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"Srimad Bhagavatam"

Discourse by Master KPK on Sunday, the 31st of July 2016, at Visakh.

(for private circulation to WTT members)

Canto 4:

The creator, Brahma reaches Kailash, the abode of Lord Shiva, along with the Sages, devas, prajapatis, etc. who have come to meet him after the Daksha Yagna ended with the killing of Daksha. They were feeling sad with what had happened and Brahma consoles them and explains to them the reason for their sorrow. They ended up in that situation because they attended a Yagna which was being conducted by a man full of pride.

When a person who lived a non-righteous life and with lot of pride, dies, the intelligences within the body leave the body with some sorrow. After such an experience, the intelligences go back to the creator and find solace.

When a being enters a body, he enters along with a number of intelligences who support the being throughout the life. However the being should remember that all the intelligences are subservient to the Lord and they cooperate completely with the being, only when one is in alignment with the Lord. In fact, one should keep recollecting that one is an image of the Lord and everything belongs to the Lord including oneself. Though the Lord exists in us, we should remember that we exist only because he exists. We are like waves in an ocean. The waves exist only because the ocean exists. Without the ocean, there are no waves. It is ignorant if we think that the ocean exists in a wave. It is true to some extent but we should realise the bigger truth. We cannot think that we do not exist but we should atleast recollect that he exists as us. Our pulsation keeps happening within to help us recollect the same. SO-HAM means THAT I AM. I AM THAT I AM should be recollected as frequently as possible. All prayers, meditations and rituals are aimed at that recollection.

The human body is considered the most wonderful aspect of the whole creation. The human body has wonderful facilities and by practicing with it, one can attain amazing abilities and one can also experience all the planes of existence. One can experience the divine through the human body. That is the objective of all yogic practices. There is a lift within this human body along the spinal column. We can move up and down in that lift. That is possible through practice. One can experience the whole creation by travelling in that path. So the human body is

such a wonderful thing. We hardly realise the potential that we hold within. It is like having a pen but not knowing how to write. We should learn to utilise the body to the best of the ability.

We can reach a state where we can live and act as per the Divine plan. That is how all the Grand Masters act. When one leads such a life, then one is said to be doing Yagna. We should worship the Lord and experience him to be able to lead such a life. We should experience him as an all permeating one.

We discussed the conversation between the Uddhava and Vidura long back. Uddhava told Vidura "Just because Krishna appeared in a human form, we thought he is like us and one among us but by the time we realised who he really was, he already left the body." Krishna is like the reflection of the moon in a water lake where there are many fishes. The other fishes saw the reflection and thought that it was also a fish like them which is brighter in appearance. But in fact, the moon was never in the water. It was in the sky. Krishna though appeared in a form, is in fact all permeating and he was not restricted to that form. Very few realised and saw Krishna as an all permeating principle appearing in a human form. Saying so Uddhava takes Vidura to Maitreya and now as we are discussing, Maitreya is helping Vidura realise the grand principle of Krishna through these teachings.

So the instruction here for us is to remain in alignment with the Lord. Otherwise there is great chance to get into pride. Another secret is living close to an ardent devotee of the Lord is equivalent to living close to the Lord. In Ramayana, Lakshmana was with Lord Rama while Shatrughna (the youngest brother of Rama) was with Bharata. Lakshmana and Shatrughna had equal experience of divine because Bharata was an ardent devotee of Rama.

We should know all this because we can easily get into a state where Daksha was. We cannot get into as much pride as Daksha. He was extreme case. We cannot go so extreme because we have fear. When we are in a problem, our pride drops immediately and we look towards the Lord. However we should get into complete Divine alignment so that we do not fall into pride so easily.

Another point is we should remember that our existence in this body is temporary. We have come into the body someday and we should go out of it someday. We cannot remain in this permanently. If we can remember this truth, then we act in the right manner and there is little chance to fall in pride. The lives of people who lead a life recollecting this truth is different from those who lead a life forgetting this truth. The former ones do not get stuck in many things because they know that nothing permanent in this objective world. Everything here is just for experience and one should not plan to stay here permanently. So this recollection is also important.

Now, coming back to the story. Brahma along with sages and devas, has reached Kailash and last week we tried to discuss how is the experience at Kailash. As I said, Kailash is present in each one of us in our head. It is the highest point of awareness in us. It is a place where one can experience utmost bliss and once that is experience, one will not feel like experiencing anything else.

The experience of the Divine is not the same always. One who experienced the Divine will keep craving for it more and more because the experience is different from time to time and is always blissful. The Lord can give his presence to a devotee in any form he likes or sometimes he also appears in a form which the devotee visualizes. There are no limitations to the forms and names that the Lord can take.

