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"Srimad Bhagavatam"

Discourse by Master KPK on Sunday, the 21st of February 2016, at Visakh.

(for private circulation to WTT members)

Canto 4:

Lord Maitreya was detailing on the story of Daksha and his Yagna to Vidura. The same story is also being told by Sage Sukha to King Parikshit.

Daksha plans a Yagna in the absence of Rudra. He invites Brahma and Vishnu and other devas (intelligences) to the Yagna but does not invite Rudra. That is due to his displeasure against Rudra. That is what we discussed to some extent in last class. We discussed what happens to the creation when the Rudra's energy is absent. The people are only associated with objective activities and they will have no intent or interest to ascend. We discussed the different aspects that would prevail among people when the Rudra energies are dormant in them.

Daksha plans 2 Yagnas named Vayapeyamu and Brihaspati Sahanamu. That is what we too do. These Yagnas emerged out of the pride of Daksha and due to his feeling that he is sole doer in everything that happens to him. Through such ones, these Yagnas happen. The first Yagna (Vayapeyamu) gives people the desire and will required to eat everything they like. We know that this keeps happening even now. The other Yagna (Brihaspati Sahanamu) gives the people power to speak a lot and what they desire to. These 2 Yagnas can be observed to be happening all around and they happen always. Every ordinary being keeps doing them in one's life. People aim to fulfill their desires through these 2 Yagnas. Such ones keep speaking many things which are unwanted and they also manipulate speeches to get what they want. Such speeches will not help in building the awareness of anyone. It is said that one should speak in such a manner that light is emitted and presented to the surroundings through speech. If people keep speaking in a slang manner with no self-control, they keep emitting darkness into the surroundings. The worship of Rudra is very important to have this control. Not only control over speech, but control over body, senses and mind as well. That is why, children are initiated into education through the mantra of "Om Namah Shivaya".

As this Yagna was performed by Daksha, many beings who descended through him at that time were born with these qualities. That is why we see that ordinary people mostly indulge in these beastly activities and have no interest in the path of ascent.

All the intelligences attended this Yagna and we discussed why. Devas have certain responsibilities in creation and they have to perform those responsibilities in each and every being without any bias. That is why even in the most horrible people, the devas keep working. But what happens is as unwanted and sinful acts keep happening through such ones, they keep losing the abilities that were naturally bestowed on them. They keep losing the cooperation of devas gradually. That is how the law in creation works.

That is what Sati devi comes and tells Daksha. Sati is the consort of Shiva and daughter of Daksha. She tells Daksha that it is not right to perform a Yagna without the presence of Shiva. As she was ignored and criticized by Daksha, she creates a fire and offers herself to that fire. She, being an incarnation of the Divine Mother, represents the force or power in the beings. When the beings act in pride and keep doing unwanted things, this power is gradually lost. That is told subtly as Sati immolating herself. So the Sakthi (force/power) bestowed on us should be utilized properly for it to remain with us for a long time.

The proper utilization of force is decided by how much service that one does in one's life. There are people who offer their life in complete service to mankind. There are people who do partial service and partially work for themselves. There is another category of people who just live for themselves. So we should be at least in the 2nd category to gain the cooperation of Sakthi, an aspect of Divine Mother. Here Sakthi is represented by Sati. We will now go into the story in detail.

The body is said to be a 7-stringed instrument in terms of the speech. Through all the speaking happens through the throat centre, the words that we utter emerge from different centres (subtly referred to as 7 strings) depending on the energies that they carry. If the words mostly emerge from the lower 3 centres, they are objective in nature and they do not cause any expansion of awareness in others. When the words start coming from the higher 3 centres, they can inspire people and cause expansion to them through emission of light. So whenever we talk, it should serve some purpose or cause expansion in others. If there is no such thing, it is better that one remains silent.

So these 2 Yagnas performed by Daksha will not help us in any manner and we should try to refrain from them. We need to remember the importance of right intake of food and right way to speak. Otherwise we end up doing these Yagnas like Daksha. Many of them attend this Yagna through they knew that it is not right because they didn't want to oppose Daksha and cause anger to him.

We have a story. There was a landlord in a town. When his dog died, everyone in the town went to his house and expressed their condolences. When the landlord died, no one turned up because he was no more and they need not fear him. Earlier they came out of fear and not because they

really wanted to go. People keep doing many things out of fear or obligation and not because they really wanted to do. Same is the case here with Daksha's Yagna.

As everyone was going, Sati devi was curious to attend the Yagna. It is like people going to exhibitions because everyone in the town is going. We do not really know the purpose of going to such exhibitions. Many people attend in that manner just out of curiosity and not out of purpose. This is common curiosity among most of the beings in creation. Even Sati Devi had such a curiosity. But we should try to turn this curiosity to do better things. For example, we can develop curiosity to know what is written in good books. Then you will have the interest to read them. So the direction of curiosity can be determined by you. Remember that!

So here Sati sees that many beings were going to attend the Yagna. She goes to Shiva and tells him that Daksha is performing a Yagna and all the devas and their families are going to attend this Yagna. She tells Shiva "I also feel like attending the Yagna. All my sisters would be coming there and I can meet them." This is one objective that we have while attending public functions. We want to socialise with all the people who we know, who would be attending that function. She tells further "I would like to take something to offer in their Yagna and I would also like you to join me. My father would be very happy on seeing both of us."

