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"Srimad Bhagavatam"

Discourse by Master KPK on Sunday, the 02nd of October 2016, at Visakh.

(for private circulation to WTT members)

Canto 4:

The Lord gave his presence to everyone present in the Yagna, in the form of Narayana. Daksha praises him and presents offerings to him and completes the Yagna. There were many others that were present in the Yagna and they also praise him. By going through the details of the praises, we will be able to understand the Divine principle better. The Divine Principle is all permeating and referred to as Brahman or Satyam. It is the existence that stands as the basis for all creation. There is existence whether the creation exists or not. We too always exist whether we are aware or not. As existence, we are all ONE. The difference is only in awareness. Some beings are more aware while some are less aware but everything exists.

We uttered the mantra "OM Ayeem Hreem Sreem". OM stands for existence. Ayeem stands for the quality of will. Hreem stands for action and Sreem stands for knowledge. Based on these 3 energies, the creation moves. Based on one's awareness, these 3 energies differ from person to person. So existence and awareness are the utmost principles to understand this creation. The creation is a play of these 2 principles. The Divine can be experienced through these 2 principles. We need to just recognize it in every object of this creation. The awareness is least in the mineral kingdom and highest in the Deva kingdom. These 7 planes of creation are also defined based on this awareness. There are beings in these 7 planes and what plane we are in, is determined by the degree of awareness that we have. The experience that we have in creation is determined by the awareness that we have. Our awareness is due pure consciousness. Will, knowledge and action are its attributes. Our understanding of the Divine principle also depends on our awareness. Some people have better understanding and experience of the Divine because of higher degree of awareness. We need to realise that all the forms of Divine that we worship are ONE, which is a combination of existence and awareness.

Now I will go through the praise or worship done by the participants in the Yagna. First the stotra done by Ritwiks is given here. They say "Oh Lord! You descend into the creation through various forms. All the cosmic and planetary intelligences that descend into the creation are your forms."

Indra is one of the intelligence present in each one of us. He is present in us as the ruling and protective quality. His dominance indicates that we take good care and protect the people who

rely on us. Indra is an intelligence that has descended from the trinity. The trinity has descended from the Divine principle. So indirectly, Indra has also descended from the Divine. In the same manner, many other intelligences took birth but in essence all of them are reflections of the Divine principle. That is what the Ritwiks are telling here. Though the essence is ONE, for the sake of experience, we have many forms. A Ritwik is one who can see the ONE in all. We need to see the ONE in all, at all times. This is the utmost teaching of Bhagavatam or for that matter any Scripture. This is essence of teachings of all Grand Masters. So we need to realise and see the ONE essence in all. It is like the thread that connects many flowers to form a garland. We think that the garland is beautiful but we forget the thread that is the basis for that garland. There is no garland without that thread.

If we think that the Lord is only the form we worship, then we are stuck in that form. Then you are limited in your understanding. There are no boundaries to space. We think that we are limiting space by building walls. But the limitation is only to us, in our perception. There is no limitation to space. In the same manner, by thinking the Lord is in a particular form, our awareness is limited, the Lord is not limited. He is all pervading.

Here the Lord appeared as Narayana. Before that he appeared in the form of Dakshinamurty. Actually the Lord is not limited by this form or that form. The forms are just representations. The Divine stands as the basis for all forms. The form is just for convenience of visualization and experience of presence. We should remember that the form is not everything. The Divine principle has no boundaries. One can never measure the extent to which the Divine permeates. The number of forms that the Divine can take is infinite. We cannot definite a finite set of forms of the Divine. He can always take a new form. The Ritwiks here say that beings are generally ignorant to understand the ONE Divine keeps coming in different forms and they cannot accept a form which is unknown to them.

We have Master CVV, Master MN and Master EK. They descended in that hierarchy. There might be people who saw and followed Master CVV. When they see Master MN, they might think him to be different because they were stuck with the form of CVV. There are people who knew Master MN and when they see Master EK, they think him to be different because of association to a form. We should remember that they are representing the same light. We cannot realise that if we are stuck with a form. Shirdi Sai Baba incarnated as Satya Sai Baba but many who accepted Shirdi Sai could not accept Satya Sai. Why? Because they are stuck with that form of Shirdi Sai and could not see the one principle. The principle of Sai itself is beyond form. The word "Sai" is synonym with the word "Master". We say Master; some say Sai but the principle is ONE. Form is one limitation and then name is another limitation. People get stuck in these 2 things. Ignorant ones are those who fail to see ONE behind all forms. So this is the message of Ritwiks.

