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"Srimad Bhagavatam"

Discourse by Master KPK on Sunday, the 25th of September 2016, at Visakh.

(for private circulation to WTT members)

Canto 4:

We discussed how the Cosmic Person appeared in the form of Narayana before Daksha and a beautiful description of the form of the Lord as Narayana is given. We discussed how we can visualise a Divine lighted form of the Lord while chanting of stotras or mantras. It can be visualised in the brow centre. After visualising a form, we have the tradition of experiencing each organ of that Divine form from top to bottom or bottom to top. There are devotees who sang many poems in ecstasy, describing the Divine form while visualizing it. This visualization is important for Divine experience. Without divine experience, no worship or ritual is fruitful. If rituals or prayers are happening without any experience, then they are of no use. We can visualize any form but remember that they belong to ONE source. They all emerged from ONE light. We are advised with forms because it is tough to worship the formless Divine principle directly. Start with a form and get into the light and gradually the form dissolves into the light and only the light remains. For worship, visualizing a Divine form is very important. If you are able to see the Divine form during worship, it is an indication of fruitful worship. We chant many stotras and each of the stotras describe the splendor of a Divine form in a different way. That splendour should be experienced while chanting the stotras. Chanting should not happen mechanically while the mind wanders.

Chanting with the right intent and visualisation is a way to accumulate Divine wealth within each one of us. That wealth keeps us happy all the time. It cannot be stolen by anyone. The indications of Divine experience is you get goosebumps and then tears drop out of your eyes due to experience of bliss and you feel lot of contentment within.

I told that we will go into the details of each of stotras done by everyone present there, on seeing the Lord as Narayana. We will first continue with the story. After hearing all the stotras, the Lord speaks. "I, Brahma and Shiva are the managers of this creation while the Lord Absolute oversees everything." The Lord creates through Brahma, he rules through Vishnu and he presides the creation through Shiva. So Vishnu is called the king and Shiva is called the Master. Master overviews while the king rules. It is just ONE principle operating in three different ways. ONE became THREE and each of the three took up 3 different responsibilities.

The Lord as Narayana says "Brahma, Shiva and I are like 3 different parts of the same body. Just because we appear different, we are not different. Those who are ignorant think that we are different." Do we see the parts of our body differently? Are we not equally concerned when hand or leg is hurt? Same applies to the trinity. Further, we should realise that all beings are ONE and others are not different from us though we appear as individuals. Only the ones who realised this truth can do healing without medicine. It is because they do not see the suffering of others different from their own suffering. They see the consciousness and prana (life) in all as ONE. So healing happens in such a manner. Healing of self will not work much. You look towards the healing of others, and then you are taken care of. The Lord is pleased when you look for the welfare of others.

So here the Lord himself is stressing on recognizing the unity of this creation. That is how we can realise ourselves as Divine. We are not different from the Divine. This needs to be realised. For that realisation to happen, recognizing the ONENESS of existence is one of the primary steps. The Lord is telling Daksha to realise this ONENESS because there are many beings who are to descend through him in future and if Daksha does not realise this truth, the ones who came through him can never realise the truth. Daksha is to give many dharmas to the creation and this realisation is important to give the right dharmas.

The Lord further says "The beings remain in maya (illusion) and cannot see the Divine in themselves or others." The essence of each one of us is Brahman (Absolute God). THAT is present in each one of us as existence. It is the state which is the deepest in us. All the veils are formed over it. We need to learn to see the Divine by looking through the veils. We need to realize that we are immortal as beings. Daksha did not realise this earlier and he was training all the beings that are coming through him in the same manner.

Lord says "The Lord is pleased when you see the Divine in everyone." This is a basic teaching that Bhagavatam keeps repeating to us from time to time. It comes in every Canto of this Scripture to help us recollect again and again, until it stabilises in us. The Lord wants Daksha to remember this truth forever.

Even when one aspires to see the Divine and wants to realise the Divine, the Lord comes to such a person in the form of a Master. The Lord comes as a Master out of compassion for the being who aspires to walk the path. He comes to help us to reach him. The Lord is most pleased by his devotees. Devotees are ones who see the Lord in everyone and everything. Such devotees lose themselves in the Divine. If one aspires to become a devotee, then the Lord becomes a Master and comes down to help that being. That is what the Lord himself is telling here.

So ONE becomes THREE and each of the beings emerges from the THREE. The trinity operate simultaneously in this creation. A part of the creation keeps happenings, a part of it keeps

growing and a part of it keeps dissolving. So, these three activities happen simultaneously. We can even observe the same in our daily activities. Some new thoughts keep coming, some actions keep happening while some actions conclude. We should remember that the trinities operate with the absolute principle in the background. All our activity too has the absolute principle as the background. We need to be aware of that background. That is what Master EK gave us in the invocation "May we be aware of our background". That invocation has lot of deep meanings in each of the sentences.

After hearing these words of the Lord, Daksha concludes the Yagna and offers certain items to the Lord. Now he is ready to carry on with the creational activity. He is now more responsible and aware than he was before. In his presidency, all the other prajapatis started working towards creational activity.

-Swasthi