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"Srimad Bhagavatam"

Discourse by Master KPK on Sunday, the 21st of October 2015, at Visakh.

(for private circulation to WTT members)

Canto 4:

We have been discussing the story of creation and we reached upto the state where all the Prajapatis have married and many beings started emerging from them. Though the story is told as if they are normal human beings, we should remember that they stand as principles in creation and they are even present in us. Bhagavatam presents these principles to us as beings and gives their descent into creation in the form of a story. It is to create more interest in the readers. If you just understand to be normal beings like us, we fail to realise the principle they represent in creation.

We should also remember that all the principles have emerged from ONE principle and were given different names. Just because we have many names, we should not think that they are all different. One divine principle has descended as all these principles and that descent is given as a story in Bhagavatam. While reading the story, we should keep recollecting that the story pertains to only one principle and one consciousness which has taken to many forms.

All our worships are to remain in alignment with that principle. In fact, we are able to worship because we have awareness. Without self-awareness, we cannot worship the Lord. In sleep, we cannot worship the Lord because we have no awareness during sleep. Where did this awareness come from? It has emerged from the Pure Consciousness which we refer to with many names like Vishnu, Divine Mother, Krishna and so on. This Pure consciousness in un-manifest state is called THAT or Absolute. It is the state of Pure Existence.

We too have existence and when we are awake, we have a consciousness. While we are awake, we get a will to do something and accordingly we start acting. Before getting into will, every morning when we wake up, we should recollect that we have emerged from pure consciousness. This enables our will to be aligned with the Divine will and what we do become Divine action.

The words "Aeem Hreem Sreem" refer to the will, action and knowledge aspects of the Divine Mother. The same 3 are also referred to as Shiva, Brahma and Vishnu. Though we chant "Aeem Hreem Sreem", the order should be "Aeem Sreem Hreem" because the order we should follow is will, knowledge and action. Action cannot just follow the will. You should have the related

knowledge before getting into action. Action without knowledge causes many problems. Knowledge is required for action and will is required to act as per the knowledge. When we say "OM Aeem Hreem Sreem", we mean that we are requesting the Divine Mother to descend into us in the form of Divine will, Divine knowledge and Divine action.

The 3 forces of will, knowledge and action and the 3 qualities of dynamism, inertia and poise should remain in equilibrium in us. That is what we request the mother when we say "OM Aeem Hreem Sreem". One can visualize an equilateral triangle in the forehead with a centre aligned with the brow centre while chanting this mantra. Adjustments happen to the triangle of forces & qualities in us, when we chant and visualize in that manner. Great ones could understand the dominant quality that a person has by asking that person to draw a triangle in sand or rice, with one's finger. If one of the angles is highly obtuse, it means that he either has dominant Rajas or Tamas.

So we should remember that all the characters that we get in this story of creation are all principles who have descended from the Absolute. We discussed the stories of the 3 daughters of Swayambhuva - Devahuti, Akuti and Prasuti. Then we are now discussing the story of 9 daughters of Devahuti who were married to 9 Prajapatis.

We discussed the penance of Atri in the last class. We discussed the meaning of the name Atri. Atri stands above the 3 qualities and remains in alignment with THAT. As a result of the penance, the 3 logos appear before Atri. He asks them why all 3 logos appeared when he worshipped only one Divine principle. They replied "We are three in ONE. We wish to incarnate through you." We discussed the story of how they test Anasuya in the last class. So the 3 logos were born to Atri as Durvasa, Dattatreya and Chandra.

Now we discuss the story of Angeerasa. Angeerasa is present in our throat centre. He can influence our speech strongly. Sraddha is the wife of Angeerasa. The one who has Sraddha (interest & dedication) in doing every activity is the one who has a very magnetic speech and his speech would influence many. Interest and dedication is important in doing anything, even small things like brushing teeth or taking bath. Without Sraddha, there is no experience of that activity. You may feel "why should I do this work? Is it required to be done immediately or can it be postponed?" Such questions come because you have no Sraddha in doing that activity. When you have Sraddha, you will not feel tired. So Sraddha is important and Sraddha gives great experience through the work you do.

Sraddha and Angeerasa had 4 daughters & two sons. Sinivaali, Sumati, Raaka and Kuhu. Sumati means good mind. We have a good mind when we have Sraddha in doing things. Raaka means the full moon point indicating the last hour of full moon. Great ones meditate during that last hour of full moon. The light of the moon in that last hour is referred to as Raaka. The other 2

daughters Sinivaali and Kuhu represent the new moon principle. Each person has one's own full moon and new moon based on the place of moon at the time of his birth. They are different from the full moons and new moons that are happening in nature. One should know astrology to be able to know these things. By knowing them, we can relate to them.

New moon meditation is important for the full moon meditation to be fruitful. New moon meditation makes our desire body to become transparent. Only when the desire body is transparent, light can enter the body during full moon meditation. If the desires are many, the desire body is opaque and light cannot enter your body during full moon meditation. We generally gather for full moon meditations only and that means the one is expected to meditate personally during the New moon hours.

So Sinivaali and Kuhu represent the new moon principle and they can give the experience relating to new moon. The names of the 2 sons of Angeerasa are Uchathyu and Brihaspati. Brihaspati is Jupiter principle who becomes the Guru of devas.

Here we do not discuss the story of Vasistha now because Vasistha is said to be an incarnation of Ruchi whose story we discussed in the previous classes. We go the story of Pulasthya in the next class.

There are many new names coming in the story. We should try to recollect their names and meanings and the relations among them as far as possible.

-Swasthi