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"Srimad Bhagavatam"

Discourse by Master KPK on Sunday, the 22nd of March 2015, at Visakh.

(for private circulation to WTT members)

Canto 3:

We are into the first Bhagavatam discourse of this New Year. Kapila Maharshi was discoursing on aspects of practice of Bhakti Yoga in which we discussed 8 steps last week and now we discuss the 9th step.

Devotees should have complete faith on the Lord. To even develop such a faith, one needs to have done good karma in the past. It is not easy to have complete faith on the Lord. We generally rely mostly on our intelligence to solve our problems but if we observe we can see that most of the problems are beyond our intelligences and it could be solved only by the intervention of higher intelligences. That is why knowers do not rely on their intelligences but submit their intelligence to the Lord and request him to take care of the problem. Such a one is a true devotee who has complete faith on the Lord. He just surrenders to the Lord and does not worry of problems. He knows that he cannot solve problems on his own. Ordinary ones face ups and downs in their life due to their intelligence. They do not have complete faith in the Lord though they worship the Lord seeking help. We discussed such kinds of devotion in the previous classes. A true devotee completely relies on the Lord. Even though if you have complete faith on the Lord and surrender to him completely, knowledge is also required because knowledge causes expansion of consciousness. It helps us realize the Divine principle, its splendour, its form, its permeation into creation, how the creation happens through that principle and so on. It helps us remain in alignment with the Divine principle. A devotee should also be a great knower and great Yogi. So devotion should go hand in hand with knowledge. Then it will lead to Yoga, which is synthesis with the Lord and finally liberation. So all these 4 exist together in a true devotee.

The Lord wishes that his devotee meets level with him and becomes equal to him. It is just like the wish of a father who wants his son to be as great as him. So the Lord wishes that the devotee becomes a Brahmarshi, one who realizes himself as Brahman.

So devotion has 3 other faces of knowledge, Yoga and Liberation. In this regard, these 4 aspects of Adhyamikam, Adhidaivikam, Adhibhowtikam and Adhiyagnam are explained. We discussed these 4 in the 2nd Canto in detail. But we discuss again because we forget easily. Forgetfulness is natural for us. The more aware you are, the less forgetful you are. One who never forgets become

immortal. There is no break in his consciousness. A BrahmaRishi or BrahmaGyani is such a one. He never forgets anything and he has the knowledge of whole creation.

So we should have such a knowledge and awareness which does not forget anything. It should be like the hard disk of a computer which gives any information stored in it. Grand Masters remember things like that for lives together. They are role models to us. We remember certain things we like and forget other things. Even we forgot something told a few minutes earlier because we rarely hear what is said by the other person in casual conversation. It is because we are not completely present there. Now days even children are so forgetful. So it should not be so.

There used to be a lady devotee in a place called Jillellamudi. She was called Jillellamudi Amma. Her awareness and memory were amazing as far as I could see. Even though thousands of people come to meet her, she could remember each one of them, the numbers of times each one came to meet her and even the dates when she met them. She is an example of BrahmaGyani. I was greatly surprised by her memory in few interactions with her. I met her first in 1970 and I was introduced to her by naming my father and grandfather. She immediately said "You Grandfather and my Father were very friends". I again went to meet her in 1983 along with Master EK. When Master EK tried to introduce me, she intervened and said "I know him. His family is very closely associated with my father in the past. We hail from the same town. I met him earlier." I had a shock like feeling hearing her words. She and Master EK were childhood friends as they stayed in the same town and she used to call her Krishna. She was a few years elder to Master EK. Then she said "Krishna! It has been many years that we have met." Master EK replied "Yes! I came to meet you in 1973 before I went on my first tour to the West." She said "It was 1972 and not 1973." Master EK looked at me and I said "Yes Master! It was 1972." Master EK then said "Ya! It was in May, 1972." She again said "It was in April and not May". I again nodded my head that she was right. I remembered it so well because my marriage reception happened on 16th April and a week after that, Master EK left for the tour on 22nd April. So in this manner, she could recollect every event that happened with every person who met her spontaneously. That is how a BrahmaGyani is. She shared a close relationship with Master EK and always treated him like her younger brother. There is one photo of him sitting beside her.

