

Note: These are personal notes made from Master KPK's Bhagavatam speech recording, translated from Telugu and do not reflect Master's words in entirety. Please use them for reference only. Not for publication.

"Srimad Bhagavatam"

Discourse by Master KPK on Sunday, the 01st of May 2016, at Visakh.

(for private circulation to WTT members)

Canto 4:

We were discussing the story of Sati. We discussed how she took to the yogic method of coming out of the body and immolating the body using the fire that came out of her penance. So with this incident, a path for the beings to reach the divine in the evolutionary path was established by Sati Devi. The path is within us and we need to just walk that path. It is important that we know the path because we entered the body and knowing an exit is important to leave the body, without any inconvenience.

According to our tradition, the being is to be initiated into learning this path at a tender age of 7 years because it takes many years to practice and learn the path. It is also easy to learn when one starts at a young age. It is given as 7 years of age because by that time the being in the body has got used to the features of the body and has his senses and consciousness fully developed to receive experiences from the objectivity. While expansion into objectivity happens, expansion into subjectivity should also happen simultaneously so that there is balance and the being does not get stuck in objectivity.

The path of return was established in principle, at the beginning of creation by Lord Shiva himself. We discussed that story in detail during the story of 11 Rudras and how they permeate the creation. Here the Divine Mother is again re-establishing the path after the objective aspect of the creation happened and the beings have taken to bodies. Previously, we also discussed in detail how the beings descent into bodies through the father and then the mother. The beings existed even before this descent happens and they continue to exist even after leaving this body. An aspirant should have the inquisitiveness to know where he has come from into this body and where he will go to after he leaves the body. Without knowing this, we cannot understand the purpose of our lives. If we in Radhamadhavam, we know where we have come from, we know for what we have come and we know where we need to go after the work here is complete. Similarly we should have knowledge of where we have come from into the body, what we are to do and where will we go after departing from the body. This knowledge is not naturally gained by us. So here Sati Devi has demonstrated to us. She was also responsible for Daksha gaining this knowledge. So in a way, she is the Master to Daksha as well.

We are very busy in daily lives and forget about the departure from this body. We should remember that the body is not permanent and it will fall down at some time in future. We should know the way out of the body before it falls. That is the knowledge that all the Grand Masters are trying to teach us and that is what Sati Devi has demonstrated here for the first time on earth. Master EK used to advise us to attend as many funerals as possible so that every time we see the body being burnt on a pyre, we should recollect that one day our body too falls and is put on a pyre. One of the main objectives of discourses like these is to realize the same and gain the knowledge of how to leave the body.

Leaving the body is no big deal. We leave the body every night but that is facilitated by nature and we should learn to do it by ourselves. We do not know the exit after having entered the body. So better know the exit before your body falls. We should also know where we have come from. Disciples are advised to meditation on these questions. "Where have I come from?", "What am I to do?" and "Where am I to go?" So this knowledge is to be gained when you are young. Only the ancient wisdom coming from India, which is still left in the world, speaks of this knowledge. There are other Scriptures which speak of other good things but the knowledge pertaining to departing from this body is only left in Indian Scriptures.

We are stuck in too many things in life because we forget that this body is temporary. The only to realise the truth is continuous recollection and practice. Even if you die before attaining the stage of immortality, the Lord promised that you get back into the path in your next life, where you left, and at a younger age. So learning this path should simultaneously happen with the experience of objectivity. All the Grand Masters are teaching all around the globe with this as the objective. Master DK says "The best healing that a teacher can give is to teach about death and how to transcend death." That is told in the book Esoteric Healing. Master CVV has promised us to teach us transcendence of death very easily.

Coming back to the story of Sati, she has given us the way to transcend the 8 natures or 8 layers of creation. She is an incarnation of Divine Mother or the root nature. Who else can be better teacher than her!

Our worship or meditation should happen in such a manner that we are in constant alignment with the Divine who stands above the 3 qualities. Only then we can transcend the 3 qualities. Without that alignment, if we remain in the mind, there is no transcendence that is happening. During worship, our consciousness should transcend the mind and should get aligned with the Divine light within. In the process, the tissues in our body should get heated up. Even mantras have the capability to heat up and transform the tissues of our body when chanted with the right intent. This transformation in the tissue helps us gain more interest in activities relating to Divine and service. Transformation happens whenever you do an activity which heats up your tissues. For the fire to grow, air is required. So the heat produced within is aided by regulation of respiration (Pranayama). We should

utilise the air properly by taking in deep breaths. Our respiration is generally weak because the breaths become short where there is too much of mind activity. We should increase the strength of our respiration which impacts the heat that is produced during prayer or meditation. That is why Pranayama is given as the one of the steps of Yoga.

The heat produced in the body causes easy digestion of what we eat and the tissues in the body become lighter reducing the inertial nature. Also the heat coming from all parts of the body gets accumulated at a point in the body and that accumulated heat is referred to as Kundalini consciousness which lifts us up along the Sushumna and it can take us up to the brow centre. There, we can see a beautiful light. Visualizing light is also given as one of the practices. In the ashrams of Grand Masters, the disciples are told to practice seeing the light within for 3 hours daily during the early hours of the day. Ones who practice with such intensity, they become capable and energised to do any amount of work. Their level of awareness is at its peaks.

So whatever we do, prayer or meditation or chanting of stotra, visualise that you are seeing a lighted Divine form in your forehead and let that visualisation continue as long as possible. Practicing with respiration and pulsation is another way which we discussed in the last class. Continuous visualisation of light in the forehead is one way. This is a way through devotion because you remain in constant alignment with the Divine light. That is possible only when you have strong liking for the Divine principle.

In the age of Kali, the path of devotion is said to be most convenient for the beings. As we already spend lot of time in doing prayers, chanting stotras and rituals, we can take to this practice of visualising Divine light every time we sit for prayer or ritual or chant a stotra.

Today I wanted to progress with the story and that did not happen much. In any case, we discussed something which will inspire us and be useful to us in the path. We will continue in the next class.

-Swasthi