

Note: These are personal notes made from Master KPK's Bhagavatam speech recording, translated from Telugu and do not reflect Master's words in entirety. Please use them for reference only. Not for publication.

"Srimad Bhagavatam"

**Discourse by Master KPK on Sunday, the 01st of September 2019, at Radhamadhavam,
Visakhapatnam.**

(for private circulation to WTT members)

Canto 4:

We are discussing what the creator Brahma told the 4 Kumaras about the Divine principle and its qualities. The same was being repeated and detailed by Rudra to the Prachetas. This description of the Divine principle goes on for close to 50 stanzas. We discussed some of them until now and there are some more to be discussed. We will continue with that.

Generally, most of us have an idea of the Divine in terms of forms, names, idols and so on. They give happiness to the mind but the overall understanding of the Divine principle is lost when one gets stuck in names and forms. We can worship the Divine in any name or form but we should understand that all names and forms represent the ONE truth and light. The invisible truth is seen as the visible light which we call the Divine. That light can take infinite names and forms and it permeates the whole creation. So this understanding should stabilise in us so that we see the Divine in not only the names and forms that we know but the whole creation. The essence should not be forgotten though we might worship a name and a form. There are limitations with name and form but one who aligns with the all permeating Divine, one is always linked with THAT. One can see THAT everywhere in and around including the space. That is how great devotees see and worship the Divine. Brahma describes how the ONE Divine permeates the creation in many ways and how one can worship the Divine in all those ways.

Brahma says that the Divine gives comfort to those who involve in activities of goodwill. Which activity is an activity of goodwill? The first condition is that one should not be interested in the result of that act. The second is one should not manipulate the activity just to get the right or expected result. Do what is to be done and in the proper manner. Do not do improper things to get the right result. The third is intent should only be welfare of others. There shouldn't be any expectation of self-benefit. Master EK gave a quotation "Those who give comfort to others causelessly are at comfort without any cause." That is how Master EK used to spend a lot of time giving medicines to give comfort to others. Once he was invited to a function where some other people were also expected to join him on the dais. They were late and some people there were in need of medicine. Master EK immediately started giving medicines and kept on continuing until that function started. If one lives in that manner, then such a one is always in comfort without any reason. There are people who perform certain activities of service but with expectations and then are disheartened that they are not having a comfortable life though they did a lot of service.

Brahma tells that the Divine is present in all in different forms of happiness. When one experiences taste, one gets happiness because of the Divine presence. The tastes can be related to different senses and mind, and even at different levels. When you serve a needy and that person feels happy and you see that person and get happiness, that is a manifestation of the Divine. If you celebrate a festival and be happy, it is a Divine manifestation. When you hear the stories of Divine or devotees and feel happy, then it is manifestation of Divine at Buddhic level.

Brahma tells that one should see and worship the Divine present in all in the form of pulsation. Pulsation causes respiration which constantly happens. That is why alignment with respiration and pulsation is given as a practice. Respiration is the basis for our existence in a form. It is called Hamsa because Hamsa means THAT I AM. Respiration reminds us that I AM THAT I AM. Alignment with respiration can take us up in the vertical path and to higher planes. It firstly gives a cut off from the surrounding world by taking the mind inside. The mind is given an inside job instead of remaining in the outer world. One should develop a taste for that and once that taste is developed, one likes to spend a lot of time in aligning the mind with respiration and pulsation. That is when horizontals meet verticals and horizontals transform into verticals. I keep telling about this practice many times. This practice gradually takes us to the heart center and then there is a vertical lift from heart to Ajna center. During this vertical lift, one gains lot of experiences and knowledge. There is no knowledge that is not accessible to one who reaches the Ajna center. This knowledge remains with the being naturally while the knowledge gained from outside is more of a burden. Then from Ajna one can further go up to Sahasrara. One who reaches Sahasrara is said to be in Samadhi. One who reaches heart centre is said to have reached state of Hamsa. One who reaches Ajna is said to have reached state of Raja Hamsa. One who reaches Sahasrara is said to have reached state of Paramahamsa. That is how Ramakrishna got the title Paramahamsa because he reached the state of Samadhi.

In the present times, mind has too many avenues to wander in the outer world in the form of mobiles and laptops. People who spend a lot of time on mobiles and laptops find it difficult to take the mind inside because the mind is wandering outside too much. Therefore, we should be cautious about the use of mobiles, laptops, etc. They should be used only when necessary and try to avoid casual use as much as possible. Using them once in while for entertainment is fine but if it becomes too much, then the mind gets too much occupied with mundane things.

So, to take the mind inside, one should take the help of respiration. Respiration can be the closest teacher one can have. A teacher which can take you to Brahman itself. So great is respiration which we hardly recognize. It happens continuously in us and yet we fail to give it enough recognition. That recognition is for our own sake.

Brahma tells that Divine manifests to each one in the form of karma. One should accept fruits of past actions so that karma neutralization happens. We should learn to see that as Divine. If one tries to escape the fruits of past karma, then it gets accumulated and one has to face the consequences with even higher intensity. It is like those who do not pay the debt in time will have to pay it back with higher interest. You have to pay it at some point of time because there is no place that you can go to escape it. That is how the law of karma works. No worship can help you escape past karma. Worship only helps you rectify the traits that made you indulge in wrong actions. Once the traits change, there is no more future karma. So, remember that a

difficulty or problem in life results in karma neutralization. Learn to accept it and try to see it as Divine. Never try to escape it. Master EK's father, though a highly reputed doctor, used to not take any medicine for most of the illness that he got. He used just rely on the auto healing system of the body. He used to say "let the sickness be there until the related karma is neutralised". That is how most of our ancestors used to handle diseases and problems in life. There are many such people who I saw. There was a person who worked in my office who never accepted any gifts in his life. He never accepted a rupee over the salary that was decided for him. He took such a vow and lived by it all his life. That way he ensured that no more debt is created for future. That is what is called Aparigraha given in Yama, the 1st step of Patanjali yoga. It means that one should not take anything from anyone as a gift without doing anything.

Brahma tells that we should worship the Divine as Krishna. The meaning of the word Krishna, here, is very deep. Krishna means the center of the creation which cannot be seen but everything emerges from it and everything goes into it. The truth, dharma, the forces in the creation and all matter emerges and merges into that center. Such a center is called Krishna.

Brahma tells that one should work with knowledge. Generally, people have knowledge which is hardly applied at work. Action without knowledge is mostly useless. If knowledge is applied, then the quality of that work gradually increases. If that work is being done in the same manner always without any improvement, then it means there is not enough application of knowledge. That is what Kapila tells in Sankhya Yoga as well. It is knowledge applied in action. If knowledge is applied in action, then improvement in work is definite. Improvement in quality of work results in emergence of Divine as light through that work. That is why one should work with application of knowledge. Having a lot of knowledge without application in work is useless. All the grand Masters have a perfect balance of knowledge and action. They do not teach what they do not do.

We will continue in the next class.

-Swasthi