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## **"Srimad Bhagavatam"**

**Discourse by Master KPK on Sunday, the 01<sup>st</sup> of April 2018, at Visakh.**

*(for private circulation to WTT members)*

*Canto 4:*

Before the beginning of Bhagavatam class, we have been reciting the slokas from Bhagavatam Scripture. They are very significant in elevating our consciousness into Divine alignment. We are lucky that Sri Pothana has written down these slokas in Telugu and Telugu knowing people should try to recite them as regularly as possible.

Coming to the story in Bhagavatam we have been discussing. We have been discussing the story of King Prudhu who is said to be one of the Avatars of the 2nd Logos. His contribution to the planet and the planetary beings is magnanimous. We discussed in detail how Prudhu ensured the descent of intelligences onto the planet and into the beings and ensured that both the planet and the human form become very resourceful. We could see that Prudhu lead his life completely in service to the planetary life and he lived on for 100 years in that manner before death came upon him. Then we discussed that Prudhu gets back his life from Indra multiple times and continued to live on for 400 years. We discussed the symbolism behind that story.

We should remember that the body we enter into has to be left at some point. Everything that comes to us has to go. Everybody that we get into, we have to get out at some point. This even applies to the subtle and causal bodies as well though they have a longer life time. So, departure from anybody is inevitable once the life time in that body is complete. Remember that anything that is born has to die. The beings are unborn ones and hence they remain eternal. The Divine also being unborn remains eternal. Everything else comes and goes including the creation. So Prudhu was told by Indra that it is no point in trying to sustain in the same body forever. Our objective is to lead a life of Yagna as long as we are enabled to live in a form. There were diabolics in the past who tried to live in the same body forever but it was never possible and it will never be possible. They might be able to prolong it for sometime but departure is inevitable. Why to live in the same body forever when we are given new bodies from time to time? That needs to be understood. So once the work is done in a given body, be prepared to move on to a new one.

Depending on the work that we do in the present life, we can have better lives in future. We can also develop forms of light which enable us to move faster and work even better. So, there are

many gradations in this manner. The one with forms of light will not have the pains of physical birth and physical death. Then there is no fear at all to take to a new form or leave the present form. They take birth and depart at will. So, all these facilities are available in this creation. It is just that we have to evolve to that stage to gain access to them. Many of the Masters who we speak of have the ability to take a form instantaneously in thin air. We too can go upto that stage. Their way is to live a life of Yagna. As you keep living for the welfare of surrounding life more and more, you keep progressing.

So, we discussed that Indra is the intelligence which keeps protecting the form and prana and ensures the link between them until the time of departure comes. That is why in the fire ritual, the first offering is made to Indra. Indra is also the intelligence who can grant us with all types of experiences in life. When one gets a beautiful experience while listening to music, it is due to Indra. Similarly, the yogic experiences are granted by Indra. This is where we stopped in the last class.

Here it is also given that as the body is given to us, it is a Divine implement. It should be well taken care of and nourished. It should be cleaned on a daily basis and covered with clean clothes. The impurities that are gathered in the body from time to time are to be cleaned off. This even includes keeping the hair and nails in order. There are some in this creation who do not keep the body in order saying that it is temporary and one need not take care of it. Bhagavatam and Vedic dharma does not allow this notion of thinking. There are some Jain and Buddhist schools of thought which promote this line of thinking and Bhagavatam condemns them. I was questioned that Bhagavatam dates before advent of Jainism and Buddhism religions, so how can Bhagavatam refer to those schools of thought. The answer to that question is that these schools of thought existed for a very long time before they were recognized as religious and even before the birth of Mahavir Jain or Gautam Buddha. Such schools of thought had lot of differences with the Vedic schools of thought and there existed a very ancient rivalry between them. There are stories of how these schools of thought began which are also given in Bhagavatam in one of the next Cantos.

Even ideologies like communism existed long time before they were recognized worldwide but in a different form than what is being propounded now. Lord Maitreya calls the group that lives with him as 'community'. In a community, everyone works and the wealth earned by everyone is accumulated at one place and one can responsibly take a part of that wealth for one's needs. Even Pythagoras had such a community. Even Vasudeva, the father of Lord Krishna formed such communities in Brindavan. The wealth may be in any form but everything is accumulated at one place and utilised by everyone in that community responsibly. It is one of ways of living in Spiritual brotherhood. Maitreya community or Maitreyee Sangh has been existing for a very long time. This concept was later taken up by some radicals and they brought about the present form of communism that we see in the world.

