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"Srimad Bhagavatam"

Discourse by Master KPK on Sunday, the 08th of November 2015, at Visakh.

(for private circulation to WTT members)

Canto 4:

We are discussing the stories of Prajapatis and their progeny. Last week we started discussing about the 9th Prajapati named Adhvarvu. His wife is Chitti. She is also called by the name Shanta. They had a son by name Dhadyanchu. We are told that he has a horse head. So he is like the Sage Hayagriva who we know and he too is said to have a horse head.

Horse symbolises a highly alert awareness which can grasp anything and everything very quickly. It represents a consciousness which can learn any Science very easily. There is a Grand ritual called Ashwa medha which relates to the horse. One can read book "Book of Rituals" by Master EK for more details about that ritual. It is a ritual done to attain a consciousness which is very alert and highly receptive. Similarly there is another ritual called Man Sacrifice. When one lives completely for the welfare of humanity and is ready to even give his life for humanity, such a one is said to have performed Man Sacrifice. Man Sacrifice should not be literally understood as killing a man in the name of sacrifice. That is not the right understanding.

Prana or the life force acts as the link between the soul and the body. When one is declared dead, it means the life force has left and there is no more link between the soul and the body. This prana descends from Ajna Centre. The consciousness also has its source in Ajna Centre. They descend upto the heart centre or even lower depending on the person's evolution. When one practices the path of yoga and lifts his consciousness upto the centre of Ajna, such a one is called a Yogi.

There are people whose consciousness exists in Base centre or navel and they mostly live completely in objective world. The purpose of yoga or devotion or this knowledge is to uplift one's consciousness from that state to higher centres. In the process one realises, what is permanent and what is temporary. Even further one realises that Divine and oneself are ONE and one is a projection of Divine. When you remain in Divine alignment at all times, one is said to be in Yogic state. It is state of remaining in synthesis with the Lord. In that state, one is granted with lot of knowledge and that knowledge leads to liberation.

To be in Divine alignment, one should have devotion and knowledge relating to the Lord. We cannot remain in Divine alignment by just going to temple daily or doing prayer daily just asking the God to fulfill one's desires. If you just worship the Lord for your desires, it is not true devotion. Such a one cannot remain in Divine alignment and cannot become a Yogi.

So this Dhadyanchu has horse head means that his consciousness remains mostly in Ajna centre. We too are advised to try to meditate by taking our mind to Ajna centre. Krishna says so in Bhagawadgita. It is very difficult to keep the mind there because it is strongly habituated to moving out. To keep it attracted there, one is advised to visualise a beautiful form or light in the Ajna centre. Gradually the mind gets absorbed into that light. Gradually one can start worshipping the formless light once your mind is stabilised on lighted form. So these all are steps given to lift the consciousness to Ajna centre and stabilise it there. When mind is concentrating on Ajna, the prana also reaches there and there is a synthesis of life and consciousness in Ajna centre. When you meditating on a Divine form there, both life and consciousness are strengthened due to Divine presence. I am telling all this so that we can understand the principle of Dhadyanchu better.

This Dhadyanchu is present in the centre in our head where the life and consciousness meet in synthesis. That is the point where the head and spinal cord meet. Scientifically it is called Cerebro spinal centre. This synthesis is also symbolised by the elephant head with a trunk. The trunk here indicates the spinal column.

Here Master EK also gives the principle of Hayagriva which is also similar to Dhadyanchu. Hayam means horse. Hayagriva is the principle which is present in the head. Those who reach that state are said to have won over the horse. That is also the subtle understanding of the winning over the horse in Ashamedha ritual.

So this horse headed principle can grant us with awareness which can absorb all the wisdom very easily. One can get such an awareness only by stabilising one's consciousness in Ajna centre. So Dhadyanchu and Hayagriva represent this horse headed principle.

There are 27 constellations and each constellation is again divided into 4 parts. We have a tradition in astrology to follow these 108 divisions (27×4) of the year cycle. Of the 27 constellations, the first one is said to be Ashwini (Ashwa = horse) which again relates to this principle. That constellation presides over the top of the head. As we proceed to other constellations, they relate to the other centres of the body from top to down.

So lifting our consciousness to Ajna centre is one of the important objectives in Yoga. One of the ways to reach there is to meditate by concentrating our mind in Ajna centre. It requires lot of time to do this practice because it is not easy to stabilise the mind there. If you are too busy with

objective activities, you cannot find time for these practices. That is why abandoning unnecessary activities as much as possible is very important to find time for these practices. Just attend to your duties and you will have time for meditation. As you keep trying to lift your consciousness to Ajna, the prana also gets concentrated there. Both get strengthened there and that gives strength to us.

Another way to reach Ajna is Pranayama. That is to follow the prana and regulate it and then follow it up from the heart centre to Ajna centre. In this practice, we are advised to align with respiration and pulsation. Gradually we can further relate to subtle pulsation which is the cause for both pulsation and respiration. In this process the consciousness and prana are synthesised and they move up together to reach Ajna. SO-HAM is the mantra given to relate to pulsation. When you reach Ajna, SO-HAM is heard as HA-SOM which is said to be the seed sound of Hayagriva principle. We utter that sound while doing fire ritual to invoke Hayagriva.

Every day when the sun rises, this principle touches us. This sunrise is not the outer sunrise but the sunrise that happens in us when we wake up. The sunrise told here is personal sunrise. When we wake up, the consciousness emerges from this source and this principle is present at that source. Only when the consciousness emerges, we come to know that we exist. Until then, we exist without awareness. A Yogi can remain awake at all times even when the body, mind and senses are sleeping. He gives rest to the body consciousness. As we cannot do like that, the nature grants us sleep. If you are able to recognize the source when you wake up, you are lucky.

There used to be one disciple of Buddha who always woke up very late in the morning. When everyone used to sit for worship, he used to sleep at that time. The other disciples one day asked Buddha as to why he is not asking that disciple to wake up before sunrise. They ask "Is sunrise not important to him?" Buddha said "You have your sunrise, he too has his sunrise. The important thing is recognize the point of time when sunrise happens in you." So such one who can recognize that instant when the consciousness emerges, is very lucky. That source consciousness is called diamond consciousness.

Time is said to be a circle or coiled serpent because it ends at where it begins. We start with Ashwini constellation every year and the year ends when Ashwini begins again. We too begin with our source in head, descend upto base centre. Now we need to go back to our source just like time cycles.

One whose consciousness reaches Ajna is said to have the power of Dharana. He can remember anything and everything forever. He never forgets things easily. This power is required because we need to remember what we learn. If we forget the good that we learn, there can never be a transformation happening. By meditation on Ajna, this power increases and one can remember all good things that are learnt and then there is possibility for transformation.

So we can either begin meditating at Ajna or start at heart and move to Ajna. You can do whatever is convenient to you. Continuity is very important. You cannot expect a result by doing this meditation for few days. The problem is our personality acts as a great hindrance in this practice. Hearing this, we feel that we should start doing this meditation from tomorrow but your personality will not allow you to do. So we should also worship the Lord that he gives strength to overcome personality. So try to take up this practice of meditating at Ajna. We will continue in the next class.

-Swasthi