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"Srimad Bhagavatam"

**Discourse by Master KPK on Sunday, the 16th of December 2018, at Radhamadhavam,
Visakhapatnam.**

(for private circulation to WTT members)

Canto 4:

We are continuing the Bhagavatam class after a break of three weeks. We will have a short pause after this week due to gurupujas and we will resume after the Sankranti festival. We have been discoursing about the teachings of Sanat Kumara. We need to remember that we are not what we think we are. We are not our name. Name is given to us. We need to remember that we are not our form. All the identities that we have in this world are temporary and are ever changing. The roles that we play keep changing from time to time. We are an expression from the ocean of THAT I AM. You do not stay in this form eternally. You stay eternally as an expression of THAT I AM. I AM is a manifestation of THAT. THAT cannot be seen but its manifestations can be seen just like electricity. You do not know how electricity looks. If you want to know electricity and put your finger in the electrical outlet, you become electricity! Like that, you cannot know THAT. If you want to know THAT, you become THAT.

If you sit in a chair for a long time, you tend to think that particular chair is yours. This is shown in the life of Shiridi Saibaba. Shiridi Saibaba used to sit in one place frequently. One madman called Nanavati tells Shiridi Saibaba to move away from that place and sits in that place. He then looks into the eyes of Shiridi Saibaba and asks him how he feels. Shiridi Saibaba stays unperturbed. Like that, we need to stay unperturbed about loss of our position. We associate ourselves with the position. This is called localization. All the identities of nation, language, religion, gender, etc. are nothing but temporary localizations. If one does not remember that they are temporary, one gets stuck in them and is disturbed when they are removed from that state of localization. If a tree lives for 20 or 30 years, the roots get really deep into the earth and it will become very difficult to remove the tree. We need to stay loosely associated with the soil so we can easily be removed. We need to be ready to leave all this if the time comes. If we are stuck, death becomes very painful because we have to be pulled out hard. So questioning "Who am I?" is very important to not get stuck in the world and depart easily when the time comes. We get trapped in a lot of activity. We take on various roles throughout the day. If we see our daughter, we become father. If we see a student, we become the teacher. These roles change according to the time, place, and need. But who we really are is the question that needs to be answered again and again so that we remember our true identity.

You are a projection from the whole. Once the whole descends into you as a unit, it becomes you. It is THAT I AM which descends as many I AMs. It is like electricity working through different appliances. How the appliance works depends on the nature and quality of the appliance but not

electricity. If we do not remember this, we get into much bondage with lot of things that surround us. For example, you may get into association with your son. You need to remember the relation with that being 25 years ago, and what the relation will be 25 years from now. You may both be in different places 25 years from now. You need to accept that. You remember that you are descended from THAT which is omnipotent and omniscient. But you have many limitations because you forget that you are THAT I AM in reality. We praise the Lord during rituals so that we gain the qualities and capabilities of the Divine. It is requesting the Lord to remove our limitations and make us equal to HIM. For that, you should not associate too much the temporary identities that you have. For a knower, it is very difficult to answer the question “Who are you?” Master CVV when asked said “I AM Brahman”. We cannot give that answer to others as people might think that you are crazy but you can atleast realise the truth for yourself and remember it. Know who you are and then play the different roles that you have to. In a movie, an actor has to be told about the role he is to play. He need not be told about his actual identity. Here, it is the reverse. Here we are to be reminded who we are as we only remember our roles and forget our true identity. A simple recollection is enough to bring you out of all temporary identities.

Therefore, Sanat Kumara’s first instruction is: recollect who you are. You need to keep remembering that you are not all this. You have a role here. You need to enact your role. You need to tell the appropriate dialogue for the appropriate scene. If you remember that you are enacting a role throughout this life, then you are considered be blessed. Recollecting who you are is the master key. We have been discoursing about the teachings of Sanat Kumara for sometime now. This is the fourth time we are discoursing about these teachings over the years. Did you remember this teaching during the three weeks we had the pause for the Bhagavatam teachings? You need to keep remembering this at all times. We need to practice the teaching. Otherwise, we will not remember. The more you know this, the more you will get de-localized.

