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"Srimad Bhagavatam"

Discourse by Master KPK on Sunday, the 24th of August 2014, at Visakh.

(for private circulation to WTT members)

Canto 3:

Kapila Maharshi was giving the steps of Practice to Devahuti. In the last class, we discussed the aspects of sleep, dream and awakened state and also how this state of awakening is also a dream. Then we also discussed how one gains eligibility for liberation only when he realizes there is nothing that belongs to him and everything belongs to the Lord.

Any strength of Buddhi (knowledge of discretion) one may have, unless one practices Yoga, the mind does not get purified. One needs to make a continuous effort to purify and clean his mind. Depending on the place we are in, the people around, the situations and our own personality result in states of anger, fear, anxiety, jealousy, etc. and these impurities need to be removed from time to time. They accumulate daily and need to be cleaned daily. There is no way that such accumulation can be stopped. So cleaning is compulsory. As long as we are in this world, we keep having some opinions on people and situations and we may develop fear, anger, and irritation and so on. This cannot be denied by anyone as each one of us faced it in life. That is why, mind needs purification for which we need to pray on regular basis and also relate our mind to aspects of purity. After every prayer, the mind should be purified. Ensure that you remain calm for some time after every prayer so that the purification happens. Generally this does not happen because of many pre-occupied thoughts in our mind during prayer and immediately after prayer.

All the prayers that we do are to reach a principle which is calm, pure and blissful but prayers fail when we do them with some desire in mind. As a result, there is no experience of bliss during and after prayer.

That is why during prayer, visualization of certain symbolisms like white swan, clear sky, white horse, etc. are recommended. It helps in our mind not getting diverted with other thoughts.

So just like the soot, which accumulates by lighting a lamp, should be removed to ensure the light spreads out properly, lot of impurities accumulate in our mind and they need to be cleaned to be able to relate to the world in the right manner. We generally meet known people with certain opinion and our interactions with them depend on our previously formed opinions. As a result, we never get to the truth. Mostly our behaviour is determined by our likes and dislikes of persons and things.

So how much knowledgeable you may be, if your mind is not pure and if you have many likes and dislikes, your behaviour is affected by them and your knowledge will not come to your help. Even great of knowers did mistakes at times and all their knowledge did not help them at such moments.

So regular worship and purification is required just like we clean our house on a daily basis. One time cleaning is not sufficient. In every aspect, there is accumulation of impurities and hence cleaning should happen on a regular basis.

Many stotras and mantras were given for chanting which helps in purification of the mind. Chanting should be done daily because impurities accumulate daily. Also you should check if you attain the peace within after a prayer or ritual or visit to a holy place. After prayer in the morning, how many hours you remained calm should be a self-check.

Worship of a Divine principle or form or idol should be done atleast 3 times a day in the morning, at noon and in the evening. So the idea that the effect of each prayer remains on you for 6 hours before purification is needed again. Anyway in the night, in sleep, as the mind is closed, not much impurities can accumulate.

Sage Patanjali speaks of 3 kind of impurities or pollution. Bodily pollution, speech pollution and thought pollution. So at these 3 levels, impurities need to be cleansed on a regular basis. Otherwise you remain unfit for Divine Attunement. You cannot experience the Divine bliss. You cannot see the light within because of the impurities.

To be able to see the Lord in outer world, mind is the primary instrument. If that instrument is not pure, you cannot see the Lord in all. So this preparation of the mind is required to be able to see and hear the Lord in everything around. Madam HPB calls it "A Clean Mind". You can refer to the book "The Golden Stairs". She gives 16 steps to be climbed to reach the Divine.

We see many things moving around us. What is that responsible for everything to me? It is the God consciousness. Then there is sound and light as well which we are able to see and hear because of the Lord. When you have a pure mind, you will be able to experience that Lord consciousness in everything around. So this pure mind is very important and unless your mind is pure, any amount of knowledge will not help you.

When you see the Lord in all visible forms, then you will be gradually revealed the invisible aspects of creation. So first begin with the visible forms then we gradually move towards the invisible Divine principle. There is three-fourths of Divine splendor that is invisible and eternal. To be able to see that splendor, we need to see the Divine in the visible forms first.

As you are able to see the Lord in everyone more and more, the duality aspects in you are gradually dissolved. There will not be any likes and dislikes because everything is seen as Divine. When Rama saw Ravana, he did not see Ravana as his enemy. Rama saw the Divine in Ravana as well. That is how it will be.

