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"Srimad Bhagavatam"

**Discourse by Master KPK on Sunday, the 28th 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 which is also grand wisdom intended for the whole of mankind.

We were discussing about a teaching last time and we stopped while discussing the details. We will continue further with that teaching. Lord Sanath Kumara is telling that as aspirants we should always try to remember our true identity whatever we are doing and wherever we are. Our true identity is I AM THAT I AM. THAT I AM gets localized as I AM but that does not mean that all I AMs are different. They appear to be existing differently but in essence it is only ONE I AM. By forgetting this truth, people go through lot of difficulties in life by getting stuck in different layers of nature. We should remember that we all have emerged from the Universal soul, if not Lord Sanath Kumara tells that it is equivalent to death. So, a living being who forgets one's true identity is almost dead though living. Here, such forgetting true identity is referred to as killing the self. Suicide is crime in this world but we are almost committing the crime by forgetting our true identity. By remembering this true identity, we can also easily see the Divine in all. These 2 practices are related. Seeing oneself as Divine entity and seeing the Divine in everything around are always linked. We repeat this many times but actual practice is what really matters. We even repeat this in many mantras, stotras, etc. but what is the use until it is practiced and realised.

We keep saying that the essence of this whole creation is one. We describe the same using many analogies. All the appliances are powered by the same electricity. Though each appliance works in its own way, the source of its power is always ONE. If we project this idea to the level of creation, everything that exists has ONE essence as the basis which we call Divine principle and there are many other names given. Remember that I AM is not ultimate truth, THAT I AM is the ultimate truth. The pulsation happening within us keeps reminding us the same. We are asked to relate to the pulsation in the heart centre but it is actually happening in all the centres and its source is all permeating. That is why one who can stably relate pulsation can gain access to all the planes of existence because pulsation can take you everywhere. Pulsation happens as SO-HAM which means THAT I AM. So, we are constantly reminded of our true identity. If we think that our name, place, family, profession, this body, etc. form our identity, it is just ignorance. Because of that ignorance, people strive a lot to glorify their mistaken identities.

The practice given here is to relate to the Divine in all. It is not to throw away all your temporary identities. If you eat something, learn to see the Divine in what you eat. Otherwise, you indulge in it and forget your true identity. If you relate to the Divine in all, you remain stable and experience that person or object. In Bhagavatam, this teaching is repeated 1000s of times because they know that we will forget this immediately after the class or sometime later. They will keep repeating until it stabilises in us. This is said to be a grand secret not because nobody knows it but because almost everyone forgets it even though it is repeated many times.

In everything, we should try to remain in the middle path. If we have strong likes, then there will be strong dislikes. If there are strong desires, then there will be strong rejections. Both are unnecessary. You need not desire nor reject and yet experience everything. That is the beauty in this creation. Among the qualities, we have Rajas and Tamas. Both are required but they should be balanced in poise. There should neither be dominant hyperactivity nor dominant inertia. You can always be in poise and tend towards activity or rest depending on place, time and duty. If we have strong likes or dislikes, then the poise in our activity is disturbed. We should neither disturb others nor get disturbed. Generally, one who does not disturb is not disturbed. Disturbances are nothing but imbalances in the vibrations that come out of you or touch you. The disturbance remains until the balance is restored. One who is always in poise is never disturbed.

We should learn to be equidistant to all. There should not be highs and lows in the way we relate to other people. There should not be indifference in the way we relate to others. That was how Krishna used to live. Some used to think that he likes some people and hates some people but for Krishna, there was nothing like that. He always stands way beyond all likes and dislikes. We should atleast try to be like that. We should understand that everything in this world is temporary and there is no point in getting attached to anything. Everything exists just for experience and not to own.

If you try to own, then either you hold onto it or it holds onto you. There are both kinds of things. Things hold onto you because of past karma. So you cannot release yourself from them until an appropriate time comes. However, you can leave those things which you are holding. Adjustments are possible only with respect to such things. You cannot adjust things which come to you because of karma. They come with their own plan and their own timeline after which they get neutralised. Therefore, understanding the workings of karma is very difficult because we know very little of the past. However, we can identify things which we are holding onto and gradually try to release them. We may hold onto people or things. We should analyse where we are stuck and try to release ourselves. An easier way of release is relating to the Divine in all. Then release from everything happens very naturally.

Practicing to see the Divine in everything around is one step. Another step is to align with the Divine within oneself. The deeper one goes, the closer one can align with the Divine. You may visualise the Divine in any name or form. It does not matter. But again, do not get stuck in one name or form. Remember that all names and forms pertain to ONE. As you keep going within, the bliss and happiness that you experience is indescribable. The deeper you go, more the happiness you experience. There is lot of knowledge that you gain from within. There will also be many associations that you develop by going inside. These associations are permanent unlike

the ones in the outer world. Many Masters of Wisdom will come in touch with you. Once you gain the taste of remaining inside, you will feel like going inside more and more. There is lot of work to be done within. Compared to that, the work in objectivity is nothing. It almost happens effortlessly for one who is more inclined towards the subjective world. Such a one just observes what is happening without indulging in anything. That is the beauty of yoga. You just learn to observe what is happening around you just as you do while watching a movie. Our life is like a suspense or thriller movie. We don't know what might come next but the best experience is in observing what is happening and playing our role to the extent required. So it is just role playing and observing a world which is seemingly real. Once you go into sleep and come out of the body, none of this is real. You will realise that it was just a dream experience. It is not much different from the dream experiences that we have during sleep hours. As long as we are in a dream, we don't realise that it is a dream. We think it is very much real. That is the illusion created in this world. Though nothing is permanent, we hardly remember that things are temporary. And as a result, we actually forget what is permanent. By relating to the Divine in everything that is temporary, we remember that they are temporary and at the same time we get to relate to that which is permanent in all. This automatically ensures that we do not have strong likes and dislikes, desires and rejections. We can always remain in the middle without tilting towards either side. We are never disturbed by anything because we have learnt to accept everything. Acceptance takes care of all disturbances and problems that we have.

We cannot evade karma. So, the best thing is to accept it. Karma makes adjustments in us which we have to accept. We should not think that something should exactly happen as we want. It might not happen so. Karma might have different plans for us. Leave aside karma, we might even attract unwanted things by thinking too much about them. People think that they should not get any diseases but because of that thought, they will be actually attracting diseases much more easily. That is how ignorant people are in their thinking process. We should let our thoughts remain positive and think about something good instead of remaining negative. Then unnecessarily we will be attracting negative things. People have too much expectations about the results of their work which might turn out to be unexpected and that happens sometimes because of their own thoughts. For example, people who travel are worried about losing their baggage but too much of that thought is what actually make you lose your baggage. Why don't we think about something good or higher than worrying about silly things?

There are some aspirants who crave for liberation. You won't be liberated by thinking a lot about liberation. That way you are actually getting stuck in a thought instead of moving towards liberation. Our true state is actually a liberated state. As long as we have something attached to our true state and identity, then there is no liberation. If you are always with the source within, then you are already liberated. Kapila tells Devahuti, if your thought is always alignment with the Divine, then you are liberated. Any others thoughts imply that you are bounded. Divine alignment creates a fire which can burn away all other thoughts. For such a one, it does not matter whatever happens outside. They just observe and experience without getting stuck in anything.

So that is the teaching for today. This is a very grand teaching. This teaching is repeated many times in Bhagavatam but what finally matters is practice. We keep forgetting and hence we keep repeating. Let us keep recollecting until it stabilises in us. Let us practice to see the Divine within and also without.

We will continue in the next class.

-Swasthi