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"Srimad Bhagavatam"

Discourse by Master KPK on Sunday, the 27th of November 2016, at Visakh.

(for private circulation to WTT members)

Canto 4:

We were discussing how all the participants of the Daksha Yagna were praising the Lord in the form of Cosmic Person as per their awareness. We are coming to the end of this part.

This is what the devas (intelligences) said. At the end of previous creation, it is said that all the beings and the whole creation dissolves into the Lord absolute and there is a long period of interval before the creation begins again. We discussed about this at the beginning of 3rd Canto. The creation begins due to the desire of the beings to fulfill them as the basis. The desire of all the beings emerges as cosmic desire from the Lord Absolute. With that desire, the Cosmic nature emerges with time and 3 qualities and there are 20 other principles that emerge. We discussed about that story in detail during 3rd Canto. At that time, the Lord descends in the form of Urukrama to synthesize all the 27 principles together to form the Cosmic Egg and later the Cosmic Person is born out of the Cosmic Egg.

At the time of emergence of Lord as Urukrama, there were certain beings in their highest states of awareness that could see the Lord in that form and they praise him at that time. Here devas first recollect that instance of Lord coming down as Urukrama and later as Virat Purusha (Cosmic Person). They saw the Lord then and they are pleased to see the Lord in a similar form again. They are expressing their happiness to see the Lord again in a similar form. The Virat Purusha of the Lord is said to be an all synthesizing form in which the Cosmic nature is present, the Cosmic Intelligences are present, the trinity are present, the Rudras are present, the prajapatis and Manus are also present. So when one sees such a one, it enables one to realise that all permeating nature of the Lord. That is what the devas express here.

Then the Gandharvas spoke. All the forms in essence are nothing but manifestations of Cosmic Person and Cosmic Nature. There cannot be anything in this creation which is devoid of Cosmic Person and Cosmic Nature. To see the Cosmic Male-Female essence of creation in everything is how one can relate to the Divine at all times. Gandharvas reiterate this point. Gandharvas are Supra-Cosmic intelligences who do not descend into the creation but just lend their support to the creation from time to time. They are actively present in devotees who remain absorbed in Divine communion. It is because of them that music and dance are enjoyed by the beings in

creation. Devotees experience music and dance inside themselves in the form of light. It is a blissful experience which keeps them in ecstasy.

Gandharvas are intelligences who can see the ONE essence in all forms. That is why they say "O Lord! We experience your ONENESS in all forms, irrespective of how many changes happen to that essence due to the play of nature." So we should remember that we are all Divine entities in essence though we have undergone many changes by passing through all the layers of nature. We need to trace back through all these layers and find our essence. The essence is always ONE irrespective of what is the form. We might worship a form of the Lord but we should remember that it is ONE essence that we are worshipping through that form. Gandharvas further say "The beings that have taste towards the stories of the Lord and his devotees can come out of all the veils surrounding their true identity." Otherwise we are generally lost in many false identities and false ownerships. We develop attachment towards temporary things and temporary relations and despair when the things or relations exist no more. In the story of Daksha, we discussed how he worshipped the Divine Mother and begot her as his daughter. After she was born as his daughter, he started to develop attachment towards her and forgot who she really was. She was always the consort of Shiva and she would go back to him, even though she was born to Daksha. Daksha, out of his attachment, could not see the really. The same happens with us in our life. Here Gandharvas are telling that an easy way to come out of that attachment is to study the stories of Divine. If we have too many attachments, then we get into lot of problems with our mind. We should remember that our associations in this world keep changing. Different relations take precedence at different points in our life. The only truth is that we are all individual beings, we are all Divine entities and we remain eternal. Everything else around the beings keeps changing from time to time.

The only relation in this world that is permanent is the relation that we have with the Lord. We can never be separated from the Lord. It is because the Lord himself exists as us. That is the ultimate thing to be realised. Once that is realised, then we are no different from the Lord. We should come out of all attachments to reach that state of realisation. Every person we are related to should be first recognized as a being, as a Divine entity. Your child is a being first and only later he is your child. He is your child only for this life. Recollecting this truth helps us remain detached. If you are not able to come out of attachment, then relating to the Divine is the only way out. Reading Scriptures and stories of the Lord is given as an easy way to relate to the Divine.

The Lord will definitely respond to you if you relate to him. The problem is we are not capable enough to recognise that he is responding to our prayers. It requires certain level of evolution to be able to see and hear the Lord. Until then one is to remain with faith. One should have faith that the Lord is with oneself at all times.

Then there were some Brahmins who spoke. They said "O Lord! All the items that were used as a part of this Yagna are filled by you as the content. We performed this Yagna by seeing all these items as you." We too should try to do the same during a fire ritual or water ritual. Do not see everything that is being used in that ritual as different. All the items should be seen as Divine. Such a vision makes the ritual very fruitful. It should be utilised as an opportunity of seeing oneness in all items. Otherwise you might feel why to perform the ritual with so many items. Then the objective has failed. They further say "O Lord! You have incarnated as Varaha Avatar and uplifted the earth into light from darkness to present a platform for the beings to take birth. You did so for the welfare of all the beings. With that act you have shown us a way to live which is to live for the welfare of all." Brahmins also say that they have committed a mistake earlier under the influence of Daksha and ask for pardon from the Lord. They repent for their mistakes and seek the blessings of the Lord to remain in Divine alignment.

After everyone has spoken, finally the Lord spoke addressing Daksha. As Lord has taken an avatar of Vishnu, he speaks as Vishnu among trinity and says "Myself, Brahma and Shiva work for the welfare of the creation. We keep the creation in order. My devotees see me in all and they do not reject anything in this creation." If we want to become devotees, we should learn to include everyone and not reject anyone based on their personality. We generally have certain opinions of others and accordingly develop likes and dislikes. As a result, we relate to others based on that opinion. We fail to see the being different from the personality when we see others. Having strong opinion of others is a kind of weakness. That weakness will not allow us to see the Divine in the other person.

Another problem we have is we relate to something which or someone who is not there and fail to relate to something which is present. When someone comes, instead of enquiring about that person's well-being, we ask about someone who has not come. Why to ask about someone who has not come? This is a weakness with the mind which tries to look at things or persons that missing at that moment instead of relating to the ones who are present. If you cannot relate to the present, you can never see the Divine.

In this manner, the Lord gives an instruction addressing Daksha and with this the Daksha Yagna is complete.

-Swasthi