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"Srimad Bhagavatam"

Discourse by Master KPK on Sunday, the 16th of October 2016, at Visakh.

(for private circulation to WTT members)

Canto 4:

We were discussing how the participants in the Yagna praised the Lord in the form of Narayana. Each one of them gave their own description and understanding of the Divine principle. By going through the details, we can understand and relate to the Divine principle better. That is what we were trying to do since last week. The absolute Divine principle can never be understood completely and no one can tell about it in complete. It is because that principle existed even before pure consciousness and creation have emerged. So our understanding is only limited to our awareness.

We will now discuss what Indra spoke after Brahma. Indra is the principle which protects the creation from diabolic energies. It is the Lord himself who descends as Indra into the creation. We discussed during cosmo genesis how during the beginning of creation there is darkness and then light came and the creation began. Suppose we want to build a new city on a land where a forest exists. There will be lot of trees and wild animals in that forest. They need to be cleared before a city can be built in that place. Only a part of the forest is cleared. If we observe, on this planet, what percentage of the planet is occupied by humans? It is very less. Majority is already occupied with water and then there are many forests and mountains. Only the rest is occupied by humans. Same was the case at the beginning of creation. The whole space was filled with darkness and part of that space was chosen for creation. When the intelligences tried to clear the darkness, it kept on encroaching upon the chosen space. That is what we studied as the story of Hiranyaksha, the diabolic who prevented the creation from happening and the Lord had to descend in the avatar of Varaha to kill him and brought in light.

If we further go into the story on earth which comes in future cantos of Bhagavatam, we understand how civilizations developed on this planet. We understand how different categories of beings descended onto the planet. Some beings with very high awareness and some with very low awareness and intelligence. We will discuss those stories later.

So Indra is like a chief of police for this creation. He protects the creational space from encroachment from diabolic energies. He is the first among the Adityas.

He says "O Lord! You are one who protects the beings from diabolic qualities." Here, the Lord appeared as Cosmic Person. We discussed how we can recollect the comic person with all the intelligences and invoke the Cosmic person into us. By such a recollection, we are protected from the diabolic qualities that can affect us. We need to remember that this body is a temple with Divine presence at all times. The Divine remains active in us only if we recollect him. Otherwise he just remains dormant. If he becomes active in us, then splendorous acts start happening through us. All the intelligences within start cooperating with us and they are empowered. As a result, the diabolic energies cannot enter into us. That is why Master EK instructed us to sing Purusha Sukta and Sri Sukta every day. Chanting mantras or stotras is a way to guard this temple.

Further, we should remember that the whole creation is the body of the Comic person. All forms belong to him. There exists nothing without his presence and we should see that in everything around. If we see the Lord within and without and surrender ourselves to him, he will take care of us. He will cause the necessary transformations in us.

Indra is present in us just below the Ajna centre. Ajna centre is the centre where one can see the Lord. Indra can grace us and grant us the Divine vision through his presence below the Ajna centre. He is like a representative of the Lord there. He is the representative of the absolute, the divine mother and the trinity. It is because they build the whole creation while Indra protects it. He is like a manager to them. He can grant us wonderful experience of the Divine through the secretion of appropriate hormones. He presides over such secretions in the body. Indra (Neptunian principle) can take you into an absorbed state. He will test you a lot before taking you to that state. We hear in Puranic stories how Indra tries to stop the penance of those who seek Divine presence. It is not really that he doesn't want you to reach Divine but he wants to test you to see if Divine is really your utmost priority or do you have any other desires left.

Indra says "O Lord! Your form is one which gives lot of happiness to the Yogis." A Yogi keeps meditating on a form of the Cosmic Person. It is way by which they keep relating to the Divine. The form is meditated to keep the mind attracted towards the Lord. The mind can always cause get diverted if it is not attached to something. So Yogis relate to a form to keep their mind attracted towards the Lord and gradually they are absorbed into a samadhi state. It is how they continuously experience Divine bliss. If one is above the mental plane, then the mind cannot affect such a one. But one cannot always remain above the mind as long as one is in a body. It is because mind is required to do activities in this world. After the work is done, to bring back the mind inside, meditating on a Divine form is given as a practice. That is what the Yogis do when they plan to go inside after external activity.