Here, Brahma has come to Kailash many times earlier and has seen Lord Shiva. This time he feels very happy and is also surprised at the same time on seeing Shiva. The surprise is always there because the Lord always appears in a form which was not seen before. All the sages and devas also felt very happy on seeing the Lord.

Close to Kailash, they could see Yakshas (one of the type of devas) moving in airplane like objects and even their houses were floating. It is like having a house in a plane. Kubera is the ruler of the Yakshas. Kubera is one of the closest disciple and associate of Shiva. Kubera is an intelligence who presides over the wealth in creation. That is why when one worships Shiva ardently, such a one is showered with lot of riches. Vishnu was also seen in the city where all these Yakshas were present. It symbolically means that Vishnu is the aspect of the divine principle which presides over the splendour of the creation. The wealth and splendour are represented by Vishnu while Tejas (brilliance and light) are represented by Shiva. Again remember that Vishnu and Shiva are one. Our Seers have visualised the working of the Divine principle in many ways and gave different names to the same principle while it worked in a different way. It is like the one government working through different departments like finance, defense, etc. Though the departments or ministries work differently and independently, it is one government. When something goes wrong due to the independence between the departments, the ultimate one takes control and brings back order. That is how the creation works. It is democracy in one way and autocracy in another way. Autocracy takes over when democracy fails.

Then all of them took bath in Ganga. Here taking bath in Ganga is equivalent to entering the Sushumna and experiencing it. The experience is wonderful there. It is completely different from the experience when one is outside. Even when you go close to that state, our thoughts change and we suddenly get very good thoughts. Once you out, the thoughts change completely. It requires lot of practice to get the same kind of thoughts when one is inside and outside.

Taking bath in Ganga made all of them very happy. The water was seen to be in various colours which are the colours that one can see when one goes up the path of Sushumna. They could experience fragrance of sandal in the air. The Lord is an embodiment of fragrance and it is definite that one experiences that fragrance before the Lord appears.

Then they could see large trees with beautiful leaves. There was one banyan tree which was huge in size. This tree is what is generally referred to as Kalpa Vruksha. The banyan tree is symbolic of the creation. It is because its branches become roots and the tree keeps on expanding in that manner. It is representative of the generations of beings that keep coming and the same beings keep taking lives after lives in the process of evolution. So banyan tree is a symbol for continuity in creation. The Lord was sitting under that tree.

Master EK gave some more explanation here. We will discuss that and conclude for today. The seed of a banyan is very small but the largest tree comes out of that seed only. The nature is present in both the seed and the tree. The Lord is the basis for that nature. The Lord exists as the growing ability in that seed. The nature keeps growing with the Lord as basis. The Lord is present in the nature and also above the nature. He is there both inside and outside the creation. Another reason to take banyan seed as symbol is to say that the Lord is present in the smallest and largest of things (seed and tree). He exists in all while the nature or the mother does everything. The things in nature appear and disappear with the Lord as basis.

Daksha expanded the creation with his ability but he forgot the basis that was there. Only by remembering the basis, one is protected. Nothing else in the creation can protect you. By seeing the Lord, the sages and devas understand this truth.

The nature causes problem in the lower planes but the same nature gives wonderful experience in the higher planes. That is when matter dominates, one loses comfort. When spirit dominates, one can lead a comfortable life. Upto to the level of mind, the matter dominates. The higher 3 levels is where the spirit dominates. It is up to you to decide where you want to live. You can choose your awareness to be outside, in the body, in the senses or in the mind. Your lower three states keep dragging you a lot and they do not allow you to remain calm. Mind is also problematic unless it turns inward. Mind also presents us with the problem of memory. The most useless incidents that happened in the past keep coming back to us because of memory.

Once you cross the mind, it is completely different. There is lot of light there and one can experience lot of happiness. So that is how the nature differs in the lower and higher planes. We can choose to stay where we want. It is not so easy to enter the Buddhic state. Lot of practice is required to remain stable in that state. All the Masters keep trying to help us enter that state.

So all the devas could see the tree and the Lord sitting under the tree in a form which is called Dakshinamurty. Dakshinamurthy means the form which is full of bliss and compassion.

For us to experience the Divine, we should try to enter the higher planes. In the initially stages of discipleship, one can easily experience the Lord inside. Once the experience stabilizes, then one can experience the Lord everywhere and in any situation. It is because one is connected within; it does not matter where one is outside. One may be in a market or some crowded place but as long as the alignment is continuous, it does not matter.

We will continue in the next class.

-Swasthi.