We keep talking about “I AM THAT I AM”. However, did you practice this? There are many that will not continue across births and there are some that will continue across the births. It is beneficial to know what continues across births and what does not continue across births. If you have a good bank balance, it does not continue to be available after this birth. If you use the same money to help others, that result will continue after this birth. Dharma that you adhere to will continue from one birth to another birth. The Hierarchy of Masters continue from one birth to another. If you are in the ashram of a Master, the knowledge and the experience that you gain there continues from one birth to another birth.

Sanat Kumara is saying about the things required to practice this teaching, sraddha (there is no English equivalent. The closest English words are diligence and dedication) is required. If we do not have sraddha, then we forget things easily. Especially this teaching can be forgotten very easily. That is why this called a secret. We keep forgetting this no matter how many times it is told and how openly it is told. We will remember this teaching only when we have shradda. If we need to remember who we are, then we will need to have shradda in this. For example, someone remembers his or her lover at all times. Similarly, we need to have the utmost love for the Lord. Otherwise, we will not remember the Lord at all times. Narada tells that you will have devotion only when you have utmost love for the Lord. There are some who wait for the dawn so that they can come and do the prayer in Radhamadhavam. There are some who might feel

“should we do prayer everyday?” There might be some who do prayer out of fear of something happening. There are some who come to the Bhagavatam class as a time-pass activity. The Lord does not benefit from our worship. The Lord has the utmost patience to listen to our out-of-rhythm chantings!

A true devotee will have no cause for his love and worship towards the Divine. For example, if you ask a child why you like chocolate, he will just say that he likes it. You will not know why you like something. Love is also like that. Love towards Lord is without a cause. Sanat Kumara is asking here, “Do you have love towards the Lord without any cause or reason?” If you go to Tirupati, you speak much about how much effort you put into the visit. You did all this because you wanted to have the darshan of the Lord there! But you forget the experience of the Lord there and speak about all your effort. So Sanat Kumara is asking us “Do you have unconditional love for the Divine?” Or are you interested in the Divine expecting that he will grant your desires.

Strive to knowing and experiencing the Lord should be our driving force. You should have the urge that time is passing by but you are not having the touch of the Lord. You need to ask yourself if you are having the experience of the Lord or if you are just increasing your devotional activity just for the sake of it. I am not saying these to discourage you. I am saying all this to increase the urge and taste in you. Do not do it for the sake of recognition with some casual approach. Question yourself “are prayers and rituals causing transformation or is it all an effort going in vain?”

You need to worship the Lord with love towards the Lord. Worshipping the Lord to seek benefits for you will be watched patiently by the Lord. The Lord says in Bhagavad Gita that he will respond according to your approach to Him. Some desire for things in the physical plane while some desire for experiences in the higher plane. Worshipping the Divine for such desires is one thing while worshipping the Divine causelessly only to experience the Divine in another thing. The former experiences are temporary and happen very fast because comfortable experiences appear to happen faster. However, the experience of the Divine is eternal. This comes to you as a blessing from within you. If the Lord within you decides to uplift you, it is called grace. The Lord in you decides this in accordance with the time. Once this happens, then you become restless if you do not associate with the Lord. There are some who participate in the activities continuously for many years. There are many who drop off after few years. It happens according to their own time table. Who decides the time table? The Lord decides the time table. That is why we should not coerce others into the activities of the Lord. You only intimate, not invite. If someone has the interest, they will come to the activities and participate on their own.

For example, there are few who come to set up the camera for the transmission of these teachings. They come to gurupujas at every place, set up the camera, and sit silently. They do not even care about their food also sometimes. Some might think that they are crazy to associate with this activity in such a way. However, they are able to do so because the Lord is awakened in them. For example, people like Ravishankar, Varma, and Jyoti come to Radhamadhavam one hour before I come and set up everything here. There are many who come here spending for the taxi or auto charges. Why do they come spending so much money? There is an innate enthusiasm in them by the grace of the Divine.

These are key words. That is why I am spending so much time on these: shraddha (diligence or dedication), causeless enthusiasm, utmost care towards others and continuity in practice. Note these words. You need to look within yourself for these.

We will resume after the winter solstice per Lunar calendar, after Gurupujas in January.

-Swasti