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"Srimad Bhagavatam"

Discourse by Master KPK on Sunday, the 08th of May 2016, at Visakh.

(for private circulation to WTT members)

Canto 4:

8th May is celebrated as White Lotus Day in the theosophical societies. On this day, Madam HPB passed over in the year 1891 and after the departure, she attained a permanent place in the Ashram of a Grand Master in Himalayas. Grand Masters themselves declared this day as "White Lotus Day" because to fulfil their grand plan, Madam HPB was born. She was a highly pure soul which can be compared to a 'White lotus'. It is said that there was no other being as pure as her, at the time when she was in a body. She went through lot of hardships in her life and worked towards the establishment of truth and Divine Wisdom on the planet. It is considered a highly difficult task because it is the age of Kali and lot of lies was spreading around and the messengers of Kali were very powerful in their work. Through her, the Divine wisdom spread all over the globe.

So on this day, we should recollect her. She keeps giving her presence to all groups which aspire to learn and practice the path to Divinity. She has a body of light and she is always prepared to grace sincere aspirants. She was given the title "Upasika" by the Grand Masters. It means she was highly devoted to the Divine and his work.

She was born in the early hours of 12th of August and she departed on 8th of May. This day is also celebrated in the Ashrams of Grand Masters because she gained a permanent position in the Ashram through her sincere work. She did not care for the physical body at any point of time. She sustained immense pain in the physical to fulfil the work. She did not leave the body until she completed the book "Secret Doctrine". She was even suggested by Master Devapi to leave the body prior to that but she did not agree and remained in the body until the work was complete.

The truth that the Hierarchy of Masters exist on the planet and they keep guiding the humanity in the path of ascent, is known to very few. Though it is written in the Indian Scriptures, Indians too did not recognize them. We recognized them only when Madam HPB brought out the truth about them through her books. Only through her, we could get a link to the Hierarchy of Masters. She is the gateway to enter the Ashrams of those Masters. That is why we should recollect her regularly.

She is an embodiment of wisdom and through her we were presented with the knowledge relating to Cosmo Genesis and Anthropogenesis. This knowledge was not available to the mankind earlier, in

such detail. So on this day, I took time at the beginning of this discourse to recollect her and her work. She is very much liked by all the Masters of Wisdoms and we gain their blessing by remembering her.

Coming to Bhagavatam. We were discussing the story of Sati Devi. We discussed how she left the body in a yogic manner and later immolated the body using the fire of Yoga. We discussed how we can leave the body using air as the basis. Air is one of the forms of Divine which is present everywhere and also in each one of us. Using air, one can leave the body and enter the body provided one knows how. That is why "Vayu" (Air principle) is said to be the form of Brahman (Divine principle) ever present in us and known to us. The air principle can help us realise the Divine principle. It conducts respiration constantly in us so that we keep living. Once respiration stops, we cannot live in this body. Aligning our consciousness with respiration and regulating it is called Pranayama which is one of the important steps of Yoga. We also discussed a lot how fire and air together can lift us up and also help in the creation of a body of light.

I am just recollecting briefly before we continue. Fire needs the support of air to grow. When fire grows, the impurities within are eliminated. We see that in Ramayana and Mahabharata, fiery principle and airy principle together won the war. Rama is a fiery one while Hanuman is airy and when they fought together, they won the way against Ravana.

In the Mahabharata war, Arjuna was fiery while Bheema was Airy and fighting together, they could win the war. Here too we need fire and air to come out of this body. Sati Devi demonstrated the same to us.

We always remain in too many thoughts. Thoughts are all fiery in nature but that fire is lost and not utilised properly, due to unwanted thoughts. It is like lighting the stove but not placing the utensil for cooking to happen. The fire of consciousness is lost in that manner with too many unnecessary thoughts. For the fire to be effectively used, it needs to be aligned with the air within. So consciousness needs to be aligned with respiration. Without this alignment, no Yoga is happening. This synthesis of fire and air is required. We generally do not realise the importance of respiration because it is happening without our intervention. People realise the importance of respiration only when respiration is not happening properly. When that happens, that person is immediately taken to the hospital and put on a ventilator. It is because the respiration is not happening on its own. Many times, people realize the importance of respiration only when it stops happening by itself. No one can sustain long by conducting his own respiration. Nature has to conduct it for everyone who lives in a body.

So knowing the importance of respiration and how the air principle permeates the body in the form of 5 pranas is required. Whenever one is free, one should take to this practice of aligning

consciousness with prana. As aspirant should have this practice as priority and all free time should be utilised for this practice.

So Sati immolated herself because she did not want to remain in a body that has come through Daksha. She did not want to remain a daughter of Daksha anymore because he was completely blinded with his pride. She felt sad that she was born as his daughter. She did not feel like going back to Shiva with that body. She decided to go to Shiva by leaving that body.

Seeing all this, all others who were present there feel very sad. The Devas present there also feel sad because they are responsible for the formation of the body. We discussed long back how the body forms in the womb of a mother and how the intelligences preside over each of the body parts. We should recollect that story again so that we are graced by those intelligences and they cooperate with us.

All the devas are present in the body. The Manu is also present in the body. Also the Divine principle is present as an inner self of the being. Without the Divine presence, there is no existence and consciousness. The Lord is present in us as us. We are nothing but his images. The Divine Mother conducts the activities in the form of awareness. When we recollect that we are Divine entities, the Divine Mother cooperates with us and activities happen through the body effortlessly. Divine Mother as Sakthi is the basis for our will, knowledge and action. It is also responsible for the presence of prana (life principle) in the body.

