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"Srimad Bhagavatam"

Discourse by Master KPK on Sunday, the 19th of September 2016, at Visakh.

(for private circulation to WTT members)

Canto 4:

After being killed and given a rebirth by Rudra, Daksha undergoes a complete transformation and now is ready to continue with the creational activity. We discussed in detail how punishment is important to clear one's karma and getting punishment from the Lord can completely cleanse oneself of all impurities. The Rajas and Tamas in our personality, keep dominating the poise from time to time and as a result, our behaviour and acts get affected. That is why equanimity is very important. For that to stabilise, we need to have the required will, continuity in practice and humility in nature. Even while the practice happens, Rajas and Tamas keep taking over from time to time and that is why introspection on a regular basis is important. When no introspection happens, unwanted things may start accumulating in us and after they gain strength within, they may start dominating us. It may go up to the extent that a complete overhaul is required to begin transformation. That overhaul might come in the form of death as in the case of Daksha.

If we are seeing bad qualities in others, it indicates dominant Rajas and if we are not able to see the visible good qualities in others, it indicates dominant Tamas. That is how Rajas and Tamas dominate our mind and cause distortions. Such thoughts are similar to distorted images. They cause illusion to us. Such illusions are tough to eliminate and we might start acting by believing that the illusions are true. That is when one needs to be regulated and nature takes care of that regulation. It initially cautions us and becomes stricter if we do not heed the caution.

As aspirants, we should aspire to enter a state of permanent poise. In that state, the person is never dominated by Rajas or Tamas. Such is the state in which all the devotees live. They remain in poise at all times and they are not affected by any situation. With the grace of the Lord, Daksha enters such a state of permanent poise. In that poised state, he started living for the welfare of the creation.

He first worshipped the absolute principle in the form of Vishnu. We should remember that any form that we worship, it is a worship of the Divine principle. The principle has descended into the creation in many forms and Vishnu is one among them. Vishnu means the principle which causes growth and stable existence to creation. This principle is required after the creation

happens. When the creation is to be dissolved, the Divine principle takes to the form of Shiva and causes dissolution. As it was time for the creation to expand, Daksha worshipped the Divine principle in the form of Vishnu. We always look for stable existence and growth. We never aspire for death or dissolution. That is why all the rituals that we do start with name of Vishnu and not Shiva. Even Shiva Puja starts with the name of Vishnu because we aspire for continued existence and growth. The creation is all ready and now is the time for growth and stable existence. Vishnu also relates to the quality of Satwa (poise). Satwa relates to Satyam (truth). The truth is that we exist and we can expand. So we worship the Divine as Vishnu at the beginning of every ritual that we do. The recollection of the Divine as Vishnu brings everything to equilibrium. So Daksha started his work with the worship of Vishnu.

Daksha realizes that all his future activity is for the welfare of others. We need to realize the same. From childhood, most of us are taught to live for ourselves but the secret of the creation is that the more you work for the welfare of others, the more you experience bliss. That is why great ones remain in that ultimate state of happiness at all times. We keep looking for happiness in everything and that happiness is momentary. Permanent happiness comes to us if we always remain in service of others.

Daksha then surrendered his thought, speech and action to the Divine in the form of Vishnu. This is a part of the Yagna he does. This surrender is to ensure that his thought, speech and action remain aligned and they work for the welfare of creation. When we act for the welfare in surrender to the Lord, the Lord takes care of us. He gives what is due to us. In ancient days, in a family, all the money earned by the family members was given to the head of the family and he decides how it is to be distributed and utilised in a proper manner, for the welfare of all family members. There used to even communities who lived in such a manner. Pythagorean communities are one such. Such communities existed to ensure that one does not remain individualized.

In this kali age, such practices are lost and everyone earns for himself and utilises for himself. Hence, there is strong individualization.

So we should surrender all our actions to the Divine principle. Daksha surrenders it to Vishnu but remembers that it is to the Divine principle. Earlier Daksha used to see Vishnu as one among the trinity but now he realized that the trinity is ONE. In fact, all forms belong to ONE divine principle. It is just like eating different dishes to satiate one hunger. We generally miss to see this unity in all forms. If we think CVV is different from MN and EK, then it means that we are living in ignorance. Any picture you see, you should remember that it is ONE Divine principle.

The Lord was pleased by this act of Daksha and he appears before Daksha in the form of Narayana. Here the name Narayana is another name of Vishnu but that name is used. It means that the Lord appears in the form of trinity as ONE. It might be confusing to us if we do not have proper understanding of all the names and their meanings. Hence, one should be very careful while interpreting the meanings.

Daksha could see all the intelligences of the creation in that form of the Lord. A lot of description of that form is given here. These stanzas can be used for visualization and meditation of the Divine in lighted forms. In the past as well, we saw similar descriptions of the Cosmic Person. It is given again for the sake of visualization. It is what Daksha saw and we can visualise the same form through this description. These visualisations can help us experience the Divine. It is more convenient to visualise during the night hours because the moon principle cooperates in such visualisations. Most of the Divine visions happen during the night hours. The visualizations are even more convenient during full moon hours and even during the night hours of Mondays. That is why we perform water ritual on Monday evenings and not in the morning. It is all for the sake of better Divine experience. If the nature cooperates, then we have better experience.

These visualizations are also useful to divert our mind from unnecessary things. Gradually such thoughts and visualizations become natural. The kind of thoughts that we get naturally, shows the quality of our mind. We naturally have many unnecessary thoughts coming to our mind. How can we divert our mind from them? Reading these descriptions and visualizing them can gradually divert our mind. Even while chanting stotras, we can visualize light with different colours, within. We just need to utter in the right manner and with the right intent. If we utter the name "Ram", we can visualise the colour vermilion as that colour is naturally associated with the sound "Ra". It is also fiery in nature. So it causes purification. There is a subject called "Sikshka" which gives us the knowledge on how to utter different sounds while chanting mantras. We should try to pronounce in a clear manner. Then light is emitted when you utter the right sound. This light forms a path in us. It is the path which can lead to Divine.

These sounds can even cause changes in the ambience around. Firstly we should utter the sound in the right manner and then be able to experience the change in ambience. One can utter OM with devotion and observe the change in the ambience around.

If we do not utter in the right manner, then it becomes mechanical. It is just like a tape-recorder repeating the sounds. The tape recorder is never enlightened just because it keeps playing stotras, again and again. So we should not remain a tape recorder. We should experience a sound and light show within. We go for movies and sit in the theatre for 2 or 3 hours without getting distracted. That is because of the sound and light show causing attraction. Chanting should be a sound and light show within. Then we remain attracted to it for hours together.

So Daksha could see the Lord in a beautiful lighted form. Daksha loses himself while seeing that form because he is absorbed into it. He could not speak anything because his awareness is almost lost in that situation.

We should strive for that absorbed state where the awareness is almost lost. When that experience comes while you are chanting, the chanting stops because you are no more there. You get absorbed into Divinity. That is how Ramakrishna Paramahansa used to experience the Divine mother in ecstasy for hours and days. While he was chanting, the chanting used to stop suddenly because he loses himself in the experience of Divine Mother.

Now the Lord graces everyone to regain their awareness and now everyone, including all the intelligences start praising the Lord, one after the other. The praise itself went on for the next 10 pages in the Scripture. They all praised the Lord in different dimensions. We will try to go in detail but I will first finish the story part and then end this chapter with the detailed explanation of the dimensions of the Lord. We will try to experience the Divine while going through all the description.

We will continue in the next class.

-Swasthi