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"Srimad Bhagavatam"

Discourse by Master KPK on Sunday, the 17th of April 2016, at Visakh.

(for private circulation to WTT members)

Canto 4:

Sati Devi was trying to make Daksha realise his mistake and gain the right knowledge. She told the difference between wealth he possessed and the wealth the Lord possesses. The wealth of Daksha is temporary and for his own comfort while the wealth of the Lord is for the welfare of all and anyone who works for the welfare of the beings at large will be bestowed with that wealth. That wealth is permanent and nature itself takes care of that wealth. Such a one need not worry of accumulating that wealth and protecting it.

For example, a highly positioned official will have many comforts arranged wherever he goes. He will be given a house, a car, security, assistants, etc. Those comforts are because of the high responsibility he holds and the work he does for the welfare of the people around. So everywhere he goes, the arrangements are made and he is well taken care of by people around him. If that person is not in that position, the arrangements or comforts exist no more. So they are only temporary as long as he holds that position. That is an objective example.

If we take the example of great souls who continuously work for the welfare of the beings around, their arrangements are taken care of by nature through someone or the other. It is because they only live for serving others. They do not have any personal agenda in their lives. They live only to serve. Such ones are bestowed by the wealth and protection of nature. It is because they do not even think of themselves and nature has the responsibility of taking care of them. The nature is highly inclined towards such ones and keeps cooperating with them forever.

So here Sati tells that the wealth with Daksha is temporary while the wealth with the Lord is permanent. Ones who live for the welfare of others are always remembered even after their departure from their body. We have the example of Mahatma Gandhi. He died long back but he is still remembered not only in India but all over the world because no one else who believed and worked for upholding non-violence and truth as much as he did, in the recent past. He worked for the independence of all the people of our country (India) for 30 years with no personal objective in life. There were many royal ones and landlords who were contemporaries to Gandhi but we do not remember them now. So that is the difference between one who lives for himself and one who lives only for others.

We should realise what is temporary and what is permanent. Here Sati is telling us that we should follow the path which leads to a permanent status instead of craving for temporary things. After telling all such things, she knows that Daksha will not listen to her and decides that she should immolate herself. Now we enter into that part of the story.

Sati is one who has experienced the presence of the Divine and now she has realised that there is no point in getting stuck in a temporary relation with her father, Daksha. We too should realise this as we progress in the path. We should not get stuck in things once the Divine is experienced. Ego should gradually go away. Ego means localized consciousness. Ego makes us get stuck in many things. Once we get habituated to something, we cannot leave that so easily. In a Seminar, if we sit in a chair for 3 days, on the 4th day we might feel that the chair belongs to us. The same is with place, profession, relations, etc. That is why Grand Masters keep moving from place to place and they do not stay at any place for more than 3 days. We too can move from one place to another, in the mental plane. You can visualise that you have moved to the Himayalas, Manasarovar, experience the snow there, experience the presence of Grand Masters in some caves there, a bath in a holy spring there, etc. It does not cost anything but it de-localises us from where we are. Just by visualising, you can experience a lot. Experiences are even better at night times. Moon grants us with much better experience than the sun.

We should remember that we are all lighted forms. Only when are in a body, that lighted form is veiled by many layers and when we look in a mirror and see our body, we think that this is our form. This is not our real form. Our real forms are self-luminous. Due to too much of localisation, the luminosity is veiled. The outer forms keep changing but the inner is permanent. What we are not, we are thinking we are. We should realise our true identity. All the things around are only temporary and they are with us only when we are in this form. They do not belong to us once we are out of this form. If you own a building in this life and in your next life, you somehow how know that the building belongs to you in previous life. What happens if go and claim that the building belongs to you? The people there will think that you are mad because they too only know the form. They do not know that you are same being in another form. So there is no point in getting stuck in these temporary things. We should de-localise from time to time and move to some other place mentally. Then gradually we are prepared to leave this body when time comes.