We should remember that we are in this body along the Divine principle, Divine mother and all the devas (intelligences). Then life will be so splendorous. You name a deva, it is present in us as a principle. We recollect many of them during the rituals. The recollection should be regular so that we realise ourselves as Divine.

So everyone felt sad that such a Divine body was left by Sati. The body loses its Divinity when one forgets that the Divine is present within and does not even recognise his presence. When one is blinded by pride, he cannot see the Divine presence within.

There are 2 kinds of relations in this world. One relation is through the Divine where one sees everyone around is Divine including oneself. That is Divine relation. The other type of relation is the worldly relation. Those relations are temporary relations like father, mother, brother, sister, wife, husband, etc. The 2nd type of relation is said to be egoistic relation because it fails to see the permanent relation. We are all descendants of Daksha and as a result most of us have strong relations of 2nd type. Those stuck in such relations cannot depart from this body. The former relation has no bondages. Sati had both the relations. Until this incident, she had the 2nd type of relation with her father, mother and sisters and with this incident, all these relations fell off. She was liberated from all relations which cause bondages.

So in this body, there is both Divine creation and Daksha's creation. If one feels that he is doer, then he remains in Daksha's creation and dies at some point. One who remembers the Divine and sees the Divine in everything, remains in Divine creation and departs from this body. Such a one sees that everything is happening through him and he is not the doer. He knows that even his existence is because of Divine presence. He accepts everything as Divine will and is not disturbed by any situations. Only such a one can be called a devotee. There are devotees who reached such a high state that the regulations of this world do not apply to them. The regulations were given by Daksha but the regulations apply only to certain extent. They do not apply to Shiva because he stands much above them. The problem for Daksha is he wants everyone including Shiva to follow the regulations stipulated by him. The regulations do not apply to certain devotees who have crossed certain level. Master CVV's path is also similar and has no regulations. He does not stipulate any rules for the followers of his path. Only doing prayer is required. Following all other regulations is not mandatory. We do follow certain regulations so that our senses are controlled. But regulations should not dominate devotion. If we follow all the regulations and forget the Divine, it is meaningless.

There are people who spend too much time in following these regulations and doing many rituals but they fail to see the Divine in all these. The world might see them as great devotees but in reality they have no experience of Divine. Without experience of Divine, what is the use of doing everything? It is like eating something which does not satisfy hunger. What is the use of eating such a thing? You are never satiated. So experience of Divine is important in whatever you do.

In Andhra University, a prayer hall was constructed at the time when Master EK was working there. The Vice-Chancellor of the university was invited for the inauguration of the prayer hall. He was a highly orthodox person. He gave a message in which he said "Please remember. Prayer is more important than Prayer hall. Prayer hall without prayer is meaningless." So it is better to pray than to have a prayer hall. The most important thing in prayer or meditation or ritual is Divine alignment. Without that alignment, everything that you do is a waste. Daksha introduced everything but the Divine alignment was missing. If you do everything without Divine alignment, then you are just fooling yourself and remaining in some glamour.

We think that we are doing everything very well. What is the use? The Lord should be pleased by what we do. We should feel sad if we are not able to see the Divine. The Lord knows everything that we do. There is no way that you can fool him. You may think that you did a prayer or ritual very well but the Lord knows our intent. So having the right intent during prayer matters most.

So do not remain in Daksha's creation. We should try to remain in the Divine creation. Then the body and nature start cooperating with you and the whole life becomes splendid. You should ensure that your energies are oriented to the Divine at all times. When we lead a life which is only

objective oriented and has no Divine alignment, the devas inside our body feel sad and as we grow in age, they gradually stop cooperating with us and as a result the body loses its capabilities one after the other. The body at somepoint falls with the being within not knowing the exit out of it. He has to be pulled out of the body facing lot of pain.

To remain in Divine alignment, taking to certain discipline is required because such disciplines regulate the senses and bring them under our control. This is required until Divine orientation is stabilised in us. Otherwise the senses keep diverting us. Once alignment with the Divine is stabilised, then nothing can disturb you because that experience will keep pulling you. Ramakrishna Paramahansa could remain without eating food for many days because of his experience with the Divine Mother. The senses could not pull him out of that experience. He has reached a comfort point which is much higher to the comfort provided by our senses. So these disciplines are important to provide us the will required initially to follow the path. They help come out of any bondages relating to the senses. They lead us to a higher comfort. It is comfortable to sleep on the bed but if you reach a state where you cannot sleep without the bed, then you feel highly dis-comfortable at a place where there is no bed to sleep. One can who sleep on the floor is always at comfort because he can either sleep on the floor or on the bed. That is a higher comfort compared to the comfort of sleeping on the bed. In this manner, we can give examples relating to all the senses. Are you comfortable skipping a lunch? Are you comfortable with hot weather? Are you comfortable with cold weather? We should reach a state where the objective things and environment cannot affect us in any situation. We should not be disturbed by anything in objectivity.

I am telling all this because this is prelude to the story that continues. A fight between forces of Shiva (Pramada Ganas) and Devas takes place in the story next and the forces of Shiva lose that fight. The meaning of this fight should be understood properly. It is a fight which happens in us continuously. A harmony between these 2 opposing forces is now required. That harmony is possible only when the Divine is present. When we remain in alignment with Divine, everything has to fall in order because he is the basis for everything.

So there is always a rivalry between the forces which seek comfort and forces which allow you to follow a discipline. The forces are strengthened by your own decisions. If you side with one of them, the other one falls back. If you take to a discipline, you should not adjust from it at any point. Whatever happens, you should stick to that discipline.

So we will continue with the story and more detailed explanation in the next class.

-Swasthi