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"Srimad Bhagavatam"

**Discourse by Master KPK on Sunday, the 20th of December 2020, at Radhamadhavam,
Visakhapatnam.**

(for private circulation to WTT members)

Canto 5:

From today, the groups across the globe are participating in Winter Solstice Prayers which continue for 3 days. Winter Solstice falls generally on 21st or 22nd of December depending on the movement of the Sun. This year in India it is happening in the afternoon hours of the 21st. It is an auspicious event and we need to be oriented properly to receive the energies of this occasion. So we orient to the energies of Solstice for 3 days. Master CVV says "90 days of preparation and 3 days of initiation." So these 3 days are very amicable days for initiation. We can orient properly for these 3 days if we have been continuous in our practice. We cannot be casual and irregular with our practice and expect to gain some experience just in these 3 days. One should consecrate oneself for continuous practice so that auspicious occasions like these can be best utilised. Practice happens well when one is not too much into mundane activity. It should be like a bull tied to a pole with a rope of limited length. The bull has the freedom to go in all directions but there is a certain limit. We too should indulge in mundane activity but it should be limited. We should know where to limit which activity so that we are not lost. In the above example, the bull can always come back to the pole even though it moves in many directions. We too should retreat from activity without going beyond a limit. Since we are not tied by any rope, each one should discipline or regulate oneself.

For this Solstice, the Bangalore brotherhood asked me for invocations during the prayers. I gave out 7 invocations which came out well. The invocations are mystic in nature and cannot be comprehended easily. The mysticism belongs to Master CVV. He is as much a mystic as he is scientific. So his mantras are mostly mystic and require contemplation. These invocations have come from him and they were shared with all the groups. I will give you a brief explanation of the 1st invocation before getting into Bhagavatam discourse.

When we visit the Master Mount in Nilgiris, the mount attracts us. Why do you visit the Master Mount? For the Master. But the Mount overwhelms the Master because it is directly visible. That is the caution given in the 1st invocation. While you look at the mount, the Master looks at you. Learn to relate to the Master through the mount because ultimately you visit the mount for the Master's presence. So that is the invocation for the 1st prayer which cautions us to remember that Master

should be our priority. Someone has asked me to give an explanation for all the invocations which I will try to give at another occasion, maybe during the Merry life discourses.

Now coming to Bhagavatam in which we are discussing the birth and story of Rishab, also known as Adi Buddha. He is an avatar of the Lord who is worshipped as the deity by religions of Jainism and Buddhism. We started discussing about him in the last week. He is said to be a very stable one. His stability is compared to the North Pole. North pole remains stable while the earth rotates with the north and south poles as a basis. The poles do not move. So Rishab's stability is compared to the North pole. We too should learn to be stable because the mind is naturally unstable. It wants to wander around and the more you relate to the world, the more it wants to wander. So it needs to be trained from childhood itself to remain stable and move in the world only when necessary. A stable mind can align with Buddhi and work in alignment with Buddhi. Only a stable one can realise the self. Stability is a step prior to self realisation.

When Rishab started ruling over the planet, the people were happy because he is an avatar of Vishnu, who is the ruler of all worlds. So he is a very able ruler by nature. He is said to have a brilliant white form. Spiritual practice increases the brilliance irrespective of the colour of the form. Rishab is also described as being physically very strong and had a well-built form. He was named Rishab by his father because he was stable in all aspects. Recollecting Rishab brings stability in us too. His presence is said to have established stability in his family and kingdom too. So stability is not just present in him but also pervades into the surroundings through him. The stability of Master CVV is also such. I met some great people who did not know Master CVV directly but just by seeing his photo told me that stability of Master CVV's presence is no ordinary. Some well known healers in other countries too told me the same thing. Even Master EK told me that the stature of Master CVV is so grand that we cannot comprehend it. The only thing that we can do is relate to Master CVV through prayer and learn whatever he intends to teach us.

So, stability is one of the most special qualities of Rishab. It is said that his presence stabilized even the speech of people around him. It means speech of such ones is magnetic in nature. As told in the last class, Indra, the king of celestials hears that there is a great one ruling the planet. Indra wanted to test Rishab and as he had control over rains, he ensured that earth stopped getting rains. Indra is the mind principle which disturbs the stable ones to see if they are stable. This is given symbolically in many stories in the Puranas where Indra disturbs ones who are in penance. So if that person is not fully stable, then his penance is disturbed. It is to be started again. Every time you lose regularity in prayers, you have to start again. If you keep taking breaks, you cannot feel that you have been doing prayers for many years but nothing happened. Your mind is what prevents you from sitting for prayer. It tells you what will happen if you don't pray for a day. If you fall for that argument, it tries to bring you down further by some more arguments. If you are stable, then you don't fall for such arguments brought up by the mind. So the struggle between Indra and Rishab is such.

Rishab realises what Indra has done and he uses his yogic powers to cause rains on the land. Indra is not really the ultimate source for rains. He was only delegated that duty. If he abstains from duty, then someone higher to him can always take over. Rishab, being an avatar of Vishnu, had the power to do what Indra abstained from doing. So this can be understood as the being overpowering the mind by getting to a state beyond the mind. The trick to overcoming the mind from disturbing you is to go higher within. OM can be used to uplift one's consciousness to higher planes. By uttering and listening to OM, one is uplifted. Even during prayer, if the mind is disturbed with many thoughts, OM can be uttered for upliftment. Alternatively, we say "Master Namaskarams" which has a similar effect.

Rishab is said to have smiled at what Indra does because he is not one who can be disturbed by acts of Indra (the mind). He is so stable.

Seeing that Rishab was ruling the kingdom very well, his father Nabhi feels very happy because what he wanted happened. For any parent, happiness is most when their child grows up to lead a very purposeful life. We should also lead a life which brings happiness to our parents, relatives and society.

Rishab is said to have followed all the dharmas of the land. Though he is an avatar of Vishnu, he followed the rules of this planet and stood as a role model to others. Seeing him taking all the responsibilities of the kingdom, his father Nabhi retires from public life along with his wife Merudevi. He lives a yogic life and finally departed from the form willfully. Nabhi's life is an ideal life for us. He married, worshipped the Lord for good progeny along with his wife, they were blessed by the Lord and the Lord himself incarnated as their child, they brought him up well, handed over all the responsibilities to him and retired together in life. His wife cooperated with him very well which enabled him to lead his life in a yogic way and depart consciously. We too need the support of a spouse to reach a fulfilled state in yoga. Cooperation should be the hallmark in the relation of wife and husband. Responsibilities should be shared depending on one's abilities. Divorces have become common because people are not ready to share responsibilities. Since the wife and husband have their own personalities, one should learn to endure the other's personality. Compatibility will not happen just like that. It should be worked out. Both the wife and husband should learn to adjust to one another and should take up responsibilities. This can be observed in the life of Nabhi and Merudevi. They lived together cooperating with each one and even departed together. So together they lead a fulfilled life.

Now, Rishab does a lot of work on this planet. We will discuss that in future classes. There are some teachings as well which we will discuss.

-Swasthi