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"Srimad Bhagavatam"

**Discourse by Master KPK on Sunday, the 07th of April 2019, at Radhamadhavam,
Visakhapatnam.**

(for private circulation to WTT members)

Canto 4:

We are discussing the teachings of Lord Sanath Kumara to King Prudhu. We discussed the nature and qualities of the Divine principle as told by Lord Sanath Kumara. The Divine principle is all permeating and it stands as the basis for all the forms in this creation. So, aspirants are instructed to see the Divine principle in all forms in this creation. We can see the divine principle in a specific form we like but that is not the complete truth. The complete truth is that Divine principle is present in every form irrespective of the nature and qualities of that form. If we restrict our understanding of the Divine to one name or form, then it becomes a religion. We have so many religions in this world because people are unable to accept that the Divine is present in all forms. They can accept him in certain forms and no other. All ancient Seers have always tried to inform us that the Divine is all permeating and THAT can be seen in all forms. This truth is repeated again and again in Bhagavatam and also in many other Scriptures. They have given different names and forms for the ONE Divine principle and asked us to see the ONE in all. If we see all the names and forms to be different, then our knowledge is never synthesized. We can never realise the unified aspect of this creation as long as our understanding is in parts of truth. Therefore, we should strive to move towards that synthesized understanding of this creation.

We also discussed many times how the Divine principle descends into the creation in 4 stages. First is existence and from existence emerges consciousness or awareness. Based on awareness, there is knowledge and action. Each being has a different level of awareness and thinks and acts accordingly. However, existence is common to all and there are no levels in existence. There are many levels in awareness and accordingly will, knowledge and action vary. Existence is referred to as Divine Father and Consciousness is called Divine Mother. Both together are referred to as THAT or Brahman. Names are given just to remember but what is important is the understanding and realisation. Many other names were given to existence and consciousness. Names were even given to the trinity of will, knowledge and action. We refer to them as the 3 logos. This triangle keeps moving us. Each one has his own triangle of will, knowledge and action. Based on that triangle, each one has his own experience of this creation. The quality of this triangle determines the quality of one's life. Then there are many layers in body through which this triangle operates. We discussed about them many times. Lord Sanath Kumara told in one of his teachings that we should remember that we are souls and can stand beyond all these layers. All souls are Divine entities because they have emerged from the Universal soul. That should be realised.

The Divine is present in us as existence and awareness. Without these two, we cannot live in this form. These 2 are the basis for everything that happens in every form in this creation including us. If Lord decides that it is time to leave the form, we have to leave along with him. There is no other option. So, living in a form or getting out of a form is not for us to decide. You can play in this form as long as time permits you to. If you play relating to the Divine, then the play becomes splendidous. You can enjoy the play very well.

Once the existence-awareness depart from the form, the form cannot remain like that anymore. It will eventually disintegrate. The form might be very beautiful but after departure, the beauty cannot be sustained whatever we do. So, what is the difference between a living form and a dead form? It is the presence of THAT I AM. THAT I AM is what seems to be I AM. Some think it is because of us that the form exists but if was just us, why we do not have control over how long to live in a form? It is THAT I AM operating as individual I AM that animates a form. I AM is no different from THAT I AM. It is only because of illusion that one thinks that one exists separately. That illusion results in ignorance and one gets stuck in lot of things related to this form. Finally, one has to be pulled out at the time of death. One who is always relating to one's true identity of THAT I AM is not stuck in anything and can voluntarily depart from the body when it is time.

Lord Sanath Kumara tells that one should not divide things or beings in this creation into good and bad. Don't divide. There is no point in dividing good and bad because each one operates as per one's personality and nature. A cat has a type of personality and it will behave accordingly. Is it good or bad? It is neither. It is just its nature. The same applies to humans as well. You just have to know and accept each one's personality. It is unnecessary to judge whether it is good or bad. Each thing and every being has a purpose in this creation. So, what is good or bad in that? If you start dividing good and bad as per your understanding, you are the one to lose. What we feel as good or bad is just an illusion based on what little we know. If the creation is a playground, each being is a player who plays differently. If everyone is ideal or perfect, what will be there to play in the playground. So, learn to accept this and judge not. You just play as you know. In yoga, we are asked only to observe. Not to analyze, judge or criticise others.

There are both sides to everything in this creation. There are checks and balances for everything. It is ignorant to think that one side should be eliminated. So, learn to not pick up good and bad among others. Just observe and learn to see the ONE in all. Rama and Krishna just observed and responded accordingly. They never judged or criticised anyone. The personality and behaviour of people always keep changing. We need just to observe and respond without forming opinions. If we are able to see the Divine in all, then it becomes very convenient because that never changes. Everything around it changes. We should link to the ONE that never changes and just observe the changes that happen in the many layers around THAT. Such a one always views this creation to be a juicy and splendidous experience. The juice can be of different tastes and the taste keeps changing from time to time yet it appears all splendidous to one who see the Divine in all. That is what all the devotees experience.

