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"Srimad Bhagavatam"

Discourse by Master KPK on Sunday, the 24th of April 2016, at Visakh.

(for private circulation to WTT members)

Canto 4:

Lord Maitreya was detailing on the aspects of creation to Vidura. We have another two layers of discoursing happening with Sukha detailing to Parikshit and Sutha detailing the story to many sages. Today we will be discussing a very important chapter. This is a chapter that every aspirant seeking liberation from all worldly bondages should know. In this story, we will know how a being, who was born in this creation, has liberated herself and reached the Divine.

All the beings emerge from potential space and pass through many layers like the 3 qualities, 5 elements, buddhi, mind, senses and body in the process of involution. We all have taken to human bodies in the same manner. It is like entering a vehicle. We have to know how to exit of it as well. We get so much into objectivity that we lose the way out of this and are stuck. There are guides in this creation who can guide us out of this creation. All such guides we refer to as hierarchy of Masters. We should remember that they are not there to help us fulfil objective desires. There are also paths and methods by which one can go after objective things. We, as aspirants, are not following that path. We are aspiring to follow a path to reach the Divine, our source.

Most of the beings in the creation, like Daksha, are ego-centric and such ones get stuck in the 3 qualities. The mind does not remain stable and works bounded by many things. Such ones cannot realise that our existence is due to the presence of Divine principle within us. Such ones just run around in the objectivity and the objective world decides what such a person does. He is always driven by objectivity. He always gets thoughts driven by objectivity. He does not know what exactly he has to do and keeps doing things at random. When we align with the Divine principle within, we get the right thoughts which will ensure that we attend to our duties without fail. For that to happen, every morning we should align with the consciousness which wakes us up. That consciousness is the universal consciousness which is present as light in this creation and is also present in us. We have given many names to that universal consciousness. Gayatri is one such name. The purpose of Gayatri Mantra is to invoke that light which is present within.

We keep on chanting Gayatri Mantra but nothing really happens because we do not know why we are chanting and even if we know, we do not have the right intent while chanting. So knowing why we chant Gayatri and chanting it with right intent is very important. When this light is invoked

properly, it gives us the right thoughts which descend through Buddhi, mind, senses and body. So that flow of light should happen from above downwards. Practices like this gradually will help us realise the Divine principle permeating the creation.

Here Sati was born as a daughter to Daksha, like us. She is an incarnation of the Divine Mother and she has descended from the Divine existence. That is why she had a natural inclination towards Shiva. Shiva is just a name of the Divine principle. So Sati does lot of penance and finally she could reach Shiva. Sati married Shiva but still she could not completely realise the Divine principle because she still had some objective attachments. As a result, she came back to her house. She ignored the advice of Shiva because of her strong attachment. But this time incidents happened in such a manner that they caused complete detachment to her. This detachment should happen naturally. One cannot plan and detach from everything instantly. We should constantly see the Divine in everything around. During that practice, detachment comes naturally at a threshold point. We gradually realise that we do not own anything around us and nothing belongs to us. Everything belongs to the Divine and everything is temporary. All this happen naturally as the intensity of worship increases and as one moves closer to the Divine and sees everything as Divine. That is said to be the process of natural ripening. All this comes under the process of evolution until one realises oneself as Divine. So it is a long path and this path has been first shown to the beings in the creation by Sati Devi.

We should all gain knowledge of that path and know how to walk in that path. It is the path of exit from this creation. As an immediate step, it is the exit from this body. We have entered this body through a hole on top of the head. We need to trace back to that hole and leave the body in the same manner that we entered. That is why we are suggested to visualise light in the Ajna or head so that our consciousness reaches the head. This should happen whenever we sit for prayer or meditation. True worship should lead you to expansion of consciousness. If that is not happening, then you are not doing it right.

To reach Ajna or head centre, we are advised to follow the respiration that is happening within us. We generally forget that respiration is happening in us but without that we cannot live in this body. We cannot do it by ourselves. It is happening. Should we be not grateful to the respiration happening? The Lord gives us the most direct presence through respiration only. He constantly makes it happen within and constantly remind us he is our true existence. The Master also grants his presence to us through air. Air is the only element which is not visible among the 5 elements but we know that it is there. No one can deny the existence of air. It exists but is not visible. To realise this is the first step to Divinity. The Divine exists but is not visible to us. He keeps giving his presence to through respiration. While discussing about Rudra, we discussed that Rudra is the Lord of vibration and the Lord of pulsation. So aligning with the respiration and pulsation is the first step in the path to reach the Divine.

So, Sati Devi passed through that step of natural detachment and she decided to immolate herself and reach the Divine. So she orients vertically. This is very important aspect of practice. Going vertical should happen every time we sit for worship. Without going vertically, the prayers are not fruitful. It is said that we should travel North which is represented by head centre. Before that, we should reach East which is Ajna. Even before that we should reach South, which is the heart centre. So the path is said to be from South to East to North. All these details may not be given in the books because everything cannot be written in the books. Some things can be understood only orienting to the Divine. Lot of knowledge comes from within when you orient to the Divine.

So Sati orients to the North, purifies herself by taking water and remains silent. There is inhalation and exhalation happening in us. They are 2 pranas which act as opposite forces during respiration. One can increase strength in these forces, when one has regulated thoughts and follows regulated speech. Also a rhythm in daily life is important to strengthen these forces. Without a rhythm in life, the intelligences within gradually stop cooperating with us. When respiration is highly balanced and strengthened, we need not inhale and exhale continuously. Our body generally respire at 1/4th of its capability. It is like, you not feeling hungry until 1 pm if you have a good breakfast at around 8 am. If you take deep breaths, then there can be intervals where you need not breathe.

