

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 Not for publication.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 July 2016, at Visakh.

(for private circulation to WTT members)

Canto 4:

We discussed how the head of Daksha was removed at the end of Daksha Yagna. The devas explain to the creator Brahma about the whole scene and they feel very sad at the death of Daksha.

When a person dies or leaves a body, the devas who were operating in that body feel sad about it. That is what we should understand from the incident here. Brahma tries to pacify the devas and explains to them that it was inevitable because Daksha became too pride and he was doing non-righteous things and he had to be removed from the body. Brahma tells devas that this despair is inevitable to them as they were cooperating with a non-righteous one and the only way to come out of that pain is to worship Lord Shiva.

We should understand that the intelligences present in us feel sad when we indulge in non-righteous activities and in acts which are against the laws of creation because they have to cooperate with us irrespective of what we do. Another instruction here is when one is too weak to follow the dharma and feels sad about one's weakness; one should worship Lord Shiva so that he gains the will to follow dharma.

If one does lot of criticism and non-righteous activities, such things will come back as consequences and they have to face lot of pain and despair which is a consequence of their own activities. Many times consequences come much later that one forgets that he is cause for his own pain. Whenever we are sad due to something, we should remember that we are the cause for our pain and worship of Divine is the only way to come out of that distress. Then there will be no further consequences.

We studied that at the beginning of the creation, the creator failed in some aspects and created unwanted things when he acted without Divine alignment. The same happens with us. We too indulge in unwanted things when we act without Divine alignment. Later when the consequences hit us, we should remember what the creator has done. He worshipped the Divine and started acting in communion with the Lord. We too should do the same. Only then our life gets back into a path of dharma. We cannot get into the path of dharma on our own because we

lost the path. Only through Divine alignment, we get the right thoughts which can take us back into the right path. So worship is very important to get back into the right path and remain in the right path.

As ordinary humans, we are bound to make mistakes and once mistakes happen, consequences cannot be avoided because that is how the law in creation works. When put your hand in fire, it will burn whether you know that it will burn or not. So not knowing the law will not create an exception for you. When you do something wrong knowingly or unknowingly, it will create consequences and you have to accept them. The only way to avoid further consequences and to remain in the right path is Divine worship.

We should again remember that Divine is a principle which is beyond all names, forms, and qualities. We can attach names, forms and qualities to it but we should not forget that the principle is not limited by a name, form or quality. It is omnipresent and omnipotent principle. We can relate to that principle through any name or form. It is upto you to choose a name or form but we should be cautious to not get stuck in that name or form. It is also expressed as a male-female principle and that male-female is again given many names like Radha Krishna, Parvathi Shiva, Yehova, etc. Different religions gave different names but we should remember that whatever be the name, the principle is ONE. If we do not understand this, then you are in a confused situation. That is why a Grand Master said "Leave a confused plan and start afresh." Divine worship helps us start afresh. That is daily worship of the Divine after you wake up is higher recommended.

The pride in us is what keeps stopping us from reaching the Divine. In this story, Daksha (pride) did many things to stop Sati (the being) from reaching Shiva (the Lord). Until the pride (Daksha) is killed, Sati cannot attain complete alignment with Shiva. So death of Daksha paved way for that.

We do many practices but there is a problem that we remain in pride of doing such things. We may feel proud if we perform a ritual very well. We may feel proud if we sit in meditation for a long time. So pride can come through many things and if we do many good things, it is very easy for pride to touch us. The only way to come out of pride is to recollect the Divine and remember that we do not exist and it is only the Divine that exists. That is given as a mantra "OM Namah". Namah means that I do not exist. A similar meaning is intended when we say "Namaskaram". Namah comes in many mantras and stotras and everywhere it is given to help us remember that it is only the Divine that exists as all.

So here Brahma advises the devas to worship the Lord and says that it is the only way forward. Brahma tells that there is no other way. Saying so Brahma takes all the devas, sages and prajapatis and goes to the abode of Shiva.

Here Master EK is giving more explanation to us. We discussed a lot how the devas (intelligences) and prajapatis are present in us and work in us. In the story there are devas and prajapatis who just remained subservient to Daksha. Some of the sages knew that Daksha was performing a Yagna without Divine worship and that is wrong. So they leave the place even before Daksha was killed. There were some who were too attached with Daksha and remain there until he was killed. These were the ones who go to Brahma and seek advice. We should also not attend extravagant rituals which are performed just to gain fame and there is devotion behind it. So, whether we attend a ritual or not should depend on the intent and purity of the person doing it. If the intent is wrong, better not attend it.

We should go to places where Divine is considered the most important. Not to places where Divine is not regarded. Even if we have to go somewhere, we should not avoid our regular worship for that. If you are going somewhere avoiding our prayer, then you cannot call yourself as devotee or even aspirant. You should ask your inner self of whether you are sincere in your worship or not. No one is a better judge than your inner self. What is the use if other people think that you are a devotee? You should introspect and check whether you are anywhere close to being a devotee or not.

In the story, Sati immolated herself first which is symbolic of the Divine energy leaving the body and once that happens, the person is bound to die. Such a death is very painful and it is a pain to even some of the intelligences which are still working in the body. If one is always in Divine alignment, then departure is very smooth and even the intelligences happily leave the body before it falls. We discussed many times how a willful departure is possible through Yogic practice. So attaining an immortal state is the way forward to depart from the body at will. One becomes immortal when one knows the path to Divine. Such a state is possible through practice and Divine worship. Bhagavatam recommends the worship and recollection of Divine worship at all times. It allows you to relate to the Divine in any name or form. Bhagavatam helps us recollect this truth in every canto again and again so that we do not forget it. So we should remember that everything, everyone and including us are Divine entities. One who does not remember this truth dies and is born again. He goes through the cycles of life and death until he realises this truth.

So Brahma along with Sages and devas reaches Kailash, the abode of Shiva. Here the experience of seeing Kailash is given.

Kailash is white silver in colour. It is present in us in the form of pure consciousness. It shines like silver. When we are able to visualise that pure consciousness devoid of any veils or impurities over it, then it appears like a silver mountain which we call the Kailash Mountain. It is wonderful to experience. It is said to be Divine wealth.

Divine wealth is the Divine Mother and the Divine mother is present as pure consciousness. When you touch upon that consciousness, then nothing can disturb you. We even lose ourselves in that light. At that time, one can also experience a fragrance within. Fragrance indicates Divine presence and also purity. In the scriptures, whenever a highly pure being is introduced, it is said that such a one spreads fragrance in the area around oneself. The sweat of a Yogi does not smell bad like that of ordinary people. Even when they leave the body, it gives good smell almost for a day. That is possible because they were in Divine alignment for long periods.

So, all these experiences of Kailash Mountain are possible to ones whose consciousness crossed the Vishuddi centre. One can even see other beings who have reached that state in the past. We can see the Grand Masters we know and even many of them who we do not know until then. They can be seen moving in subtle bodies.

There is so much more details of experience of Kailash presented here that it might take 2 more classes for us to discuss them in detail. Study and recollection of these things helps us in purification to some extent. So let us try to go into sleep tonight by recollecting the Kailash experience that we discussed today.

We will continue in the next class. We will have some more classes with this chapter and then we will enter into another chapter called Dhruvopakhyanam. I will not discuss that chapter because it has been discussed in lot of detail for 3 years during Gurupujas in vijayawada. Interested ones can refer to them. I will skip that chapter and continue with the next chapter.

-Swasthi