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"Srimad Bhagavatam"

**Discourse by Master KPK on Sunday, the 04th of November 2018, at Radhamadhavam,
Visakhapatnam.**

(for private circulation to WTT members)

Canto 4:

In the last class, we started discussing the teachings of Lord Sanat Kumara. If we observe each of the Cantos of Bhagavatam discussed until now, in the first canto, we discussed about the teachings of Narada in which he primarily tells that one should practice to see the play of Divine consciousness in every being and object in this creation. In the 2nd Canto, we have the teaching of Lord Narayana to the creator Brahma. To be put in brief, he tells Brahma that serving the beings in the creation and seeing the Divine in them is equivalent to serving the Lord. We discussed it in lot more detail at that time. Coming to 3rd Canto, we have two wonderful chapters of teaching. One is the teachings of Kapila to his mother Devahuti. Then there is teaching in which the beginning of creation is described by Sage Sukha to King Pariskhit and Lord Maitreya to Vidura. Each of these chapters of teaching is complete by itself. By picking and following any of these teachings is sufficient to lead us to fulfilment in life. They can lead you to a state in which you remain in constant alignment and experience of the Divine.

Now in this 4th Canto, we had certain chapters with brief teachings but the ultimate one among them is the teaching coming from Lord Sanat Kumara. This is again a complete teaching by itself. The beauty of Bhagavatam is that in every canto, there is a teaching which when understood and followed would lead us to fulfilment. It continuously describes the play of the Divine in this creation and how one can relate to the Divine at all times. The essence of Bhagavatam keeps repeating again and again almost multiple times in every Canto. It keeps reminding us that the Divine can be seen and experienced in every form in this creation. Though there is a story aspect to Bhagavatam Scripture, this essential teaching of relating to the Divine at all times is most significant. And among the teachings in Bhagavatam the teachings of Lord Sanat Kumara are very significant.

Lord Sanat Kumara is the avatar of Vishnu present on this planet. Among the 4 Kumaras, the principle of Sanat Kumara stands for Buddhi. To uplift all the beings to Buddhic planes, Lord Sanat Kumara has been residing on this planet in a sacred village called Shamballa since time immemorial. He is the ruler of our planet and his presence on this planet is known to aspirants

across the globe. Bhagavatam is the only Scripture which gives the teachings of Lord Sanat Kumara.

Though it is told that Sanat Kumara is teaching King Prudhu, the teaching is actually for all the beings in the creation. Prudhu is just our representative. So, we will go through these teachings in detail.

The first teaching is that one should question “Who am I?” One should spend quality time introspecting about oneself. We are not actually who we generally think we are. All the identities that we have are temporary and end once we depart from the body. If your identities are temporary, then your relations are even more temporary. All relations will not last from the time you are born to till your departure. Same is the case with things that gather around you. So, we should seek our true identity by asking “Who am I?” How did you exist before you came into your mother’s womb? Who were you in your previous life? We know very little of ourselves and yet people feel great about all the false identities that they are given. We should keep introspecting until we realize that we are THAT I AM. That is what SO-HAM means. It happens constantly in us and reminds us of our true identity. Until this is realized, we keep forgetting it. We discussed this teaching even in the last class. Since then, for how long could you remember that you are THAT I AM? Each one of us should answer this question to ourselves. As we forget, an arrangement has been made within to enable us recollect yet we even fail to recognise that. The more we relate to our true identity, the more we dissociate with our worldly identities. You understand that all your other identities are like the roles that you play in this world. You cannot remain in the same role after the drama or play is over. One who plays the role of Rama in a drama cannot continue as Rama even after the drama ends. If someone does so, then people will think that he is crazy. However, that is what most of us do in our lives. We associate too much with our false identities and we forget that we are just playing roles in the play of creation. At the end of the day, everyone is withdrawn from the world into sleep. In sleep, all of us are equal. No differences exist among beings who are sleeping because there is only existence. All our worldly identities disappear when we are in sleep. Sleep is like going behind the screen. Again, when we wake up, we come and act in front of the screen. The identities and relations that we have in front of the screen do not exist once we are behind in the screen. What is your identity behind the screen? That is to be known and realized.

