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"Srimad Bhagavatam"

Discourse by Master KPK on Sunday, the 15th of May 2016, at Visakh.

(for private circulation to WTT members)

Canto 4:

We were discussing about Daksha Yagna and Daksha's pride. We discussed how Sati gave some teachings to Daksha and immolated herself. There were many devas present there and they felt very sad on seeing Sati Devi immolating herself.

There were forces of Rudra who were present there at that time and seeing Sati immolating herself, they get very angry and go to fight with Daksha with the weapons they were carrying. Seeing this movement by the forces of Rudra, Sage Bhurghu created some forces to fight against these forces and in this fight, the forces of Rudra lose and they run away. We tried to understand the inner meaning in this fight which constantly happens in us.

The forces of Rudra are the thoughts which help us move towards the good and Divine. A thought that we should do prayer regularly or attending Bhagavatam class regularly, is such. It is a discipline that one has to take to transform oneself. When one takes up such a discipline like doing prayer regularly, forces which stop one from strictly sticking to that discipline exist and try to stop him. Those forces are the reason we fail in the discipline many times. Such a failure is here described as the forces of Rudra losing. When the opposing forces are powerful, even though you take up a discipline, you will lose interest in it gradually and there is no real transformation happening in you. That is what happens most of the times. We try to do many things as a part of spiritual practice but the progress in the path is not visible because of the domination of the forces in Daksha's creation. The forces of Rudra are weakened as a result and they are strengthened only by strong will and worship of the Divine.

Here the forces of Rudra are said to have run away and they hid in an unknown place. It means by the domination of forces of Daksha, all the good thoughts in us have weakened and went into a hiding within. They try to come out whenever you are inspired by some Scriptures or presence of a Master but again these opposing forces are very powerful and we succumb to them.

We keep following many desires looking for happiness. All such desires give us momentary happiness and immediately after the desire is satisfied, we look for another. In this way, we fail to go after happiness which is permanent and keep looking for happiness which is temporary.

The forces of Rudra try to drive us towards that permanent state of happiness but our strong personality, mind and senses prevent them from pursuing the path directed by them.

Here some strong desires which are generally present in most of the people are given. One desire is desire for wealth. Most of the people have strong desire to accumulate as much as wealth as possible. In the process, they might even start doing things which are illegal and as a result such activities bind them strongly. Another desire is desire for name and fame. People also strive for this. They want others to know about them and remember them. Why should people know about you? The one who should know you already knows and will recognize you when you recollect HIM and do the right things. There is no point in striving for any other name or recognition. Another desire is association with the family. We want everyone in the family to live as we desire. This thought is especially strong when one is the eldest in the family. Then there are strong attachments. Your association with the family is upto the extent of your duty towards the family members. You cannot own any of your family members. Each one of your family members is a Divine entity. They come into this creation to follow their own thoughts and undergo evolution accordingly. You cannot control their lives. So these 3 are the desires that most of the people get stuck in.

To stay above these desires, our Seers have given the tradition of teaching a child the mantra "Om Namah Shivaya" at the age of 5 or 7. When the child is aligned with Shiva at such an age, the forces of Rudra are highly strengthened in him and he will have strong will to pursue the good thoughts that he gets. Such a one will have good control over his mind, body and senses.

There is a tissue called Sukra which is responsible for most of the desires that stem out of us. It gives strength to the other tissues and works through the 5 senses. This energy must be transformed into a new tissue by name Ojas. Once that transformation happens, we then will have very strong will power to pursue any activity that we want.

It is to be remembered that one can strongly follow the path only when one comes naturally into the path. One cannot sustain in the path if one comes by force or if one comes just because he could not pursue the desires. One cannot suppress their desire and walk the path. Even though he progresses slightly, he will come back to where he was earlier, the moment the desire props up in some situation. One who can remain above the desires even though all the wealth and comforts are present around him is really a disciple. If one is thinking of renouncing everything just because he did not have any wealth or comforts is like a glorified beggar. Kings like Ambarisha and Janaka were said to be Rajarshis (Kingly Renunciates) because they had all the royal comforts around them but they were not stuck in them and remained in alignment with the Divine. In the story we are discussing, Sati too had all the comforts in life, she was very beautiful and she had wealth of knowledge, yet she was inclined towards Shiva. It is because her natural interest was towards the Lord. Our mind remains mostly where it has interest

naturally. So unless we have a natural inclination and liking towards the Lord, we should not plan to renounce everything just for the sake of it. Only natural inclination towards the Lord can lead to liberation. Until then liberation is just a glamour that one pursues. Liberation is not possible until one has a natural liking for the Lord and wants to remain in Divine presence at all times. Only such a one is a real devotee. So you cannot call yourself a devotee. The moment you feel that you are devotee, you are no more a devotee because you lost Divine alignment.

Suppose your marriage or your child's marriage is scheduled at some time after mid-night. Will you sleep that night? Will you think a night's sleep is more important than marriage? Do somebody need to tell you that marriage is more important than sleep that night? Is it not natural for you to feel that marriage is more important than sleep? When one is a real devotee, he naturally knows that the Lord is more important than anything in this creation.

The life of a devotee is nowhere in comparison to anyone else's life. We cannot imagine living in such a manner. A devotee is not bothered by anything except the Lord. That is his natural state. One cannot forcefully enter that state or plan and enter it. It has to happen naturally by Divine grace. We can start practicing to reach that state when we get the aspiration but it will take many lives before one can become a devotee and is completely liberated from this creation. During the practice, the desires have to fall off naturally. You cannot suppress the desires and achieve progress. The intensity of practice decides the speed of progress in the path. Also the age at which one starts in life also decides the progress that one can achieve. If you start too late, you cannot do anything much because the personality has grown too strong by that time and it is tough to transform it. 63 years is given as the final age. If one cannot disassociate with objectivity by that time, there is nothing one can do after that age. If you are able to start at a very early age, then you can achieve very good progress. Master CVV said that his Yoga can be practice starting at the age of 14. Practice can happen simultaneously while you have an active objective life. After 49, one can gradually start disassociating with objectivity and give more time for practice.

While you are doing your duties in objectivity, the process of formation of a subjective body (etheric body) should happen. At the same time liberation from objectivity happens gradually. All this to happen naturally. Nothing should be forced. Then the transformation is permanent.

So the people who live in Daksha's creation are highly stuck in various desires and they keep undergoing the cycle of lives and deaths without any retreat. Such ones are always after happiness but are never satisfied by something that one gets. In the creation of Rudra, one overcomes the cycle of life and death and such ones always experience ultimate happiness. So we should try to enter the creation of Rudra but at the same time, we should remember that nothing should be suppressed or forced in the name of practice. So let the progress in the path be natural. Only then the path is tasty and one can develop a natural liking for the Lord. So do

not force yourself or force another. Walk at your own speed and let others walk at their own speed. You cannot expect a 3 year old to run. So try to keep walking but walk at your convenience pace. There is no hurry and the time will not run out. Only try to remain in the path. That is important. We will continue in the next class.

-Swasthi.