Similarly the words like Jain and Buddha existed for a very long time before the religions came into existence. Master EK here explains to us that the logic of some of the historians that Bhagavatam came after Jainism and Buddhism came is highly flawed because their understanding is so poor. Even among the ones who followed the Jain and Buddhist schools of thought, there were great ones like Gautam Buddha who are highly regarded by the Vedic dharma and even accorded the status of an Avatar even though their principles highly differed from Vedic principles. That is the greatness of Vedic dharma that it accepts the good in everything and does not reject anything as a whole just because of the differences in the principles followed. Even among the Jains, there are 24 of them who are highly revered and 24th one is whom we know as Mahavir Jain.

Regarding the form, it is also said that one should not lead a life which causes lot of pain to the body, in the name of Yagna. This should be remembered. The body needs to be given rest when it needs it. The body should not be denied food or rest in the name of doing service. The body can be put to a discipline and made to work hard but not beyond a limit. This applies to even spiritual practices. The practices that you do should not cause lot of pain to the body. So, there should be a balance between work and rest. If the body is trained properly, it can actually work more with little rest. The senses need to be trained and controlled properly. The way to train them is to align with respiration. The sensual desires become weak when one keeps trying to align with respiration and pulsation. These are described as sensual odours. Odour is present in solid and liquid states but odour cannot stay for long in air. If you light an incense, how long does the odour remain? Only as long as the incense burns. The smell is lost after that. So, air does not store odour unlike solids or liquids. So, when you align with respiration, it can make the sensual odours go away. The senses are storage places for odours. They keep reminding us of things which we liked in the past. If we ate something and liked the taste a lot, we will feel like eating it again and again. That is one stored odour. In this manner, there are odours associated with every sense organ and sensation. They can be diluted only by aligning with the air principle through respiration. Mind is the manager of all these senses and it stores all the odours. So, it is to be aligned with respiration to let these odours go away. Alignment with respiration and then pulsation liberates the mind from sensual desires. The more you try to align with respiration, the more the odours go away.

Remember that it is only the air principle that permeates between earth and sky. So to travel vertically, you need the help of air principle. The air principle is constantly working in us as 5 different pranas. We need to relate to them on a daily basis. By taking 3 deep breaths, we can relate to pulsation. By uttering 3 times OM deeply and listening to it, we can relate to pulsation. Stay with that pulsation as long as you can. Initially the mind goes away very fast. With regular practice, it starts staying there for longer time. When you stabilise yourself there, you can then touch upon Udana prana which can take you up into planes of light. Until this practice happens, we will be where we are.

We might talk of planes of light, forms of light and so on but everything remains a fantasy unless one sincerely practices on a regular basis. Let it be gradual, constant and continuously. Many people start on some auspicious day and gradually lose the heat. Let it not happen like that.

As respiration is always happening with us, just relate to it whenever you have some free time. Place and time do not matter. Let the mind relate to pulsation as long as possible. It will result in dry cleaning of the odours present within. We cannot clean them by trying to clean them. This is an indirect way to clean all of them. This cleaning does not mean you do not experience the world through senses. You keep experiencing them in a controlled manner and without getting attracted or attached to them. They are not stuck to you.

This is what King Prudhu was told by the Sages when he was trying to get back the life by fighting with Indra. When one becomes immortal and can easily change forms, why to fight for living in the same body forever. Also, there is the progeny which continues the work that you have started. So, it is also important that one has progeny who can continue the work. It is also one's responsibility to continue the creation. That is why, marrying and having children is an important aspect given in Vedic dharma. Even in Master CVV's path, Master CVV has recommended that everyone in his path should marry. The energy that is given to give birth to children can be further used in the path of yoga. This energy can be reoriented vertically by aligning with pulsation. It goes upto the throat centre and is stored there. That will result in creation of magnetic impact in your speech. You can go further up from there with continued practice. We discussed how to practice and the path many times but what is required is practice. One who stabilises in this practice need not fear death.

So, the message in today's class is we need not give up the body or worldly pleasures in the name of Spiritual practices. The body should not be caused pain in the name of spiritual practices. Gautam Buddha actually did that and once he was successful, he realized that it is not necessary to follow such a cruel path to reach higher planes. One can walk the path by experiencing everything and fulfilling oneself.

Renouncing everything in life in the name of spiritualism will lead you nowhere. There are very few who reached the destination by following such a path. Most of them are just those who tried to escape from the world as they could not face it. Most of the present-day Sanyasis can be put in that category. Then there are people who gather in Ashrams because they feel the life is very comfortable there. There are some who gather there for time pass. Without fulfilling all your responsibilities and without adhering to sincere practice, nothing will happen and you will go nowhere. You keep taking lives again and again and remain in the state where you are. There is no doubt about it. So, remember this teaching for the day.

Prudhu fulfilled all his responsibilities. It is now time that is takes up the path of ascent. That is what he was told by the Sages. There are some more details given here which we will discuss in the next class.

-Swasthi