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"Srimad Bhagavatam"

**Discourse by Master KPK on Sunday, the 08th of September 2019, at Radhamadhavam,
Visakhapatnam.**

(for private circulation to WTT members)

Canto 4:

We are discussing what the creator Brahma told about the Divine principle and that being repeated by Rudra to the Prachetas. We discussed many aspects of the Divine principle in the last few classes.

The Divine descended into whole creation through 4 states of existence, consciousness/ awareness, thoughts and actions. These 4 states are represented by the 4 Kumaras and the 4 Kumaras are present in each one of us because we exist in these 4 states. These 4 states are also referred to as Vasudeva, Sankarshana, Pradhyuma and Aniruddha Vyuhas. Another way to express these 4 is existence, will, knowledge and action. This is described as the Cosmic Person working as the trinity of Shiva, Vishnu and Brahma. The trinity is also present in us as we exist, we get will to do, then we gain the knowledge to do and then we act. Therefore, this number 4 is used to describe many divisions in this creation including time. We are asked to observe the 4 aspects in this creation. If we relate to the Divine principle as basis for existence, it helps to balance the will, knowledge and action in us. We see people lacking proper will or proper knowledge or proper ability to perform actions. As a result, there are ups and downs in what one does and what one experiences. When the being aligns with the Divine, then the mind aligns with Buddhi which results in an equilibrium between will, knowledge and action. This wisdom about number 4 in creation was granted to Madam HPB through the symbol of perfection. When she was taken to the Himalayas for the first time, she was asked to meditate on the symbol of perfection.

I am giving this prelude because in the last class we stopped with Sankhya yoga which involves linking knowledge and action. We discussed a lot in detail about Sankhya yoga during the conversation of Kapila and Devahuti in the 3rd Canto. Without a proper link between knowledge and action, many of the things that we do are useless. We see people visiting lot of temples, holy places, rivers, etc. but what is the reason of going there. Is there any improvement in your personality after going there and coming back? People just go and come without knowing why they are going just because someone told it is good to go. There are people who do for the sake of display to the society. There are also people who show off that they visited a holy place many times but what is the use. What matters is the transformation of personality and expansion of consciousness and not how many times have you visited or how close were you to the deity in a temple. All this happens because of actions without knowledge. Then there are also scholars who have a lot of knowledge which is hardly put into action. They just spend time is trying to give that

knowledge to others without themselves practicing. If one teaches without practicing, then the teaching will not inspire those who are taught.

So, Brahma is telling that Divine is both an embodiment of knowledge and action. The Divine knowledge and Divine action are always in tune with the Divine will. That is how there is communion among the trinity. So, after getting will to do something, one should first know how to do and why to do and only then get into action. There is no use of only knowing or only doing without knowing. Yogis constantly try to know and then practice what is known. We can do the same. One can try to learn something new everyday and then try to put into action what is already known. Knowledge and action are like the two wings of a bird. A bird cannot fly with one wing. There are people who do service without proper knowledge which will not uplift them. Knowledge and action should always go hand in hand.

There are 2 ways to link knowledge and action and you can pick any one. One way is you can first gain knowledge and then act accordingly. Alternately, one can start acting but gradually gain knowledge during action. One cannot be in the path of yoga without linking knowledge and action.