Therefore, learn not to assign good or bad to things or people. Learn to accept as they are. For example, if you have a dog in your house and go on a tour for a month or so and come back. As

soon as you arrive, the dog rushes to you and jumps on to you. It will be so happy to see you. What if it was a cat? Will it behave in the same manner? Generally, it will not. It will not show such eagerness that you have back after many days. Does it mean the dog is good and cat is bad? No. That is their respective natures. It is ignorance if we think dog is good and cat is bad. In the same way, different people behave differently. Even in a family. It does not mean one is good and one is bad. It is how they are. Just learn to accept them. You keep seeing the play of others and respond as necessary. Then you can enjoy the game very well.

Lord Sanath Kumara tells that this thinking of assigning or dividing things into good and bad is a great hindrance to one's progress in the path. This teaching is given by very few. Only great seers can have this kind of understanding. We make up some rules and then decide a person is good or bad based on those rules. If someone smokes a cigarette, is he a bad person? If someone drinks alcohol, is he a bad person? I knew people who were highly virtuous and served the needy and they used to take alcohol. So are they good or bad? So, there is no point in deciding like that. Jesus Christ gave this teaching through one statement "Judge not". Very few understand the deep meaning in that statement. Ignorant ones explained that statement as "Judge not because thou shall be judged" but that is not what Jesus meant. Madam HPB clarifies that statement. The deeper meaning is what we discussed today.

Lord Sanath Kumara further tells that one who is linked with the Divine in every being is not stuck in the outer layers and is not worried about what happens outside. Here, the example of a coconut is given. Are we worried about the coir and shell of a coconut? They do not matter to us because we are looking at what is inside. So, linking with the inner Divine in everything is important. We all have the glamour to see the Lord but what about the sraddha (intent and dedication) to see the Lord. If that is there, we can see the Divine in everyone and everything. For one who continuously sees the Divine in all, the Divine splendour and qualities descend into such a one. The abilities of such a one keep expanding. The awareness and knowledge also keep expanding. Transformation of our personality into a Divine personality automatically happens. Is it not much easier than we trying to change all our habits and behaviour? So, a constant Divine alignment will take care of everything. Every morning we can request the Divine to lead us into the world. Just a thought is good enough. Then try to see the Divine in all throughout the day. It gradually stabilises in us until we reach a state where we see nothing but the Divine. That is the highest form of devotion. If you just worship the Divine at a particular time and place, and forget for the rest of the day, we cannot call ourselves devotees. Devotion is not an activity to allocate a place and time. It is a state of being in alignment. For one who is stabilised in Divine alignment, the ego gradually fades away which means he gradually forgets his individual existence. Such ones are referred to as "Yetis". Such one does not have much interest in the outer world. They are not much excited by what is happening around. They remain ever in Divine alignment yet they do not display it to the outer world. A true devotee never shows off his devotion to others. What is the point in showing it to others? One who has to know will anyway know. There is no need to market our devotion to others. Then it is no devotion.

I will tell a story of a farmer who lived in a place called Chittor (a town in Andhra Pradesh state of India). He used help others with whatever he had. And also, people used to come for his advice in many aspects. If they followed what he told, it used to be fruitful. So many people

started taking advice from him. Some got the question “how is he giving such good advices to everyone?” They asked his wife, “What does your husband do? How did he able to give everyone such wonderful advices?” The wife said that he does nothing special and leads a normal life. He daily routine is nothing different from that of a farmer. They still persist her because they felt that he must be doing something special. So she started monitoring him closely but could not find anything different about him. She persists for a long period and finally understands that he constantly relates to Lord Rama within. One night she sits beside him and tells that she found out what he does most secretly. That man just said “Oh! You came to know about it” and that night itself he departed. That is true devotion. He was always with the Lord but even his wife did not know for many years. There is a statement from masonry “A mason builds the temple in utter darkness and not even the neighbour knows about it.” That statement is truly applicable for this person.

So, a practice with lot of show off is no practice. It should happen as discreetly and as secretly as possible. You can share certain experiences with like-minded aspirants without mentioning about what practice you do. What you do is of least importance to others? What matters most is whether you are linked with the Divine or not. How you relate to the Divine is upto you. There are many ways but alignment is most important. That alignment is the ultimate solution to all problems in life. What prayers or rituals you do are not important. Whether you are aligned with the Divine through prayers and rituals is the question? Each one has to answer for oneself. You may be doing any work but still be with the Divine. You may not do any rituals or chant any stotras or mantras but still be with the Divine by remembering that everything is Divine. So remember this ultimate purpose of all prayers, meditations and rituals while performing them. If not, doing them is meaningless.

Therefore, practice to see the Divine in everyone and everything. Let there be no other. Everything that you see are layers around THAT. Once you link with THAT in all, you can remain in eternal bliss. That is what devotees experience. Such experience is indescribable.

In the next class, we will conclude the teachings of Lord Sanath Kumara.

-Swasthi