We see that in Ashrams of great Sages, animals which are of opposite nature live in communion without any enmity. A tiger and deer live together without the tiger hurting the deer. A snake and frog live together without the snake hurting the frog. We have Sringeri Mutt established by Adi Sankaracharya in Sringeri. Why did he choose that place? When he visited that place, he saw a snake protecting a frog from severe heat, with its hood. That means the place has immense Divine energies and it the best place to established a Mutt.

Another aspect is now being discussed by Kapila. Each one has certain interest in some work based on one's personality. One should try to serve the society through that activity which interests him and also make a living out of it to upkeep his family. One should also stand as an example to the members of his family. That means he should follow the right path and then his family will follow him. Good things should never be imposed even on your family members. You first follow and then they will gradually follow you.

Each one has certain duties and responsibilities and one should attend to them without fail. That is the dharma one should follow. Never abstain from your duties. Taking care of the body is one of your duties which should be done without fail. Getting up early before sunrise and worshipping the Lord is also given by our elders. In this manner, many good things were given to us by our predecessors and we should follow them. Even if you do follow, it is fine but atleast don't do something which is completely opposite to what is recommended.

There are certain things which were given as don'ts. Do not do such things. It is somewhat ok if you don't do what is to be done but if you do what is not to be done, it horrible. It is better not to wake up early than to wake up early and indulge in some useless talk or criticism. Early morning hours are sacred, so do something good or nothing at such time.

So there are dharmas relating to every aspect of life given in our Scriptures and one should try to adhere to them to the extent possible. If you do not follow them and do as you like, the results bind us.

The next aspect is one should only act and do not expect results. The only right a being has is to work. So only think of work and not of the result. Whatever is due to you will come to you. You need not worry of the result. This is given as a fundamental aspect of Yoga.

A Yoga student is one who looks as to how he can serve his surroundings and not one who looks as to how much he can earn. If one is oriented towards the result, the work gets affected. If the student is only

interested only in the marks, he cannot study well. So the orientation should be towards the act and not result.

Every act that one does should be with an orientation of worldly welfare. Your family and you are a part of that world. You can start with the family and then permeate into the surroundings. Do not neglect your family for the sake of working for the welfare of the society. So remember the welfare in everything that you do. Never think "What do I get?" It is ignorance. If you work for the welfare of others, it becomes Yagna. Do not look for wealth, fame, power and so on.

There may be people giving discourses on Scriptures and earning money. If you just give discourses and get money for it out of voluntary donations, it is fine but if give discourses only for the sake of money, there is no Yoga in it. Such a one cannot be in path of Yoga. So everything is determined by your orientation.

So in work, there are 2 aspects, doing for self and doing for others. People doing for self are becoming diabolic in nature and people doing for others are becoming divine in nature. If you observe the nature, everything happens for the sake of others. The minerals, plants, animals and devas work selflessly. Among the whole creation, we see that only the human being is the one who works for himself. So this should change. You should keep seeing how every act of yours benefits others in one way or the other.

Also do not be neglected in your activities. Every act you do should be complete. For example, you entered a room and switched on a light and did some work, you should switch it off while leaving the room. Do not expect someone else would do it for you.

Then one should have interest in the activities of prayer, ritual, visiting temple or holy places and so on.

Then there should be purity in the food that you eat. Purity is determined by the place where it is cooked and also the person who cooks it. Is the place where food is cooked clean? Is the person who cooked the food pure enough in his/her thoughts? So all this comes under Science of Vibration. When one person gives a thing to another, the vibrations of the giver are also transferred to the receiver along with that object. So who cooked the food and who served the food determines the quality of food. I gave these details in the book "Mythila" under the section "Food".

Buddhist monks always receive any food offered to them in a bowl filled with water. Water purifies the food that is given and then they take it. There are some Sages and Rishis who do not eat anything given by anyone. They cook their own food and eat. If they cannot cook, they simply live on water.

When these aspects are difficult to follow, atleast pray to the Lord and see the Lord in the food before eating. That ensures purification to a good extent. It is purification through your thought. So let your food be as pure as possible.

Another aspect is living in a calm atmosphere. Try to be non-violent and without any thieving instinct to the extent possible. These are also listed in Patanjali Yoga Sutras. So I am not going into details.

So we discussed 9 aspects of practice up to now. We will continue with the 10th one after I return from my tour to USA. Keep recollecting these aspects again and again and try to follow them to the extent possible. Allocate your Sunday evening for this purpose and nothing else. Even if there is no Bhagavatam class, let there be some reading of Scripture every Sunday evening.

-Swasthi.