Then were other participants in that Yagna who then spoke. They said "The life in this creation is like a travel through a forest. From time to time, we face difficulties." It is tough to travel in a forest because there is no specific path. We just have to travel and if there are any difficulties in the path, we have to face them and overcome them. Do we know where we are going to in the journey of life? Do we know where we go after we die? We need to know answers to these questions so that the path is known. We need to know how to cross the forest. In the journey, due to our ignorance, we keep creating more and more problems and then try to solve them. This process goes on in a cyclic manner. There is no real progress in the journey because it is cyclic. There will be many incidents in life which cause difficulties to us. We need to remember that difficulties will be there in life. Even when the Lord incarnated, he faced difficulties. So, how can we be exceptions, if the Lord himself had no exception? So firstly do not think that there should be no difficulties in life. These difficulties cause lot of pain. Just because we worship the Lord every day, it does not mean we will not get any difficulties. Master EK used to ask "Why should you not get difficulties?" You do what you have to do to solve them or overcome them.

Then there is the fear of death. From time to time, we are made to recollect that we have to die. Whenever someone we know dies, we recollect that we too have to die one day. We then forget after some days. Then again if somebody dies, we are made to recollect. So we need to accept that death is inevitable. We need to be prepared to die. The mind needs to be prepared so that it does not cause fear when death really comes. We need to prepare for death every night before we go to sleep. Sleep is equivalent to death because we leave the body during sleep. Every night we should be ready to leave. We should not think that something will stop when we are not there. Nothing will stop due to our death. The nature will take care of everything. So as aspirants, preparation for death, every night, is important. Then we realize that the body is not permanent.

They further tell "Beings in this creation face comforts and discomforts from time to time without knowing what they would face next." Comfort or discomforts do not tell you before they come. Anything can happen anytime. Situations do not take your appointment and come. So we need not indulge in either comforts or discomforts because we do not know when they come and go. Knowers never indulge in them. They just observe and react to the situation. The death too never tells and comes. It does not give you a notice. So we should be prepared for anything and everything. That is why the life is compared to a journey in forest. We do not know when an animal appears or attacks. Life is always a suspense movie. It also creates many mirages. That is why we should expect the unexpected. At some point in life, we realise that we cannot solve every problem in this creation. We need to realise that there is no point in trying to solve all the problems, instead associate with the Divine who can make us stand above the problems. We then just observe the problems without getting affected by them. Aligning with

the Divine is the solution to all problems. That is what we see in the life stories of all devotees. This is what others in the Yagna said.

Then Rudra spoke. He said "In this creation, the beings who have no desires keep worshipping your feet." So Rudra is telling us that worship with desires is no true worship. The Lord still fulfills some desires from time to time hoping that we would come out of desires at some time. The problem is once the desire is fulfilled, we forget the Lord. We again go to the Lord when we have another desire or a problem. We should remember that desires fulfilling or not depends on your past karma. They do not always happen. So fulfilment depends on time and karma. Hence there is no point in following desires.

Rudra (Shiva) further says "I keep recollecting your name and keep observing how you rule the creation. Very few know this and speak in ignorance. But I do not care." We keep saying that the Vishnu worships Shiva in his heart and Shiva worships Vishnu in heart. One represents existence and other represents consciousness. Shiva always remains above the creation and keeps observing while Vishnu runs the creation. That is why Vishnu and the Divine Mother are said to be one. That ONE runs the creation. That is why Vaishnavi is one of the names of the Divine Mother. Shiva says that he does not respond to ones who praise him or criticize him. This is an instruction for us. We need to learn the same. If we criticise a great one, the problem is for us and not to the great one. Great ones never care for praise or criticism. Here Shiva is telling this because he wants to emphasize that he did not punish Daksha for criticizing him but punished him for the sake of the creation. Shiva never cared for the criticism of Daksha.

There are some more who spoke after Shiva. We will discuss those details in the next class.

-Swasthi