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"Srimad Bhagavatam"

Discourse by Master KPK on Sunday, the 09th of October 2016, at Visakh.

(for private circulation to WTT members)

Canto 4:

We have been discussing that due to the utterance of good sounds through various stotras, the Cosmic Person appeared in the form of Vishnu to bless the participants of Yagna. The form that the Lord takes can be any. The basis for all forms and consciousness is the same. If we are in a group and conduct lot of work, what we need to recognize is the truth and consciousness in all. We also call this as Krishna consciousness. This is anywhere and everywhere. We prayed to the same principle as the Divine Mother today. Only one principle is prayed through many forms and in many ways. If we are with this principle, then we don't get into limitations of religions. We conduct all activity on the basis of awareness. Truth and consciousness is the basis for this awareness. All Masters came down to help us see this Truth in all around us.

Prajapati Daksha gave us all the traditions that we try to follow. He knew everything but got into ignorance due to the pride and ego. He forgot to see the Lord in the background of everything that happened through him. We did lot of worship today to the Divine Mother. We have to learn to see the Mother in all this activity. Our mind typically goes somewhere else even though we are doing the worship and chanting the stotras/hymns. The one who learns to see the Mother in all learns to be stable. He is not disturbed even if goes to a church, a mosque, a shopping mall, a funeral home, or anywhere else. He sees the Lord in all. This is the true devotion. Otherwise, it is emotional, ignorant devotion. When we see a lion, do we see the Lord in it? The great beings like Shankaracharya were able to see the Lord in all. That is why all wild animals were like pets around him.

The essence of Bhagavatam is learning to see the Lord in all. Merely going to place of worship is not devotion. These days all places of worship are very busy. True devotion is to see the Mother or the Lord in all, whatever you see. Without the Lord there is nothing. If you are seeing SAT (truth or existence), CHIT (consciousness), and ANANDA (bliss or happiness) in all, then you are true devotee. Otherwise, you are in false devotion.

Typically, we remember the Lord only when we see a picture of a Lord. Otherwise, we are busy in our activity. Bhagavatam is given to help us to learn to see the Lord in all. The seeds of Bhagavatam are already given in Bhagavad Gita. In Bhagavad Gita, the Lord says many times that there is nothing other than ME. We can see the Lord alive in all beings around us. He is in the hearts of all beings. If you know that the Lord is in you, then you can also learn to see the Lord in others. The religions are created by us to help us see the Lord, but we forget about this and get into traditions of the religions.

Whatever you are inside you or whatever mostly interests you, that is what you see outside. If you are interested in the food, then that is what you see -- what is the dinner today? If you are interested in the flowers, then you see what flowers are used to decorate the Lord today. If you are interested in money, then you think about how much it costed to do the worship and rituals today. We see the world based on our opinions. Seeing the Lord in all, without the opinions, is seeing the true world.

There are many devotees who saw the Lord but still got into troubles. Ravana saw the Lord and got boons, but still got into troubles. The reason for this is their devotion is not complete devotion. Ravana could not understand the all permeating nature of the Divine principle. Sage Vasishtha, the Kumaras, Narada are examples of true devotees who see the Lord in all. For example, in a house if the grandfather worships Shiva, grandson worships Rama, mother worships Krishna, someone has to tell them that they are all worshipping the same Lord and not different ones. If they do not understand the ONE principle in many forms, they start disliking or hating some forms. That is the reason why an ardent follower of one religion dislikes another religion. It is because their understanding of God is limited to a form and name.

If we are living a life of sacrifice, then we realise the existence of Lord. Otherwise, we get into the doubt of whether the Lord exists. This secret was given by our seers. If you are living lawfully (as per dharma) but living for yourself, then you are still not gaining the needed purity. Just living lawfully is good but incomplete. You need to focus on the benefit to others in whatever you do. Do not worry of who is recognizing your work but think of who is getting benefitted by your work. Then you are automatically lawful and gain the purity. Then you become a king of your life. You don't depend on others. That is what Master CVV told -- don't ask others; offer to others. Live only for the benefit of others. Someone asked Master EK, "Why do you do keep on giving medicines all the time? What do you get?" Master EK replied, "That question no longer exists for me. I continue to do it for the benefit of others. I am not interested in what I get." That is how his service was causeless. He did not worry of recognition. We might be doing the same service as Master EK did but the question are we doing it selflessly without looking for any recognition as he did?

Coming back to the story of Daksha...

Bhrigu, even though he was a knower, associated with Daksha and helped him in his ignorant deeds. Bhrigu is now telling how he got into the illusion. Many beings come out of the Lord. There is no name for it. It is called TAT in Vedas. The beings after coming out forget their source because they have their own individual forms. This leads to illusion. We are more familiar with the forms and hence fail to realise the formless Divine principle. That is why there is a specific order in the path of worship given by the seers: First we are given idols to worship. Then in the next stage, we are told to worship the Divine through a Linga. Linga has no particular form. Linga is a formless form. This worship is called worshipping the formless through the form. Then final stage is the direct worship of the formless principle. So Bhrigu is telling that due the illusion of the forms beings forget the highest state of Divine which is formless.

In the ninth chapter of Bhagavad Gita, the Lord gave a stanza to worship the Lord through all the beings around us. If we have a beautiful form of Rama in our house, we might like some other picture of Rama which is not so beautiful. But is it not the same Rama? We think “my Rama is more beautiful”? Who is this ‘my Rama’? How can there be a different Rama for you? That is how we get stuck with a form, even if it is a different picture of the same form of the Lord. Getting stuck with some form is illusion. If we are attracted to the form of Krishna, then we are in illusion. We need to be attracted to the Krishna consciousness which is universal.

Bhrgu failed in the test and failed to see the Lord in all. He says, even Brahma failed this test some times. He says “the only way for us to not fail is to keep recollecting you”. It seems confusing, but the only way to not forget is to keep remembering. We need to keep recollecting the Lord. We need to know that we keep falling in illusion all the time.

There are three keys given by the Lord: 1) See the Lord in all that you see, 2) Listen the Lord in all that you listen. Anything is an agency for the divine. He can use anyone, even a child, as his medium to convey the message. 3) Serve the Lord in all that surrounds us. If you regularly do these three things, you gain clarity. Confusion is reduced. Such ones move around with clarity. We need to read the story of Rama and the story of Yudhishtira to see how the Lord cooperates if you start seeing the Lord in all.

Bhrigu is saying here, "You are the basis for all existence and for all forms." All forms are lighted forms inside. The Lord is hidden inside any form that we see.

Brahma is saying that if we are with the poise (Satva) then we can learn to see the Lord in all. We make mistakes if we are with excessive dynamism (Rajas) or with excessive inertia (Tamas). It is due to excessive dynamism (Rajas) that Daksha and Bhrigu behaved in such a manner. That did not happen with Brahma because he was in a poised state. In this Daksha Yagna story, Brahma did not get into illusion. Brahma told his son Daksha to correct himself, but Daksha did not listen to Brahma. So we should understand that mistakes do not happen when one remains in poise.

Remember two things from today's class: What Brahma told and what Bhrigu told. These are the two keys given for us to learn and practice. We will continue in the next class with what Indra speaks.

-Swasti