A rhythm in eating is also important in the yogic path. We need not eat more than 3 times a day if a proper rhythm is followed. People who are in advanced stages of Yoga eat only once a day. There are even more advanced seers who only eat once in 90 days. Same thing applies to respiration as well. If you respire deeply for 3 times, there is an interval before you feel like breathing again. During that interval, one can hear the pulsation happening within. It is heard at a point which is neutral point to the heart centre and Manipuraka centre (Solar Plexus). That point is slightly below the heart. Hear it as long as you can and when you feel that the sound is fading away, breath again for 3 times, soft and deep. Again you have an interval to hear the pulsation. This should happen as a regular practice. Master DK calls this interval as interlude. This interlude keeps increasing as you advance in your practice.

So you respire (inhale and exhale) slowly, softly and deeply for 3 times. Then there is an interlude where you orient to hear the pulsation. This step is called Pranayama in Yoga. One who does pranayama regularly will not feel like eating much because the prana that used to come through food is now coming through this practice of pranayama. So the need for food comes down gradually. You start taking more water than food because you are now capable to receive the prana which is more subtle in water than food. Further, prana is more subtle and abundant in air and even more abundant in sunlight. There are Yogis who can live just on sunlight and air.

When you listening to the pulsation, your consciousness gets aligned with it. When the orientation is deep, you will not get any other thoughts during that practice. This is the practice that is done as a part of Kriya Yoga. Kriya means action and Yoga means union or alignment. Kriya Yoga is to align

with an action (respiration) that is happening within you. That action is happening without your intervention which means that there is something within that is doing that action for us. Is that not a wonder? We should experience it by aligning our mind with that pulsation. This should happen as a regular practice and every time you sit, do it 24 times (3 * 24 respirations with interludes). The longer the interlude, the better it is. The more you are aligned to the pulsation, the better it is.

When you constantly do this practice, there comes a point of time when we can pass through the pulsation which is happening like an opening and closing. We can pass through it when it is open. It is like going through a door which opens and closes continuously. You need to observe carefully to pass through such a door. Once you go through it, you are said to have entered the heart centre. There also we keep hearing the pulsation which is more subtle than the earlier pulsation. Once you touch upon that subtle inner pulsation, you are completely delinked from the outer world. As long as you remain there, the outer world exists not and you only see space around. It is called the heart space. This is possible because of 3 pranas, namely prana (inhalation), apana (exhalation) and samana (balancing air). Only when prana and apana balance in samana, we touch upon pulsation and from there we go inside where we touch upon subtle pulsation. Inside, you feel that your consciousness is floating.

Such a floating consciousness gets the support of Udana prana, which lift up the consciousness upto Ajna from heart centre. Udana is just like fire which always travels vertically. I gave details about this process in many books and gave it in many discourses. I keep giving it again and again for the sake of recollection.

In the path from Heart centre to Ajna centre, you feel like as if you are flying in space. It will be very attractive and once you reach that state, everything outside becomes non-attractive. As the consciousness moves up and touches upon the throat centre, we again hear pulsation at the lower part of the throat. Again you feel it at upper part of the throat. All this happens inside, not outside. You also feel pulsation when you pass through the nose. Then finally you reach Brow centre. So till now we have the support of 4 pranas to reach Brow Centre. Only one more prana called Vyana air is present.

When we constantly practice to reach the Brow Centre and sit there, gradually a bridge is formed from Ajna centre to Brow centre. It is also referred to as bridge of light. There Vyana air is required. Taking that bridge you can reach the Ajna centre from where you can leave the body. Then you can see the sky filled with light. The ones who sit at Brow Centre and try to reach the Ajna are said to be doing Tapas and are present in the Tapo Loka (6th plane of existence). From Ajna one can orient to Sahasrara and do penance. Remember that once you reach a stage in the path, the path upto that stage is always open even when you come back. It is because the path is formed within you. You can come out and go back there as per your will.

There is another bridge from Ajna to Sahasrara and that bridge is called higher bridge. We say "Higher bridge beginning" but we should know what that higher bridge is and how to reach there.

So there is this path to realise the Divine by reaching Sahasrara. Sati Devi has shown us that path for all of us to follow. She is called Sati because she is always with Sat (the truth or Divine Existence). She is always with the truth.

After taking to silence, she takes to this path which we discussed in detail. Actually I did not give all the details. One can refer to the book "Listening to the Invisible Master" for more details. We should also remember that we cannot tread the path all on our own. We require the grace of the Lord to cross certain stages where there are snakes which can take you down.

Sitting at Ajna, Sati meditates on the feet of Lord Shiva. She then leaves the body and lets the body burn with the fire produced by her meditation. So she immolates herself. We do not need that step of immolation but we need every step before that. When one keeps meditating at Brow centre, all possible bondages in this world are fallen off. In the process, the subtle body is also formed. Master CVV promised us his cooperation until that body is formed and even further to realise the Divine.

So this is the practice to be done for the subtle body to be formed. One can even move in that body by going out of this body. Grand Masters use disciples with such bodies as their mediums to perform the Divine work.

We will continue in the next class.

-Swasthi