Master EK here gives an explanation that ancient wisdom always talks of knowledge and action together. There were certain scholars who did not understand this link and tried to separate knowledge and action. Master EK calls them utterly ignorant. Such ignorant ones separated the Vedas and Upanishads by saying that Vedas relate to action and Upanishads relate to knowledge. This ignorant separation also spread to the West at the time of British rule and that resulted in meaningless debates and discussions about ancient wisdom coming from India. This separation of wisdom into knowledge related and action related was used to create division even among people. Max Muller is the main person who was responsible for the spread of this ignorant separation between knowledge and action. There are many who regard him to be a great one who translated many Indian Scriptures to English. Madam HPB writes in her book “Isis Unveiled” how ignorant Max Muller is and the gross mistakes in his work. Master EK tells that if it was not for the writings and teachings of Madam HPB, Annie Besant and others, the ignorance and mistakes of Max Muller and his followers would not have come to light. If one has to read and understand the Vedas, one should first gain the keys of Vedas which open to us the secrets given in them. If not, the Vedas cannot be understood properly and can even be grossly mis-interpreted. Even if you look at the sciences like physics and chemistry, there are many symbols and definitions which are specific to each subject. Just because you know the letters and words in English, if you read a Chemistry book or Physics book, will you understand it? Can you interpret the concepts in a Chemistry or Physics book with your knowledge of English language and not knowing the basic symbolism and definitions in those subjects? That is what Max Muller did with Indian Scriptures. He learnt the language and then tried to interpret them without knowing the symbolism and keys. For example, the stotram ‘Sri Suktam’ has the word “Ashwa” which was interpreted by Max Muller as a horse while Ashwa in that context means prana, the life principle. Then the word “Sarpam” which generally means a snake is symbolically used to represent time. If you understand it to be snake instead of time, how wrong will be the overall interpretation? There is also a very specific reason why snake is used to represent time. Without all this knowledge, how can one read and interpret the wisdom in the scriptures. There is also the word “Naga” which is also one form of a snake but the word “Naga” has also a deeper meaning. Naga means one which moves but appears to be non-moving. The earth is an example which we can easily relate to. The earth moves (rotates) faster than the fastest airplane that is invented till now and yet we do not feel that it is moving. Time is also a

Naga because it moves continuously yet we do not feel its movement. At the end of the creation, only time remains while all the beings merge into the absolute. That is why the serpent on which the Lord rests is named as “Seshu” which means “left over”. It means time is the last one in this creation during dissolution. If you do not know the meaning of Seshu, then how can you understand the symbolism of the Lord resting over it? Master EK used to give lot of discourses on “Symbolism of Scriptures”. Please go through them if you wish to know more on this subject. He could give those discourses because he mastered the keys to understand the Scriptures.

So again, we should understand that linking knowledge and action is very important. Lot of ignorance gets spread because people speak without knowledge or speak without acting even after having knowledge. I recently heard someone telling that if one reads some number of Bhagawadgita slokas daily for some number of days, there will be so and so result. Saying so is utter ignorance because Bhagawadgita speaks of action without expectation of result and here someone is telling to read Bhagawadgita in expectation of a specific result. This is how ignorance is spreading in the name of devotion. We should be cautious that we do not fall into such ignorance. If not, we might feel that we are progressing a lot but we remain where we are.

Master EK tells that in India, it was the work and writings of Shri Aurobindo that countered the ignorance spread by the writings of Max Muller and his followers. Master EK specifically mentions that book “Savitri” written by Shri Aurobindo is an authentic book in English which gives the right interpretation to Rig Veda. Shri Aurobindo did lot of penance to understand the Scriptures and then he wrote this book “Savitri”. Master EK held Shri Aurobindo at very high esteem. Master EK even had a close acquaintance with “the Mother”.

Also remember that nature reveals knowledge to you if you are putting the knowledge that you already have, into action. The more you translate knowledge into action, the more is revealed to you. That is the beautiful relation between knowledge and action in this creation.

Brahma further tells that the Divine manifests through the golden rays of the sun every morning. There is prana and knowledge present in those golden rays at the time of sunrise. That is why we are told to orient to them every morning. The vital body is purified in the process and the prana in us is strengthened. Only in the tropical region, the golden rays of the sun are visible every morning and that is why it is referred to as the golden belt of the planet. The tropical belt is the region between the lines of tropic of Cancer and tropic of Capricorn.

Brahma tells that the Divine always wishes the upliftment and betterment of beings. The Divine made many arrangements to help the beings to become better. We should also pray to the Divine that we be granted Buddhi which directs our mind in that direction.

Brahma tells that the Divine is the one responsible for the formation of everything in this creation from seeming nothingness. We feel that the whole creation has come out of nothing or zero but it is actually full. The space is not nothing as everything emerged from it. It means that it should contain everything though not visible.

We will continue in the next class.

-Swasthi