

Note: These are personal notes made from Master KPK's Bhagavatam speech recording, translated from Telugu and do not reflect Master's words in entirety. Please use them for reference only. Not for publication.

"Srimad Bhagavatam"

Discourse by Master KPK on Sunday, the 29th of April 2018, at Visakh.

(for private circulation to WTT members)

Canto 4:

Today is the grand festival of Vaisakh and we are now in the auspicious hours of full moon which goes on till tomorrow morning. I briefly gave the significance of Vaisakh Full moon today morning after the fire ritual. On this full moon day, Sage Veda Vyasa was born. Gautam Buddha was also born on this full moon day. Adi Sankaracharya initiated his grand work on this full moon day. The great composer Annamacharya was also born on this day. This day is a day of festival for the whole planet. On this night, a grand gathering of all the Masters and Mahatmas, who have been directing and guiding the humanity in the path of evolution, happens in the Vaisakh Valley in the Himalayan Mountain region. They gather in synthesis with Lord Sanath Kumara to receive the Divine plan for the year. This Vaisakh Valley is present in the region north to Kailash Mountain. The Masters who receive the plan work out the plan meticulously for the rest of the year. Lord Maitreya stands as the World Teacher presiding over the group of Masters.

So, when we all go into sleep tonight, recollect the Masters of Wisdom to receive their blessings and also to get in tune with the Divine plan. In fact, we should recollect them every night but tonight is most special.

This year, during the full moon meditation, we are given a new mantra "Om Urukramaya Namah". We recollect Urukrama through our daily prayer while chanting "Samno Mitra Sam Varunaha...". Urukrama is the principle in this creation which brings about a synthesis among all the intelligences in this creation. We discussed about this principle in detail in the 3rd Canto of Bhagavatam. We should invoke the Lord as Urukrama so that all the intelligences present in us work in synthesis to give the right experiences through the human form. So, this new mantra is given with an objective that not only the intelligences in us work in synthesis but we as humans should work together and live together in synthesis. This synthesizing energy is very much the need of the hour when people are dividing themselves on various lines of nation, religion, caste, etc. So, the Masters of Wisdom have given this mantra. The global peace prayer that we are doing before this discourse is also given with the same objective. Whatever we do is very little compared to the grand work happening through the Masters of Wisdom. They have been strongly trying to eliminate the divisive forces at play and to bring about a synthesis.

You can even observe in the recent global events like the peace talks initiated between South Korea and North Korea which have been fighting for a very long period, the resolution of disputes between the India and China through the recent visit of the Prime Minister, etc. are results of the work and will of the Masters of Wisdom. They will keep on trying to reduce the conflicts among the nations further and we too can contribute through the chanting of this mantra and participation in the peace prayers. A communion should be established at all levels, between the nations, within the nation, between the states, between the districts and between all the human beings. As a result, peace should prevail among the humanity at large. The Urukrama principle plays a large role in bringing about this peace through synthesis and communion.

Now coming to the story of King Prudhu in Bhagavatam. Brahma tells Prudhu that the ritual he is doing is useless as it is against the natural law that every form that is created should die after sometime. The being remains eternal while the forms keep changing. This we have been discussing in detail for the last 3 classes. We discussed that the whole creation can be experienced by properly utilising this human form. The human form is said to be a micro-cosmos because the whole creation is present in this form in a miniature state. All the intelligences, constellations, sun signs, planetary energies present in this creation are also present in this human form. All the intelligences in this creation felt very happy and celebrated when the creation of the human form was complete in all aspects. Such is the significance of this human form. If we waste away this opportunity of working through a human form, life becomes meaningless. We can do lot of work through this form but do not develop attachment towards the form. That is what happened with Prudhu. He performed magnanimous work but wanted to retain the human body as it is. That is not possible. No one can live in one single human form forever. In fact, we should try to depart by will once the purpose of our life is fulfilled. That is what great beings did. They departed by will. If you do not depart by will, you will be forced to leave the body once the life time is up. What is the use of staying in a building which is going to be demolished? You should be prepared to leave it once you know that the time is up. You can always find a new house if there is some more work to be done. You will be given a new body to fulfil any unfulfilled aspects. So, there is no need to worry about death. That is what Brahma instructed to Prudhu. The teaching is not only for Prudhu but for each one of us. The knowledge given by Brahma to Prudhu should also be realised by us.

We should gain the knowledge of departing from this human body. If we do not know the exit, we are stuck and we need to be pulled out. If we are pulled out, it will be very painful. That is why Seers instructed us to know the exit way from this body.

Not only in the body, we are stuck in many other things. Some people are stuck in their professions. They do not want to pass over their responsibility to the next person. Some people are stuck in their businesses. Some people are stuck in relations. Remember that all these were not there when you were born. They came on the way and they will leave you at some point.