Adibowtikam means standing above the physical. A true devotee is not stuck in physical things. He is never worried of physical needs. He is never subservient to any physical needs. He will not have any physical or objective limitations. If there is anything available to eat or drink, he will otherwise he will not crave for it. He knows that the ONE who has given him the body will also take care of it as necessary. For us, it is very tough to live like that. We have so many physical limitations. If you cannot go somewhere if there is no vehicle, it is a limitation. If you are irritated by hot summer or cold winter, it is a limitation. In this manner, we remain slaves to the physical.

Adhiyagnam means to live a life of offering. Our life should be for the welfare of fellow beings. We should always see if we can be of help to someone. If you are in a body, you should be of some use to others. If you are of no use to others, it is better that you depart. We should not look for name and fame. Remember that everyone will be forgotten at some point after death. The only one is whoever remembered is the Lord. Even there were many creators that took part in creation after creation. They too are forgotten at some point but the Lord absolute who is the basis to all the creations is ever remembered. So it is meaningless for us to crave for some name. The only thing we should crave for is service. How can we be of service to others should be the question always. If we are in service of others, the Lord will take care of you. When Brahma did penance to know about himself, he got no answer but when he did penance to know what is to be done, the Lord appeared before him and told him to serve the beings. And the Lord told Brahma that as long as you work for the beings, I will be with you and work through you. So the same applies to us. The nature does not do things for itself. It is always in service of others. The trees do not eat their fruits. Cow does not drink its milk. Except man, no other being in creation lives for itself. Only man has this cheap quality of living for himself. So try to be of service to others. We can never question, how long we need to serve? If we think that I served for so many years, what the creator should think, who has been working for millions of years. So never count service in your life in that manner. Just keep serving. You should ask the Lord to take away your life the moment can be of no use to others. Better get a new life in which you can serve others. So that is Adhiyagnam.

Do not look for results in your service. Do what best you can do as per Dharma. Krishna tells Arjuna at the beginning of Mahabharat war, "Do not think whether you will win the war or not. Do not think whether you can kill your relatives or not. The only thing is that you are a protector by nature and you should fight against anyone who stands against Dharma and whether you win or lose in that cause does not matter. You just do what is to be done by you for the welfare of the land and the people." If you serve in that manner, you will be remembered for a very long time. If you work for your name, you will be simply forgotten after you death. Mahatma Gandhi is remembered so well even now because of the service he has done. He inspired many people even after his death. Many other nations got freedom due to his path and inspiration. Great ones like Martin Luther King and Nelson Mandela were inspired by him and they followed in his footsteps. All greats are remembered because they lived for others and some even died for others.

So living a life of offering is important. You should lead a life as per the Dharma. If you start leading life in such a manner, Devas cooperating with you. There were many leaders who fought for India's independence but Mahatma Gandhi stands on top of all of them because he lead a life of Dharma and offering and had the cooperation of all the Devas. His words could just mesmerize everyone. It is due to the magnetism present in him due to his way of life. He never even feared the weapons of British. He had such courage because of the principles that he followed. The British officials could not touch him because the truth and Dharma protected him.

Do not think that cooperation means that the Devas do your work. They give you the strength, will, knowledge to work but the work is upto you. You cannot expect the Lord to do your work. Worshipping Ganapati will give us Buddhi with which you can learn and gain knowledge. Just worshipping Ganapati will not give you all the knowledge. Without interest and effort to learn, no worship will help you gain knowledge.

So if you stand in Dharma, the devas cooperate with you and you can work well with their cooperation. Arjuna got many boons from many devas which helped him fight in the war. He got many powerful weapons, a chariot and so on. Same thing with Rama. Rama while going to the forest left away everything but when it was necessary for him to fight the war, he got all the support. He got a huge army, some intelligences came to his rescue when required, Indra sent him a chariot, Garuda releases him and his army from the bondage of Naga weapon and so on. So that is how it will be. Everything will be arranged for you to work when the intelligences are cooperating with you. When they cooperate with you? When you lead a life of offering and in tune with dharma. Not when you offer something to them and ask something in return. You cannot bribe them. You can only please them with your service to fellow beings. So that is Yagna. If you are leading such a life, you will not be interested in any comforts but still comforts gather around you because the nature wants you to be comfortable because you are working for the welfare of others.

