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"Srimad Bhagavatam"

Discourse by Master KPK on Sunday, the 12th of November 2015, at Visakh.

(for private circulation to WTT members)

Canto 4:

We have been discussing about the story of the Prajapatis and the principles that have descended through them. We discussed the qualities and nature of each of those principles. We will now discuss the story of Prajapati Bhrughu. He presides over the Ajna centre in us. Atri presides over the Sahasrara centre. Angeerasa presides over the Visuddhi centre. Vasistha presides over the heart centre. Marichi Prajapati is said to be the lighted one and he is said to be present as the aura around us.

The wife of Bhrughu is Kyati who is the 3rd daughter of Kardama and Devahuti. Kyati means fame. Those who have the grace of Bhrughu will have lot of Kyati (fame). Bhrughu means white light or brilliance. We generally worship this white light as Savithru through the Gayatri Mantra. One can have a vision of the white light only when reaches the Ajna centre. It is possible to see that light in Ajna centre by worshipping the source of light through chanting Gayatri Mantra.

Bhrughu had 2 sons by name Dhata and Vidhata. They both preside over sleep and awakening states. They also preside over the day and night that happen due to rotation of earth. They also preside over the phases of waxing and waning of the moon. One causes expansion and one contraction. For some activities we need expansion and for some activities we need closing. When to expand or when to close depends on time. An old person cannot plan to start a business and expand it. A younger cannot abstain from his responsibilities in the name of renunciation. So depending on the time, some activities need expansion and some need to stop. Both are equally important. If you just know the entry without exit, it is not right. We expand into the activities every morning and in the night we need to close everything and get back to the source. We should not go suddenly into sleep while still some activity is happening. We should close the work for the day before sleep. We should have time to surrender everything to the Divine before sleeping. The body is formed by the 5 elements and we should surrender the body to the 5 elements in nature, every night. Similarly we should surrender the mind to Manu, the Lord of mind principle. Then we need to orient our Buddhi towards the Lord because Buddhi is the light of the soul which has descended from the Divine and then sleep in alignment with the Lord. That is the right way to close the day as given by our Seers of ancient times.

We are generally stuck in the mind or senses and think they are catching hold of us. So every night we should try to separate ourselves from them so that we are not stuck in them. When this becomes possible every night, it gradually becomes possible for us to depart and enter the body at will. So birth and departure become conscious. There will be no difficulty in entering or existing.

So Dhata and Vidhata presides over this dual states. Bhurghu and Kyati also had a daughter by name Sri. She is an incarnation of Lakshmi. Those who worship her are graced with wealth. This wealth is not objective wealth but wealth which gives us ultimate comfort and happiness. The name 'Sri' has many meanings. Sri means Lakshmi (Wealth), Shakti (Power) and Saraswati (Knowledge). So Sri is added as prefix before every person's name to indicate that the person has one of the above.

We also have the seed sound Srim. Anyone who remains happy and undisturbed at all times whatever be the situation is said to be graced by Sri. Many of the devotees remain in that state. They are not disturbed even when someone curses him. He doesn't want anything. He is ever satisfied and happy at all times. Such a one is a true emperor in the Divine Kingdom. Such ones are generally referred to as Vidyadharas. There is a Puranic story of a king named Chitraketu who is a great devotee of Vishnu. He is said to have reached such a state. He was once cursed by Mother Parvathi to be born as a diabolic. He takes that curse with a smile and says "Mother! Your curse is a blessing to me." As a result he was born as Vrutasura and he becomes an important principle in creation. So one should learn to be satisfied with what one has now instead of feeling sad over what he doesn't have. We generally think over what we do not have instead of experiencing what we have.

Dhata and Vidhata married Ayati and Niyati respectively. Ayati and Niyati were the daughters of Meru. Meru is the whirlpool like principle which was responsible for the formation of earth's North Pole. This principle is also responsible for the rotation of earth along with a similar principle which presides over the South Pole. More details about this principle and how earth rotates are given in the story of Dhruva which comes in a later Canto.

Ayati means expansion and Niyati means contracting. So the natures of Dhata & Vidhata are given here as their consorts. Each one has his nature as his consort. Both expansion and contraction are important. Ayati and Niyati are present in us as Udana and Vyana airs in the body. Among the 5 pranas, we have Vyana and Udana which act together to give the body a shape. Udana acts from inside the body causing thrust outward (expansion) while the Vyana acts from outside from the atmosphere around (contraction). A balance between the 2 pressures caused by these airs result in creating a shape to our body. A strong Udana and Vyana result in a proper shape to the body. It will neither be obese nor be too skinny.

Dhata and Ayati had a son by name Mrukanda. Vidhata and Niyati had a son by name Prana. Mrukanda means death or root principle. Prana means life. So these are also opposite principles just like Dhata and Vidhata.

This birth and death is only to the body because we are ever present. We are born in to the body and leave the body. We are eternal. Every night we leave the body which is equivalent to death. Similarly every morning we awaken into the body and it is comparable to birth. We know that we will awaken back and with that confidence we are able to sleep. The one who is conscious of what happened between sleep and awakening is a Rishi. He is the one who has transcended death. The story of Markandeya relates us how one can practice to reach a state of being conscious during sleep or death. We should crave to know where we are during sleep. We should request the Lord to inform us where we are during sleep.

Markandeya is the son of Mrukanda. Mrukanda is death while Markandeya is the one who has transcended death. The latter to the son to former. This means death principle was born and the way to transcend death was also born in creation. We have discussed the story of Markandeya in detail during Guru Purnima last year. One can refer to those discourses for more details about Markandeya.

We will continue in the next class.

-Swasthi