If someone comes to you tonight and says, "It is time that you leave the body." Can you go? Will you not start bargaining for more time? One who is in a yogic path is always prepared to leave the body any moment because he is not stuck in anything. We can be prepared only when we practice it regularly. We should prepare for our departure every night. Do not sleep vaguely. Sleep with the right thought. You visualise that you are coming out of this body vertically and going to a holy place of your liking. Then we do not become highly egoistic like Daksha.

Master DK says "A grand personality is a great hindrance in the path." An aspirant should not spread his life too much into objectivity. We should realise that our path is vertical and not horizontal expansion. Sati was pursuing the vertical path while Daksha was in the path of horizontal expansion. That is why Shiva advised her not to go there but she did not heed his advice but now she realised her mistake.

She tells Daksha "You do not have any wish to remain vertical. Your Buddhi is not functioning properly." We have a vertical spine to keep reminding us that we should grow vertically. Animals with horizontal spines cannot grow vertically. Only by growing vertically, we can realise our immortality. We do not remember that we die because of our forgetful nature but the bigger reason is that we do not really die. The objective of the yogic path is to realise that we are immortals and lead an immortal life. That is the key theme of the book "Music of the Soul". Master EK gave us that book to realise that we too can have a permanent life apart from temporary life like Master DK in that story. So do not localise too much into objectivity. Master CVV has promised us immortality. That was the purpose of his birth. He told that he will make all the required adjustments in our life if we are oriented to him through prayers. He promised us a subtle body which is more permanent than this physical body. Mother Earth is elated by the presence of such beings. All others are a burden to her. It is said "Master CVV's walking used to appear like he is floating in the air." Mother Earth wants such beings to remain in the body as long as possible. She takes care of such ones and provides all necessary comforts wherever they go.

Sati says "I feel sad that I am a daughter to you. If my husband, Shiva, calls me 'the daughter of Daksha', I cannot bear it. I cannot even go back to him now because I have ignored his advice and came here." The Divine Mother incarnated as daughter of Daksha because Daksha did severe penance for that and the Mother graced him but now he lost that grace because of his acts.

She purified herself by taking water. We should note this point. Before prayer or puja, we are suggested to take water because water purifies us and enables us to receive the energies coming through worship. We can recollect the Lord's name and take water. This is even more important than cleansing the face, hands and legs because taking water purifies the inside which is more important than outer purification.

Then Sati takes to silence and takes to the Yogic practice and goes inside. We should learn from this step as well. If some incident happens outside which is unfavourable to you, instead of thinking over it too much and feeling sad, we should immediately go inside. This is another instruction for the aspirants. Practice is more effective at such times because you are not able to remain outside and you feel much better inside. We have examples of people turning to aspirants when a highly adverse situation is faced in the objectivity. How you respond to such situations is very important and shows the extent and effectiveness of our practice. When there are problems outside, it is better that

you orient to the Lord inside instead of trying too hard to solve the problems. If the Lord graces you, the problems are nothing and they cannot affect you anymore.

So going inside is very important for aspirants. The world outside keeps calling you but you should limit it at some point. Otherwise you will not have time for any practice. Practice can be said to be effective only when the change is happening in your personality. If there is no change happening, then you are in some glamour and not in the path.

So this incident has shaken off all the attachments that Sati had and she was even liberated from the body due to that incident. In one way, this situation was good for her and liberated her from all bondages. After going inside, by aligning the prana, she uplifted her consciousness upto a state where she could come out of the body. With this act, she established a path by which the beings in this creation can return to the Divine. In the creation of Daksha, there is only objective expansion but path of return is also required which was established by Sati.

We hold onto many things at the physical level, mental level and also at the level of ego. One has to be liberated from all such bondages to reach the Divine. The way to liberate oneself is given here by the Mother. This knowledge is also referred to as Sri Vidya. The tantrics refer to it as Kundalini Yoga. There is one stanza in Lalitha Sahasranama which speaks about Sri Vidya. There are some more details about the path given here. It is nothing new. We discussed it in many discourses but we have recollect it again because we are strongly attached to objectivity and there should be a continuous attempt to recollect. Otherwise we simply forget.

We will continue with that explanation of the path and related practice in the next class.

-Swasthi