One who remembers his true identity can play all his roles very well. He will know how well to interact with all his fellow beings. He gets to know what is to be done and what is not to be done due to active functioning of Buddhi.

This realization of true identity is very important for an aspirant. If you do many other things in the name of spirituality but do not have time for self-study then it is meaningless. Every morning, one should spend some time thinking about “Who am I? What am I to do?” Then we

gradually detached from objectivity. Otherwise people develop too many attachments and as a result death becomes very painful because one is stuck too deep in the form. Why should we get stuck if we are just doing role play on a temporary basis? Just remember that you are playing a role and try to fulfil your duties to the best of your abilities. You cannot escape from work in the world. So just remember your true identity while working out. If we make it a regular practice to recollect our true identity every morning after waking up and every night before we go to sleep, then remembering that identity for the rest of the day becomes easy.

One should remember that all the relations and things around oneself are temporary. One should try to relate to the Divine present in each one of them. Then detachment from each of them becomes very easy. Remember that THAT I AM is present in everyone. It is common to all. If THAT I AM is seen in all, then you relate to everyone in the right manner. You will not discriminate anyone based on their status. One can practice to see the Divine even in plants and animals. Learn to see the Divine first, all other identities come later. Gradually your mind becomes more and more stable. One who sees the Divine in all will be a stable one. You should prepare yourself to be able to see the Divine in all. Not anyone can do it. It is like going into the space in a rocket. Anyone cannot just go in a rocket. Lot of preparation is required for one to be an astronaut. Likewise, certain preparatory steps are given here.

One step is “to remember every morning after waking up that you have woken up to see the Divine.” So, you wake up with that objective. It helps in developing a habit of seeing the Divine in all. We should learn to see through because the Divine is present in the innermost layer of the person. A knower relates to Divine in the other person first and then tries to relate to the person depending on that person’s need. Then whatever you do does not matter. The person might be a cobbler but this practice is sufficient for fulfilment. One need not be a great scholar and know all the scriptures to attain fulfilment. Regular practice to see the Divine in all is sufficient irrespective of the work and situation that one is in. That is what occultism means. It is the ability to see through something which is generally not visible.

So, if this practice becomes a habit, then your will gradually merges into the Divine will. One knows what is to be done and what is not. Many of them do what is not their duty and they fail in fulfilling their duties. As a result, there is too much chaos in the world. Do not get into work which is not yours and do not abstain from your duties. This can be clearly observed in the life of Rama. He is a perfect role model of how one should stick to one’s duties, nothing more or less. In time and space, when 2 persons meet, it is intended that one has to do something for the other or the other way. When you know that and do that, then you are fulfilled in that situation.

Another thing which is required for practice is “Sraddha”. Sraddha is to remain in present at all times. It ensures continuity of purpose. Generally, we start something good but with time, our interest fades away and gradually we stop doing that. The word “Sraddha” does not have a

proper English translation. In most of the Indian languages, the same word was adopted from Sanskrit. Sraddha can be seen as a combination of attentiveness, dedication and interest. If you do an act with the same enthusiasm and same dedication every time you do it, then it means that you have sraddha towards that act. Sraddha makes it very easy for one to achieve things. Arjuna is given to us as a role model for sraddha. Archery required lot of attentiveness. Arjuna became an expert in archery because of his sraddha. He listens to anything and does anything with sraddha. That is why Krishna says that he likes Arjuna. Lord Krishna tells that a knower always remains in the present. He does not dwell in the past or the future. Learn to be “here and now”. Then you easily know what is to be done and you can quickly accomplish it. Always remain attentive on the work in present. Do not think of something else while doing a work. One should have sraddha in every small act that one does. It might be even brushing the teeth or taking a bath. Many diseases are caused because people do not have sraddha while taking care of their body.

The next teaching is that one should have inquisitiveness to know the Lord. We will detail about this in the next class. Those who are interested can also read the book “Teachings of Lord Sanath Kumara” which is in English.

We will continue in the next class.

-Swasthi