

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 Not for publication.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 24th of January 2016, at Visakh.
(for private circulation to WTT members)

Canto 4:

We have been reading the story of Prajapatis from the Bhagavata Scripture. We were discussing the significance and their work in the creational activity. We discussed how they descended from the creator and how they are present in the creation and in each one of us. Now we are into the story of Daksha Prajapati.

There are many beings who do not accept the existence of Divine principle as the basis for all that is happening in this creation. Even those who believe in God, keep thinking that they are doing everything. As long as we are strongly associated with our ego, we think so. That is how Daksha Prajapati is and he is like a model to us. He had lot of capability and with that capability lot of things happened through him but due to ego and arrogance, he started feeling that he is the doer of everything.

When we do not remember the Lord as doer of all, we cannot realize the Divine presence within us and around us. The Lord just remains dormant in such ones and such ones keep acting limited by their personal capabilities. There are higher souls who have realized the Lord and remain in alignment with him at all times. As a result, they can permeate the whole creation like the Lord and grand acts happen through him, much beyond their personal capabilities.

As discussed in the story last week, Daksha does not agree with the Lord and abuses the Lord in the form of Shiva. Last class, we also discussed how he actually described the qualities of the Lord indirectly though directly he was abusing. Then he leaves the place in anger. Later Nandi, the vehicle of Shiva comes to know of the abuse of Daksha and he curses Daksha to have the head of a Ram (male sheep).

One who does not see the Lord in all, tries to find bad qualities in others and criticize others. A devotee looks only for the good qualities in others. What happens is, if you keep looking at the bad qualities in others and keep criticizing them, inside or outside, you start taking their karma into you. It is said that you lick their karma when you criticize them. So this should be avoided as much as possible. This happens a lot in the present age of kali but it will result of unnecessary consequences. So one should be very cautious in this regard. The best thing to do is to see the Lord in all and then

you will not be affected by anything in this creation. No situation agitates a devotee. That is what we see in the lives of Rama, Dharmaraja, Nala, Harishchandra, etc. They faced horrible situations in life but never blamed anyone or criticized others for their situation. If someone abuses you and you remain silent or just see the Lord in that situation, then your karma is neutralized to certain extent. Master causes such neutralization and tests if you remain seeing the Divine in the most horrible situations that you face in life. As karma is neutralised, yoga practice becomes more and more easy. With lot of karma, it is very difficult to practice Yoga. Past karma hinders practice a lot and will not allow continuity in practice. The Master helps us in neutralizing such karma but it is not possible unless we remain neutral in situations which might agitate us.

So try to avoid criticism and judgment completely. We accumulate karma due to our criticism and judgment. Remaining neutral in all situations helps neutralizing karma. You should not look down upon people who are low to you in education, wealth, profession, abilities, etc. That will also add to your karma. If someone is low to you, then you should be ready to help that person whenever he needs it. If you are higher to someone in some aspect, then it means you are bestowed with more responsibility. If you disregard that responsibility, then nature will somehow make you learn your responsibilities. The nature keeps teaching us through different situations. So we should also be alert to learn through different situations.

Another important instruction given is how service is to be done. Service should not be done looking for recognition. Also people accumulate things from others and offer them to needy and try to gain recognition. That is even more undesired. When you get something without earning and offer it to someone else, that cannot be counted as offering or service. If you do some service and feel proud, that is also undesirable. Here Daksha is feeling proud for all that he has done as a service to the creation and its beings.

Whatever service happens, it should happen as an offering to the Divine. That way you move closer to the Lord. If you start feeling proud of your service, then you move away from the Divine. Even service to your own body like brushing or bathing or taking food should be seen as Divine service because the body is given to you by the Lord. Bathing the body can be visualised as doing water ritual to a Linga. Then that also becomes a puja. Ritual need not always happen in a room in your house for a small duration. If you are seeing the Lord everywhere, then ritual happens everywhere. That is how you move closer to the Lord. That is how you can see the light within and it keeps growing in intensity. When we say "May the light in me", should we not be able to see the light? If you have pride, anger, jealousy, unwanted desire, etc. then the light in you is completely covered by these undesirables. You cannot see the light because you covered it with an opaque chimney. The chimney should be a clean glass to see the light. It is possible when you see the Lord in all and the impurities in you are faded away.

The devotees are ones who see the Lord in everything. They can see the Lord in any situation, good or bad. The Lord graces such ones. He takes care of such ones. The problems with us is we have too many likes and dislikes and in both, we miss to see the Lord.

