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"Srimad Bhagavatam"

Discourse by Master KPK on Sunday, the 13th of March 2016, at Visakh.

(for private circulation to WTT members)

Canto 4:

We are relating the story of Daksha Prajapati as given in the scripture Bhagavatam. Shiva cautions Sati from going to the Yagna being performed by Daksha. He gives the dharmas as to why it is best to avoid the function. Sati was highly inclined to see her parents and as a result she was not in a state to receive the knowledge given by Shiva.

As aspirants, we should remember that we should not get into any work without any responsibility. We should not just go to meet people without a proper purpose. What happens is there is a great chance that a meeting with no responsibility might lead to unnecessary consequences. Even a casual talk with relatives or friends might lead to some unwanted work or consequence. Hence aspirants should try to avoid casual conversations and casual meetings as far as possible. If you have a responsibility, you should be prepared to go anywhere and meet anyone but without responsibility, both are unnecessary.

Here Sati had 2 things. Her relatives and her desire to see them. There is no responsibility in that. Even she did not have an invitation. The rule is that one should attend only a Divine gathering without an invitation. You can attend a group living without a personal invitation. All such public functions with an intention to relate to Divine can be attended without any invitation. Any other function should not be attended unless you have an invitation. Even though you are invited, you should attend only if you have a responsibility or obligation. These instructions are important to be followed, as aspirants. If you are an aspirant in the path, your objective is to reach the Divine and nothing else. Everything else around may come and go but you reaching the divine is the only permanent objective. If you have other priorities in life, you cannot be an aspirant.

As aspirant should constantly follow a Master principle which is ever in alignment with the Divine, so that he too can reach the ultimate state. Do not get attached to a name or form of the Master. We are concerned about the Master principle which links us to the Divine principle. In fact, they are ONE.

So we should link to the principle and not the form. That is what Krishna says to Arjuna. Just because I am in a form, do not think I am just this form. I am much beyond this form. I am the principle behind the form. The principle is eternal and just has descended into a form for the time being. The form should lead you to the principle. Just because you started with a form, you cannot remain with that form because the form falls at some time but the principle remains. That is why when Sutha was asked to tell the story of Krishna at the beginning of Bhagavata, he told the story of the whole creation and the principles behind the creation because that is what Krishna represents and not a mere form.

In this story, Shiva too represents that Divine principle and Sati is an aspirant who has reached certain state in the path but yet to realize the principle completely. So she still had some attachments with the form and time has come for her to be lifted from these attachments. In this story, she dies as Sati and is reborn as Parvathi. In her new life, she does further penance until Divine realization.

Sati was always with Shiva but still she did not realize the principle or even certain dharmas which Shiva tells. We too are with the Master as aspirants in the path but the question is "Are we with the form of the Master or with the Master principle?" Sati was with the form of Shiva and only as Parvathi she relates to the Shiva principle. We too should relate to the principle and not remain with a name or form.

I am telling all this, between the story because finishing the story is not our objective. Our objective is to achieve some progress in the path by reading the Scripture. If we just read the story, we cannot gain what we need. So we need to contemplate on the story and get the instructions which are useful to us. In any story the ultimate instruction is always to try and see the Divine in everything around us. This instruction is repeated from time to time in Bhagavatam for the sake of recollection. The Divine looks after those who relate to him through everyone and everything in the creation. We should always remain with the Divine and not after anything else.

Sati, as an aspirant, should always remain with Shiva but in that situation, she had other priorities. The priorities were because of her attachment. So not heeding to the advice of Shiva, Sati goes to attend the Yagna. She was sad that she was leaving Shiva and going there and that too against his advice. Other intelligences who are around Shiva (Rudra Ganas) also go with Sati. Through she went there, we should remember that she still had Shiva in her mind.

Master EK is giving an explanation that this should be understood as the descent of the Divine nature from the divine principle. This descent should happen for the creation to take place. She comes along with the divine principle in mind. That is one understanding of the story. The initial understanding of the story gives us very important instructions that one should follow as aspirants. We can relate to the story both ways.

Once Master EK came to Soudamani building and told us that he would answer personal questions asked by people by writing in a slip of paper without writing any name. I wrote a question "Will I reach the divine in this life?" He saw the question and replied "If I reach the divine, the person who asked this question will also reach the divine." So that should be our objective when you follow the path of a Master. Master CVV promised us to make us immortal and help us realize the Brahman. As followers of his path, how can we have an objective something less than realizing the Brahman? How can there be any other objective? Just stick to your responsibilities and rest of the time, keep doing practice.

So Sati reaches the place where the Yagna is being performed. She takes many items to be offered in that Yagna. Her mother and sisters were happy on seeing Sati and they welcome her. Daksha did not even recognize her presence. In such Yagnas, there are certain mantras and offerings done to Rudra generally but Daksha removes all such activity from that Yagna. The Rudra Ganas who came along with Sati, get angry on seeing the way the Yagna was being performed and were also ready to kill Daksha. Sati stops them but she too was angry. She says "The Lord is the one who resides as the basis for all the souls in this creation. If you are planning a creation without the Lord, it results in beings who have no basis for their existence."

Master EK explains here. THAT I AM is the basis for every I AM in this creation. THAT I AM exists in this I AM. If someone is rejecting the existing of THAT I AM, it means that he is rejecting his own existence. The Lord has no likes and dislikes towards the beings. There is no one greater than HIM because everyone came out of HIM. As beings, all are close to the Lord. A true Master sees each one of his disciples equally because all the divine entities but the discipline or teaching that he gives might be different because it depends on the personality of the disciple. The teaching should be in such a manner that the disciple grows even if the teaching has to be severe. So no one is more or less in the eyes of the Lord or Master. It is very tough to comprehend the vision of the Lord. We cannot imagine that. Whatever the person does, the Lord sees that being as everyone else because that being too has descended from HIM. If the Lord discriminates between the beings, then he cannot be the Lord.

Sati further tells "Just by uttering the name of Shiva, your sins are washed away and one is lifted up. By hating such a principle, you are doing a great sin. By worshipping Shiva, all the desires are fulfilled."

Here Master EK gives a note that desires mean the ones which adhere to dharma (eternal law) and not the desires which are against that law.

She tells further "Your father Brahma too worships the feet of Lord Shiva. If he can do that, why can't you?" Brahma's head was cut off once by Shiva when he was too much attached to the

creation that happened through him. That was a correction done by Shiva which enables Brahma realize his mistake. Daksha does not realize that. He is angry that Shiva had cut off one of the heads of Brahma.

She further tells "for abusing Shiva, your tongue should be cut off. I cannot do that as you are my father. So it is better that I kill myself." Sati is no ordinary lady. She is an incarnation of the Divine mother and also the daughter of Daksha. So her words are powerful too, at times.

Sati tells "with you speaking in such a manner, I cannot call myself your daughter and I feel disgusted to remain in this body as your daughter. I need to leave this body to purify myself and that is what I will do."

I will read through what she said to Daksha and then I will try to explain in detail. After speaking all that, she produces fire out of the fiery aspiration happening within her. It is the fire of Yoga. She then immolates herself in that fire. Seeing that the Rudra Ganas get angry further and move to kill Daksha. At that point, Sage Bhṛughu comes to the rescue of Daksha and through his power of penance, he stops them. Here Bhṛughu does this act in a state of illusion. He faces consequences of that later.

So that is the story for today. We will go into the details of Sati's words to her father and then go further into the story in the next class.

-Swasthi