Indra says "O Lord! I keep seeing this creation as your form." Indra's job is policing and he has to keep looking after the whole creation. So he relates to the Lord by seeing the creation itself as Divine form.

Indra says "This creation is your illusion at play." We need to ponder upon this statement. How can the creation be an illusion? We always see it. It was there before we were born and it will be there even after we depart. How can we think that all this is an illusion? Can we think that a wall is an illusion and walk through it? What will happen? You will get hurt. So it is not an illusion.

So what is the meaning of illusion here? Illusion means that everything in this creation is temporary. Nothing is permanent. The life time of a creation is so big that we never get a feeling that it is illusion. We discussed in the past how big is the life time of a creation. The life time of a creation is equal to the life time of a creator.

When we see the whole creation as a form of Divine, then is no illusion to us because Divine is always there. He is the permanent ONE. If you see something as him, it cannot be illusion. That is why there are some Scriptures which do not speak of maya or illusion because they advocate that everything is Divine and Divine is permanent. So illusion or not depends on one's perception.

If you just remain in the thought that everything is illusion, you lose the experience. If you see everything as Divine, then experience is wonderful. There are devotees who saw everything is Divine and their experience of creation is most fulfilled. There are devotees who saw the Divine in the worst of situations. They see the Divine even in a curse. That is what we see in the story of Vrutrasura. He was a devotee who was cursed to be born as a diabolic. Later, he could not be defeated by Indra because he saw the Lord even in Indra who came to kill him. That is another story which we will not discuss now.

So Indra tells that he sees the whole creation as form of Divine. As a result, the Lord himself protects the creation through Indra.

Next there were the wives of Ritwiks who spoke. We discussed what the Ritwiks said in one of the previous classes. Now their wives were speaking. They said "O Lord! We realized that anything becomes splendour by your presence." When the Lord looks at you, your whole life becomes splendorous. For the Lord to see at us, we need to behave in a manner which pleases the Lord. Our worship is intended for the Lord to look at us. We can visualise the same during our worship. We can visualize that the Lord is looking and smiling at us.

There were some Rishis present there and they spoke then. "O Lord! You too have a will like us. But your will does not intend at fruits. Generally people worship Lakshmi, the goddess of wealth for wealth while Lakshmi follows you through you do not desire wealth." There are 2 important points here. One is to act without desiring outcomes. Another is to remember that wealth does not accumulate if you desire for it. It accumulates if you are with the Divine because wealth remains with the Lord at all times. It is ignorance to think that we work to earn money. That is the biggest ignorance of people in present times. We need to work to serve the society and not to earn money. When work happens, your wellbeing is taken care of by nature. You get the wealth required for your sustenance. So have the right intent when you work. Then the Lord is pleased with you and nature takes care of you.

If you work for the welfare of others, wealth accumulates and you can use it for better welfare of others. Then wealth remains with you forever. You need not try to save it. Let wealth flow as out as it comes in. For us, work is important and not any result. Do not worry of the results as long as you do what is right.

Here Rishis say that there is a difference between Rishis and the Lord. Rishis also work without expecting anything in return but they receive anything which comes as a result of their work. The Lord does not take anything for the work he does. So that difference is always there.

Another point is to work as per the Divine plan. What work is given us, we should do it without a second thought. If you think that profession is given to you by the Lord, then you are not stuck in that profession. We should remember that we are entrusted with everything. We are just trustees of everything given to us. If we start owning things, then we are slowly stuck in them. If you remember that everything belongs to the Divine, then we are not bounded by anything and experience is also wonderful.

There are some more who spoke and we will discuss about that in the next class.

-Swasthi