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"Srimad Bhagavatam"

**Discourse by Master KPK on Sunday, the 17th of March 2019, at Radhamadhavam,
Visakhapatnam.**

(for private circulation to WTT members)

Canto 4:

Lord Sanath Kumara gives his teachings to King Prudhu. We discussed many teachings until now. We will discuss some more today.

This is a very important dharma which Lord Sanath Kumara tells. We think that Bhagavatam is just about knowing about certain devotees and experience Divinity for a while and then lead our lives as we were doing earlier. But we have to understand that apart from devotion and Divine experience, lot of dharmas and clues for practice are given in this Scripture. All the dharmas and practices are based on the one ultimate understanding that everything is Divine. This whole creation has emerged from one Divine principle which permeates everything that is. The Lord is both the content and container of this creation. There is nothing devoid of Divine presence in the whole creation. There cannot exist such a thing. Realising this is the ultimate aim of all practices that we follow. To be able to see the ONE Divine principle in all is the ultimate aim of all practices. We keep saying there is NO other than Divine but still we forget that truth many times. Hence, we keep repeating and recollecting until it stabilises in us.

Some think how ONE Divine principle can take so many forms and become everything that we see. But if we see our own life, we ourselves take to a form which continuously changes and, in the process, we take to many roles. Just observe the transformation that you underwent right from the time you were born until now. If the body is undergoing so many changes, what are we actually? We are the soul which is the basis for this form and we do not undergo any change. It is the personality and the form around the soul that keep undergoing many changes. But do we remember this truth? We forget and as a result, we cannot observe the unchangeable in this ever-changing world. It is one universal prana and one universal consciousness which works through all of us but we all think ourselves to be different. By thinking so, we get carried away by the change that is ever happening. If we operate as soul and recognise that change happens only around us and not with us, then we can observe the change without getting carried away with it. If we are on a rotating wheel, we cannot observe how it is rotating. If we stand apart, then we can observe the wheel rotating. There is always a part of us which never rotates and there is a part which keeps rotating. If we remain in the non-rotating part, then we can observe the change without getting affected by it. Whatever be the situation, one can remain stable by remaining with the non-changing or non-rotating part. If a disease comes, then you know that it is the body that is affected by the disease and not you. Anything happening to the body is not happening to you. One who does not separately identify himself from the form will be affected

very easily by the change that happens constantly. Change is constant in nature. So we can remain stable only by standing above and observing the change.

Lord Sanath Kumara tells that one who relates to the Divine within can stand stable in all situations. Such a one disassociates from the form and observes everything that is happening without indulging in anything. We should remember that we are only playing different roles through the form that we are in. The roles keep changing. A good actor comes out of the role once the role is done. There are people who even get absorbed into a role in a movie and get emotional about it. That happens when one forgets that it is just a movie. This life is also like a movie. If we get too involved in any role, then it starts affecting us. To remember the truth, we should relate to the Divine. We should remember that we are all Divine entities. Every I AM emerged from THAT I AM. The pulsation happening in us keeps reminding us this truth “I AM THAT I AM”. Such a one does not get tired. One who gets carried away by the change gets tired very easily. Why do you need to change and lose your energy while you can observe and be stable? You can still experience everything without indulging. That is the beauty. One can experience all the splendours in this creation without forgetting that you are THAT I AM. Once you start forgetting your true identity, you start forgetting many things. So, learn to observe or witness the change. That is how a devotee remains. They experience the creation as a Divine splendour.

Lord Sanath Kumara also tells “one feels happy by observing the things that are born from us like the mind, senses and body”. It is like parents feeling happy watching their children play. The children keep growing and undergo lot of changes. We should know this and just observe. If we are too much indulgent in the mind, body and senses, then we forget our true identity. Don't we forget ourselves when we indulge a lot in a work. We have the story of Ambarisha who was such a great devotee that he always remembered that he was a Divine entity even though he was an Emperor with many responsibilities. He always remembered THAT I AM. When we ask ourselves “Who am I?” The answer is “I AM THAT I AM”. This is true with every being. As long as one remembers this, then one can remain stable. To remember that, we should remain in our heart centre and relate to pulsation. Then we keep remembering our true identity. It is suggested that one should relate to pulsation between any two activities that one does. Then we are not lost. Then we are not tired or affected by the work we do. People feel tensed while working and tired after work. One who relates to pulsation within will neither be tensed nor tired. It might be any work or any situation. It is very difficult to remember our true identity while doing so much work and in so many situations. So this practice requires lot of effort. It is not so easy as it appears. What is use of doing work which makes you forget yourself? Sanath Kumara tells that one who forgets oneself is almost a dead one. It is a strong statement but it is important to recognise this.

One who remembers one's true identity at all times will gradually move towards immortality. In Mahabharat story, Dhritarashtra asks Sanath Sujatha (4th among Kumaras), “some say there is death and some say there is no death. What is the truth?” Then Sanath Sujatha tells “There is death for some, there is no death for some and there are some who have overcome death.” Death is for those who forget their true identity. One who remembers the true identity will not have death because he knows that the death is only to the form and does not fear it. One who knows that one is different from the form will not be worried if the form falls someday. Then there is

also a way of practice by which one attains an immortal state and can take to forms and depart from forms at will. So Sanath Sujatha categorises people into 3 levels depending on their awareness of death.

We are asked to read the stories of devotees who remained stable even in the most horrific situations. It was possible to them because they were just observing the situation by relating to the Divine and were not indulging in it. They are role models to us. We should get inspired by them.

So Lord Sanath Kumara instructs that whatever we do, we should not forget our true identity. Otherwise we keep experiencing many ups and downs in life and never attain a state of poise. Sanath Kumara tells that there is no pettier situation than the soul being sidelined by the mind, senses and body. That is the situation of anyone who forgets one's true identity. Such a one is said to be stuck in this world. One who relates to the Divine through the pulsation constantly is not stuck in this world. Such a one experiences all the splendour in this world without getting stuck in it.

Lord Sanath Kumara tells that one who is attached to many things in this creation is almost like a dead one because the true identity is completely forgotten by such a one. Sanath Kumara tells that one should gradually try to detach oneself from things to which one is attached. The way to do that is make a note of all things that you are attached to and then practice to see the Divine in all of them. We are never told to reject or completely disassociate with anything. When one sees the Divine in all things, then the Divine remains, the experience remains while the attachment fades away. Remember that both wanting something and rejecting something is desire - one is positive while another is negative. Both are unwanted. Relate to everything but let do not forget the Divine in everything. Then the Divine alone remains.

There are some more details given regarding this practice which we will discuss in the next class.

-Swasthi