Adhyamikam. Brahman descends as Cosmic Person. THAT becomes THAT I AM, the Universal soul. From that soul, all individual souls emerge. So realizing this is Adhyamikam.

Adhidaivikam means getting the cooperation of devas. So Adhiyagnam will lead us to other 3. So leading a life of offering will gradually relieve us from physical bondages, gets us the cooperation of devas and finally helps us realize Brahman. This is the 9th step.

The last step is to share all this knowledge with those who have similar interest. You need not go around and propagate it but when you have this knowledge, when you sincerely practice it and are prepared to share, the Lord sends people to you with whom you can share. The instinct for you to teach will also come from the Divine. When people come to you, you should share this knowledge with dedication and sincerely. It cannot be a casual teaching because all those who come to you to learn have been sent by the Lord. All are sent by the Lord or Master. People come to you with the impulse coming from Divine. Also you should not tell just what feel like telling, you should take a basis, some Scripture and discourse with that Scripture as the basis. It can be Bhagavatam, Bhagawadgita, Ramayana, Mahabharata, Upanishads or Puranas. So discoursing with the Scripture as basis is important. Otherwise there might be a wrong thought that this is being told for the first time. Everything is told before. One cannot tell something new. It can be told in a new manner and with the fresh understanding but the wisdom remains the same. So teaching happens in such a manner. It should happen in surrender to the Lord. At the same time, one can also

recollect what he knew and in the same process, he may be revealed a new dimension from within. Teaching is one way of learning to the teacher as well. So these are the advantages of teaching on the basis of a Scripture.

Apart from being devoted to the Lord, one should also venerate fellow devotees. A true devotee always respects other devotees. Remember that one of the biggest hindrances in Bhakti Yoga is jealousy. If you see another devotee, do you feel jealous? If you overcome that, it is big achievement. Krishna tells the same to Arjuna. But Arjuna could not succeed in that. Dharmaraja is the only one who could succeed in it. He never felt jealous of anyone. Any numbers of insults did not make him react. He always stood by Dharma and nothing could deter him from Dharma. Dharma protected him in the war. Bhishma and Dronacharya, who were great warriors could not capture Dharmaraja though Dharmaraja stood nowhere when we compare their fighting capabilities. Dronacharya came to verge of capturing Dharmaraja but his inner conscience did not permit him. If we observe, Krishna did not sit in the chariot of Dharmaraja but he rode the chariot of Arjuna. Why? Logically, Krishna should be protecting Dharmaraja because if Dharmaraja is captured, the war is over. But Krishna knew that no can capture Dharmaraja. Dharma protects him at all times. Krishna was with Arjuna because Arjuna had a wavering mind and he requires Krishna's counsel.

Krishna tells that 2 things are very important. To have Sraddha (interest and dedication) and not to have Jealousy. If both are satisfied, one can achieve anything. Karna had many good qualities but the only thing that pulled him down is jealousy. A true devotee never feels jealous of another true devotee. A meeting of 2 true devotees is great to watch. We can observe it in the conversation of Maitreya and Uddhava. They respect each other and salute each other.

It is generally the pride that we have that leads to jealousy. That is why we are instructed to touch the feet of Great ones. That helps in reducing our pride and hence jealousy. If you get a chance to touch the feet of a devotee, you should not miss it. They do not generally want others to touch their feet but you should somehow convince them, touch their feet and get their blessing. Depending on your orientation, the Lord blesses you through the devotees. Serving the devotees will also give you Divine grace.

A devotee passes the salutations to the Lord because he knows that the people who are touching his feet seeking blessing are doing so for the blessing of the Lord. So that is the story of devotees. Remember to take the blessing of a devotee as far as possible. If someone is taking money to give blessings, then you can avoid such a one because he is no devotee. So these are the 10 steps of Bhakti Yoga as given by Kapila.

-Swasthi