starts relating to the objective world. To ensure that the child does not only remain outside, Upanayana (Thread Ceremony) is performed at the age of 7 and he is given the mantra of Gayatri to enable him to relate to the inner world apart from the outer world. In the earlier Yugas, Upanayanam was performed for both boys and girls. Upanayanam is not to be performed for namesake. It is useless if the child does not do Gayatri regularly. For the child to do it, the father should be doing it. If the father does not do, the child does not. If one is not used to inner attunement at that age, it is very difficult to go inside at a later time, even if one wishes to. The mind and senses do not allow because they are so much habituated to go outside. So what is the use of starting this practice at an elder age if it is so difficult to happen? The only consolation is that one will have everything in order to get an initiation into this path at an early in the next life. That was the promise of Lord Krishna. So do not worry of being late.

Also the Mantra should happen with our mind and not just with our tongue. If your mouth just keep uttering the mantra and your mind keeps wandering, it is useless. The mantra then has no effect. The meaning of the word "Mantra" itself tells that it should be done with Manas (mind).

So this practice of alignment of mind with the Divine form or light or respiration or mantra should happen regularly. The mind keeps going out. You should remain alert and bring it back. Whatever the diversion, assume it to be Divine. Then the mind comes back immediately. Otherwise it may be wandering out for a very long time. For all this practice to happen, we need to allocate sufficient time daily. Also one needs the help of a Master during this practice. Master gives us strength to control our mind to remain within. A Master is one who has passed through this phase and attained the highest state and has come down to help those who aspire to walk the path.

Once a person came to Master CVV and complained that he is getting many thoughts about his enemies, whenever he sits for prayer. Master CVV asked that person to bring all their photos (of his enemies). He brings them somehow. Master then asked that person to make frames for them. He did so. Master CVV

then told that person to keep all these photo frames around Master's photo and told him "whenever you think of them, think that they my forms." That is how Master CVV gave instructions. Gradually the enmity in his mind would disappear and the mind would no more think about them.

So whatever comes to you mind during this practice, assume it to be a Divine form. Then gradually changes happen in your psyche. Your mind gradually attains stability. Once this happens, you are said to have attained the step of Pratyahara, which is the 5th step of Yoga as given by Patanjali. There are numerous practice prescribed by various Scriptures and Masters to stabilise our mind. There is one such practice of working with the mantra of "Om Namo Nayarayana" by relating to the 7 centres within. Some practices are suitable for ones with dominant Rajas. Some practices are suitable for ones with natural poise. All these practices are internal only. Nothing is external. There is also one such practice of working with OM in relation with respiration. There is another practice of visualising 7 forms of the Divine mother in the 7 centres. Then there is also practice with the 7 Centres and 7 planetary principles. There is another practice with the 7 Centres and 7 planes. . There are many practices of working with different colours like blue, orange, golden yellow, etc. You can pick up any practice of your convenience the objective is ONE which is remaining within stably. There was one lady in Germany who worked sincerely with Narayana mantra and blue colour and became a very good healer in just 90 days. It is due to her fiery aspiration.

For all this to happen, we should avoid unnecessary activities. Do not indulge in useless talk and useless movements. Once you avoid which is unnecessary, even useless thoughts do not come to your mind. It is easier that way. To begin with restricting thoughts and then restricting speech and action is very difficult. Avoid unnecessary action and speech and automatically thoughts are restrained. If you aspire to walk the path, this is the way. If you have no such aspiration, then you can do whatever you want.

To enter the temple, which is our body, is one of the preliminary steps in the path of Yoga. The Lord and you are present in this temple. This temple needs to be kept clean and there should be constant light glowing within. In this month of Scorpio, we light many lamps outside but the ultimate aim is the light within. Only then this body becomes a temple. Otherwise this just falls down and is burnt without your purpose being fulfilled. Before that happens, turn this body into a golden temple. Later make it into a diamond temple. For that to happen, this step of Pratyahara is preliminary. Then senses develop within. You can see, hear, smell within. I discussed those aspects many times of what will happen once you go inside. B

Another practice given here is to visualise the acts done by Divine incarnations within. It is like seeing a movie within. You can see the story of Ramayana within. You can see the splendorous acts of Lord Krishna within. You can even visualise the scene of the conversation between Kapila, as a child and Devahuti, as an elderly lady. It results in formation of light spheres within. It gradually permeates the whole body beginning the head to the toe. You can even perform Shodashopachara puja within, with the 16 offerings to the Lord. You can visualise your body as a Shiva Linga and then visualise performing

water ritual to that Linga. You can visualise performing of Fire ritual within, with the Muladhasa (base centre) as the base of the ritual and then visualise the vertical movement of fire from Base Centre upto the Head Centre. Such a visualization results in purification of all the centres within. Every ritual you do outside should also happen within. Then you reach a stage where you can do ritual within, even if it is not possible outside.

So let there be a Television show within. You can also add sound, in the form of mantras, to it. Sound enables light to manifest. But the utterance of sound should be proper. If you cannot utter properly, you can just visualise light within.

As long as this does not happen, the purpose of human life is not fulfilled and one needs to take life after life.

Many of the stories discussed up to now in Bhagavatam happened in planes of light. So you can recollect that story and see it happening, within, with all forms of light. You can visualize the 4 Kumaras in light forms, then the Cosmic Person, Brahma, Rudras and so on. I keep doing it whenever I find time. You should somehow find time to do this on a daily basis.

All these steps may be given as steps of Yoga normally but the specialty of Bhagavatam is, it adds taste to the same steps. Taste comes with Devotion. Taste makes the practice easier to do. So as per your taste and time, you can take to some of practices discussed above. Do not wait for free time. Make some time and practice. It shows your aspiration.

We will continue in the next class.

-Swasthi