Even devotees can fall into illusion at times but they immediately realize their mistake due to the grace of the Lord and they trace back their mistake and accept the consequences. So falling into illusion or ignorance is common for every being in this creation but those who remain in Divine alignment at all times can easily come out of that illusion.

Another point is one should realise that one is never really the doer. We say "I got an idea". What does it mean? Did the idea come to you or you created it? The idea comes to you. The actions also happen through you. But when one starts feeling that he is source of ideas and he is doing everything, then it results in consequences. The kind of ideas one gets or actions that one does depend on the blend of the 3 qualities in each being. All these aspects belong to the nature. Let the nature do everything but you remain an observer. That is what Lord Krishna tells in Bhagawadgita. One should remain an observer to be free from consequences. If you are an observer, you see the splendour of the nature. If you enter into it, then you get tired at the end of each day.

This should be taught to the being at a young age. It is difficult to realise this later once it is fixed in the mind that one is the doer. Krishna tells Arjuna, "You can shoot arrows with your right hand and with your left hand as well but still you are not the doer." So one is never really the doer. One is only a medium. If one starts thinking that he is doer, then he gets stuck in everything. So one should just witness and let things happen.

One should stick to his duties at all times. That is the purpose of life. The purpose of life is not to fulfill all your desires. The nature grants you facilities and comforts if you stick to your duties. If you keep doing things for comforts, then you cannot really be comfortable in life. If you are comfortable within, then you are comfortable anywhere and in any situation. One can be comfortable even in a forest if that comfort is within and not outside. So keep following your duties instead of following your desires. The nature will take care of you if you are with the Lord and if you are attending to your duties.

Also remember that all worships should happen for the welfare of all and not desiring personal welfare. You cannot call yourself a devotee when you keep doing worship for yourself. All rituals were originally conceived for the welfare of all the beings. The moment we start doing them for personal welfare, their purpose is lost and they actually give fruits which are not expected. Here Daksha performs a lot of grand rituals but all of them are being done for self-aggrandizement and not for the welfare of creation. We too see people doing grand rituals in present times but the purpose in mind really matters. If one does it for name and fame, it is useless. Master EK used to never give value to such rituals done for name and fame. Only when one does rituals for the welfare

of all, such rituals also result in transformation of the personality of that person who conceived the ritual. Transformation is a fruit that one can gain from a ritual, provided the intent is welfare of all.

One is not lost in ignorance if one can see the Lord in everyone. We might remember the Lord during prayer or meditation. What about other times? Are we able to see the Lord even then? The first thing that we should recollect is the Lord and then you can recollect the person or situation. If we do not recollect the Lord, it means that we have rejected the Lord for that moment. In the story, Daksha rejects the Lord in his arrogance.

If you do not remember the Lord, then one remains stuck in objective and bodily aspects. One keeps falling into problems and tries to solve them and then falls into more problems and so on. Daksha too was too much associated with himself and his body. When one is with the Lord, he goes through all this without any strong associations and he sees the Divine splendour in everything. Such a one is compared to a sheep. The sheep follow the shepherd. The Lord is the shepherd. Devotees follow the Lord in any situation just like the sheep follow the shepherd. Later, Daksha too becomes like and that is why he is said to have the head of a Ram (male sheep). We too should transform into devotees of the Lord just like Daksha transformed himself.

If you keep living in your egoistic personality, then you keep undergoing the cycle of births and deaths. You remain a mortal. Death is onto a person who is egoistic, that is who thinks he is the basis for everything that is happening through him. You should remain in alignment with the Divine to attain a state of immortality. Whatever you do, you be with him and do it. When you are eating, you remember that you are eating along with the Lord and eating as an offering with him. You should not remain alone in any situation. You can even go to the movie with the Lord.

Once Master EK went to a movie. He went to the counter to buy a ticket. When he asked for a ticket, he suddenly heard a voice "buy one for me as well". Then he bought 2 tickets for the movie. The name of the movie is "Bhakta Ramadasa". It was the story of a devotee named Ramadasa. So Master EK and his Master watched the movie together. The seat beside Master EK remained empty throughout the movie for normal people when they saw. After the movie, Master EK heard again "I will too come with you even for movies. Remember." So this is what happened with Master EK. I am not asking you buy 2 tickets every time you go to a movie :) but just remember that if you link with the Lord, he is with you always.

So we should remember that the Lord or Master is with us every time. Wherever you go, go with him. Remember that he is with you. Then you remain in knowledge at all times. When you forget the Lord, you are into ignorance. So that is how today we discussed how we can relate the story of Daksha to each one of us and try to learn from his mistakes.

-Swasthi