Here we should remember that Daksha does not agree whole heartedly to the marriage of Sati and Shiva. Sati is none other than an incarnation of Divine Mother. We have a prelude to this story which is not given here. Daksha does great penance to beget the Sakthi aspect of Divine Mother as his daughter. That boon was bestowed upon him. So he knew that his daughter Sati is none other than Sakthi and she can marry none other than Shiva. Even after knowing all this, out of pride, he wanted to marry Sati to someone else but that does not happen. This story is given in detail in Shiva Purana. So the marriage of Sati and Shiva happened without the proper consent of Daksha. And Daksha continued to be angry on Shiva. Though Sati knew all this, still she wanted to attend the Yagna because of the natural attraction to meet her parents and sisters.

Daksha was so angry at the time when Sati marries Shiva that he decides that his daughter is dead and even wanted to perform certain rituals which are to be performed when a daughter dies. Some Rishis caution him against doing that and they say that it is wrong to do that. That is the level of pride and anger that Daksha had towards Sati and Shiva.

Even after knowing all this Sati devi wanted to go and she tells Lord Shiva, "I know that you will not be inclined much to attend this Yagna but I am very much interested to go. So I request you to come with me. It is natural for me to have an inclination to meet my parents." This inclination is natural for all women in creation. They have stronger attraction towards parents. It also applies even for men with this feminine nature. So Sati wanted to go somehow and she also wanted Shiva to come. We can understand this subtly as the presence of Divine Mother everywhere, both

in spirit in matter. She is inclined towards the absolute and also towards the creation. She does everything in creation. The Lord just remains with her as the basis. He has no inclination of his own. He is only inclined to the ones who are always aligned with him. If you are with him, he is with you and if you forget him, he too forgets.

She further tells Shiva, "You know everything. You know that it is natural for a lady to have this inclination. You are the unborn one. So you may not have such inclinations but I am not as high as you. So I would like to go even if we were not invited." We should remember that Sati and Shiva were not even invited to this Yagna but Sati supports her argument telling "To meet one's parents one need not have any invitation."

Shiva replied "Your words are true. Even if the relatives do not invite, you may visit them. But bodily attachment is not good." All the relations that one has are only due to the form that one takes. There are no relatives if you are out of that form.

Shiva continues "If you go with this attachment, your father will remember all that happened in the past and you might not like what he says. He might not care much for you. I do not care whether he cares or not but as you are going with this attachment, you will be hurt when they ignore you. I do not want you to get hurt." Shiva doesn't want Sati to get hurt because as a husband, it is his responsibility to ensure that his wife is always happy.

Shiva tells "Remember that education, penance and wealth are not good at always." There are people who can misuse education, penance or wealth. So we should know that these will not always result in good qualities and good people. If the person is good and he has their aspects, it will result in further upliftment. If the person is naturally bad, these aspects can downgrade that person. So these aspects are by themselves are not good.

If there is someone who misuses these aspects, it is better not to visit them just by sighting that they are your relatives. So just following attachments that one has with relatives is not good.

In Mahabharata story, Vidura keeps telling Dhritarashtra that the sons of his younger brother, the Pandavas, are good. Dhritarashtra too knows that but he cannot accept it because of his attachment that he has towards his sons. As a result, Dhritarashtra loses all his 100 sons in the Mahabharata war. Even after the war, Dhritarashtra was taken care of by Dharmaraja. He continues to live in the palace along with Dharmaraja. Vidura comes there to visit the Pandavas. He then meets Dhritarashtra there. He asks "How are you?" Dhritarashtra replies "I am fine." He was living in the care taking of people who his sons tormented for almost 90 years. He was living just out of attachment he has towards the body. Vidura tells "Why do you live in this manner? What is the purpose? It is better depart than live in this manner until the body leaves you. You learnt the Yogic practices in the past. Is it not better to depart through a Yogic

practice?" Then Dhritarashtra realises and goes to the forest and sits in penance. In 3 days, he could depart from the body consciously. So bodily attachments are not at all good.

Shiva tells "You should develop relation based on the good qualities that others have. If your relative does not have good qualities, it is better not to relate to that person too much. Then it just remains to be a bodily attachment." Relation should be at the soul level in long run and not just at the body level. Long terms relations can happen only at soul level.

Shiva further tells "One should not attend functions which are organised by people who are bad and who do it with wrong intent." If some person with lot of pride wanted Master EK to visit their house for giving homeo medicine, he used to reject and say "If he wants a medicine, he has to come to me." If the person was good, there were cases in which Master EK visited small huts in remote areas, to give medicine. So he used to act as per the humility of the other person. He even rejected to visit the houses of Ministers and businessmen who wanted Homeo medicine, when they displayed their pride before him.

So Shiva is telling that it is not good to attend the Yagna of Daksha. He further tells Sati that she would be abused there and she will be badly hurt. Daksha may be great in the view of the world but he lacks some basic qualities. We should also remember this. Just because a person is termed to be great by everyone, he may not be really so. Only people with good qualities are recognized in the eyes of the Lord. That is what Jesus Christ says. "In the kingdom of god, only the righteous ones are recognised." That is what Master EK too demonstrated in his life. We should learn from him. He used to say "If you touch the feet of the Lord, you need not touch anyone else's feet for objective gains."

So Shiva tells "Daksha does not remember you as his daughter. He remembers you only as my wife and as a result, he will not respect you, if you go there." So the situation is like that and Shiva advises Sati not to go there.

We will continue in the next class.

-Swasthi