This point should not be forgotten. You came along as a being, you will leave along as a being. Nothing comes with you including the human form. The only thing that you gain in the experience in the human form. You can relate to everything that comes along with the human form but do not get attached to anything. Attachments will not let you depart from the body easily. A simple way to remain detached while relating to everything is to see the Divine in everything. Then you relate to the ONE in all without getting attached to individual forms or things. Generally, the personality does not allow us to relate to the Divine in all. Every person is directed by his or her own personality. It is the personality that determines the behaviour of every being. And generally, there will be lot of ignorance in that personality. And as a result, many behave in improper way due to that ignorance. Then there are many who do not want to listen even when elders tell them. For such ones, the nature teaches through experience. The present generation wants to learn everything through experimentation. They do not want to listen to the elders. It is not wrong but experiments can result in unwanted bi-products. Yet one has all the freedom to experiment and then learn through that experience. No one can deny that freedom. A Grand Master said "from foolishness to experiment, from experiment to experience, from experience to wisdom." That is one way but there is also a faster way of learning from others' experiences. You don't know to cook but you try to cook, what happens? Generally, you end up preparing a dish which is not tasty. Then you learn from that experiment. An alternate way to directly learn the exact way to cook from someone who is experienced in cooking. So, one or the way, knowledge is to be gained.

Remember that there is the Divine in us, then we as being, then there is our personality and then there is the body. That is the Hierarchy in us. By relating to the Divine within, he will lead us in the right way. Then our vision becomes clear. We see what is there and not what we want to see or not what is shown by our personality. Generally, that is what happens. That is why it is said "what you see is illusion". It is because what you see is only what your personality shows you. Some people can see the good qualities in others while some people can see bad qualities in others. The difference is in the personality. So, the personality is to be transformed to see the truth. The transformation is possible when you are aligned with the Divine.

We are asked to visualise light blue colour light in the brow centre. The light is actually there because that is our natural luminance. Then why we cannot see it and only try to visualise it? We cannot see because the ignorance of the personality does not let us to see the light. It continuously clouds that light. Even when you try to visualise, you cannot visualise for long because many thoughts keep distracting you. So strong is our personality. That is why most of us live as our personality. That is why we are given practices to transform the personality into a Divine one. It is not an easy practice. Practice should be intentful, dedicated, consistent and continuous. If you are casual and random in your practice, hardly anything happens. If practice is done in the right manner, then transformation gradually happens. The imbalances in the qualities of Rajas (dynamism) and Tamas (inertia) are resolved and a balance is established in

Satwa (poise). Then gradually one stabilizes in poise. We might read many Scriptures and hear many discourses, do many prayers and rituals but unless practice is done in the right manner, nothing happens. We remain as we are. We don't move forward in the path if our practice is casual and becomes a routine. If practice happens properly, transformation can be definitely observed in the person. The way he does things becomes better and more qualitative. It might be any work. The personality cooperates with such a person. He will be able to wake up early in the morning with ease. If you are not able to wake up early in the morning, then imagine how strongly your personality has tied you. So, transforming the personality is foremost to progress in the path. You cannot progress when the personality is dominating you.

One should constantly remember that one is a Divine entity. This recollection helps to reduce the dominance of personality to some extent. All this is further explanation of teaching of Brahma to Prudhu. This knowledge should stabilise in us. Until this knowledge stabilises and is put to practice, we keep running after desires and get stuck in many things. Knowledge is the fire that can burn away all the attachments that one might have. So know that we as beings are Divine and eternal and are different from the personality and form. Do not get attached to the form or things that come to you due to the form. One should remain a dispassionate observer to one's life. You can be like a writer to the book of your life. You may take many roles but still you stand above all of them as the writer. So learn to see yourself different from the form. Bhaktaraj Maharaj always used to refer to his body as "This body". He never used to start with "I" while referring to the form. He used to say "It is time to clean this body now" while we say "I have to take bath now". But the bathing is for the body and not you, the being. He used to say "I have to feed this body now" while we say "I have to eat now". That is how dispassionate great beings are towards their body. We should remember that the body is just a vehicle. If you buy a new car, will you say "I" while referring to it? Same is the case with this body. So, this awareness should be developed.

We should constantly try to recollect "I AM THAT I AM". THAT I AM is all permeating. By relating to it, we too become rays of an all permeating light. Our awareness expands to be more and more universal. This also leads us to detachment. Detachment does not mean rejection. We relate to everything while we are not attached to anything. Then you can fulfil all your duties without getting stuck in any work. Duties should be fulfilled in a righteous manner with all interest and dedication. There should not be lack of interest or dedication just because you are detached. Your interest in the work should be as much as that of the one who highly desires the result of the work. That is how the Lord and the creator work in this creation. They do not have any interest in the result or they do not derive anything out of all this yet they adhere to this creational activity meticulously. Similarly there are many Rishis, Seers and Masters who work without expecting any gain.

We generally work very well if we gain from that work. If the work is voluntary with no gain, then we might not be so dedicated in our work. It should not be so. That is what is being told here. Irrespective of what we gain of the work, if some work is entrusted to us it should be done with all interest and dedication. If your nature is not so, then you cannot progress in the path. Similarly, people handle personal things different from handling public properly or things belonging to others. That is not an acceptable nature. Whether it belongs to you or not, as long as you are using it, you should handle it with care and if it does not belong to you, you should restore to the person who gave it to you, in the same condition as it was earlier. The chair at your house and at your office should be handled in the same manner. You cannot be careless with the chair at your office. This careless nature with things which you think do not belong to you, will creep into lot of other things.

Also, do not try to get things effortlessly. Do not look for things which come for free. This is very important if one aspires to walk the path of yoga. You should be dependable to others and not depend on others. Take favours from others only if you are very sure that you can return the favour. You should be the giver as much as possible. Do not keep receiving from others without giving anything. Then you will never progress in the yogic path. I am trying to give different interpretations to one instruction which is given here.

We will continue with the explanation given by Master EK in the next class.

-Swasthi