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"Srimad Bhagavatam"

Discourse by Master KPK on Sunday, the 16th of September 2018, at Divya Kalanjali, Hyderabad.

(for private circulation to WTT members)

Canto 4:

Today we are having the Bhagavatam discourse at Divya Kalanjali, Hyderabad. The objective of Bhagavatam is to know the Divine and to experience the Divine. In fact, experience and getting absorbed into the Divine is the ultimate objective because no one can know the Divine completely. All the devotees and Sages crave for the Divine experience and nothing else. They just act in this world to fulfil their duties and have no other expectations.

Bhagavatam is a Scripture which was written by a direct instruction from Lord Krishna. It was Lord Krishna who sent Sage Narada to direct Veda Vyasa to write this Scripture. From Veda Vyasa to Sukha, Sutha and Maitreya and then from Sukha to Parikshit, Maitreya to Vidura and Sutha to Sownaka and other Sages, the Scripture spread out. All the while it was in Sanskrit until Sage Pothana wrote it in Telugu for the benefit of Telugu speaking people. His rendition is as significant as the original in Sanskrit because he wrote it with complete Divine alignment. And the Telugu version has lot of poems included in the Scripture which are not available in any other language. Singing these poems purifies oneself. It is like taking an inner bath. Even if you cannot read or sing, even hearing the Scripture will cause purification and Veda Vyasa himself suggested that reading the Scripture on a Sunday evening after 6 PM is most suitable. That is because Jupiter presides over the time from 6 PM on a Sunday. That is why we developed this ritual of having a Bhagavatam discourse every Sunday following prayer and now we are having the discourse even when I am not available at Visakh because of the technological developments.

We have been discussing the story of King Prudhu for over a year now. King Prudhu did tremendous work for the benefit planet and planetary beings and now he is prepared to depart from the body. Before that, he is giving certain instructions to the beings on this planet and we have been discussing them.

Prudhu instructs that one should learn to see the good qualities in every being. If one is observant, one can even learn certain qualities from insects and animals. Mosquitoes have amazing will power. Cat has the quality of cleanliness. Dog has wonderful hearing capability.

Ants have excellent discipline and so on. So not only from humans, we can even learn from animals. Once we observe the good qualities in others, the same qualities start developing in us. Then we can see the qualities even more. This gradually enables us to see the light within and in other beings. To be able to see the light in others, the starting point is observing the good qualities in others. This also aids us in seeing the Divine in all.

Also, Prudhu tells the people that one should see the Divine in all and accept everything in this creation. There is nothing to be rejected in this creation. The Divine is all permeating in the whole creation and even beyond the creation. Prudhu wants his people to understand that the Divine is the all permeating and ultimate principle because they were thinking that he was God. He wants them to understand that is he is just a medium while the Divine encompasses the whole creation. That is the kind of understanding that one should have. One should not restrict the Divine to be just in one name or form. The Divine principle is present in all names and forms. There exists nothing in this creation in which the Divine energy is not present. Without this understanding, one falls into a religion or cult. A Divine aspirant should not get stuck in a religion. The primary objective of Bhagavatam is to help the aspirants to realize the Divine to be all permeating.

Continuous recollection of this aspect is required for realization to happen. The more you recollect, the more you develop taste for the Divine. An animal brings back the food which it has already swallowed and chews it again. Why does it do it? It does so for more tasty experience. We should do the same regarding Divine. As you recollect the Divine more and more, your taste for Divinity keeps increasing. Your understanding of the Divine principle keeps expanding and it expands until you realise that the Divine permeates the whole creation and you can see it in every form. You can start seeing the consciousness in all objects, even in those having consciousness in sleep state like a stone. Our Seers gave us Shiva Linga for worship because they could see the consciousness even in a stone. Likewise, we are given different forms for worship to help us realise the fact that the Divine energy is present in all. If this truth stabilizes in you, then you can be with the Divine at all times and in all places. Do not get confused by names or forms. Whatever be the name or form, relate to the ONE principle in all of them. If you are able to do this, then you will have no problems to worry of, because everything is Divine to you. You can remain with the Divine irrespective of what you are doing.

The problem for us is we get used to worshipping a form, then we cannot easily accept other forms. Many people have this problem. Though you worship a form you like, learn to see the ONE Divine principle through that form. This teaching might be repetitive but it is very important.

One should learn to observe the ONE consciousness which operates through all forms in this creation. Each being is an individualized unit of consciousness and that consciousness is ever

present. The form might change but the beings are eternal. All of us are eternally present though we passed through many forms. The one who constantly sees the consciousness will gradually gain a vision that can trace the passing of a unit of individual consciousness passing through different forms. In Mahabharat, Veda Vyasa tells about the previous lives of many of the characters. How could he know? It is because he has a vision to look beyond the forms. We too can gain such a vision by relating to the consciousness in all and not just the form or personality. The personality also somewhat helps in recognizing a being after it has changed forms because the personality doesn't change after one departs. One comes back with a similar personality in the next life. Change in personality happens only when one works it out while being in a form.

So Prudhu tells that the whole creation is because of the Divine energy at play and nothing is happening randomly. There are theories which tell that it is just nature that everything is happening in this manner but Prudhu tells us that there is a Divine energy behind all this. It creates everything and stands as the basis for every object in this creation. The awareness and life principle have the Divine as the basis. They are not in our control. We wake up every morning because the Divine wakes us up and we can live in this body only as long as the Divine allows the life to be present. Divine is neither male nor female but it operates as a male-female energy in this creation.

Prudhu tells that there is no being in this creation who is equivalent to the Divine. Though each being is a Divine entity, no one is equivalent to the Divine. Among the beings, there are certain Seers who stand highest in awareness but even they are not equal to the Lord. No part can be greater than the whole because no part can exist without the whole. No wave can exist without the ocean. All our worship is to relate to THAT divine. THAT is the ultimate and there is nothing beyond THAT. The Divine knows all that is happening in every plane in this creation.

There are some more attributes of Divine principle that Prudhu describes. We will continue discussing them in the next class.

-Swasthi