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"Srimad Bhagavatam"

**Discourse by Master KPK on Sunday, the 15th of September 2019, at Radhamadhavam,
Visakhapatnam.**

(for private circulation to WTT members)

Canto 4:

We are discussing about the Divine principle as told by the creator Brahma to the 4 Kumaras. He describes the various ways in which one can see the Divine in this creation and worship accordingly. It gives a complete understanding of the Divine principle instead of the limited understanding of name, form, etc. We get to understand that the Divine permeates the whole creation and there is nothing in this creation that exists devoid of Divine presence. It is ONE principle which underwent many transformations and appears in different forms to us. It is one essence that takes to multiple states just like water becoming ice or water vapour while the content remains the same. If we see only the cover, we fall into illusion and fail to see the essence in the background.

Brahma tells that the Divine is one who ensures that the law of karma works in this creation. Karma means action and law of karma tells us that every action has its own consequences. Even the kind of death that one experiences depends on the actions that one does over the life time. In reality, there is no death because the beings are all eternal. However, there is the experience of death which can be very painful if one is not aware of how to lead a proper life. So, it is ignorance that causes death. For a knower, there is no death.

We have the example of ocean and a wave. If one relates to the ocean, there is no problem but if one relates to a wave which emerges and merges back into the ocean, there is a problem. So the issue is not being able to differentiate between what is temporary and what is permanent. A knower relates to the permanent while he recognizes the temporary things when they exist. Such a one clearly knows what is to be done and when it is to be done. He does not require anyone's advice as to what is to be done.

Law of karma acts on a person in many ways. If one wants some advice, it is karma that might decide whether he goes to the right person or wrong person for that advice. A right action in the past leads you in the right direction in the present. We might think that someone mislead us in the wrong direction but the truth is that it is your karma of the past that mislead you in the present. Your present actions determine your future direction. One should learn to accept certain things that happen due to karma and one should be alert to respond in the right manner to incidents caused by karma so that it gets cleared. In every life, people towards whom you have obligations will come to you through different relations and you should be committed in fulfilling that obligation. Then that karma relation between you and the other person is cleared and there are no further consequences. If

you are negligent in fulfilling those obligations, then there will be further consequences. So, everything that you do and how you do is perfectly accounted for, and in Bhagwadgita, Lord calls himself a perfect accountant in the form of time. There are consequences relating to thoughts, speeches and actions. Finally, even the kind of death that one experiences depends on the quality of one's behaviour and actions. That is why when we read the stories of devotees, we should also see how they departed. It can be observed that most of the devotees have a very convenient departure from the body.

So, try to ensure that all your actions are as per dharma (lawful and righteousness). Do not care about how the people around you are living because your dharma is what protects you. Try not to create further karma for the future. That is possible when one works in alignment with the Divine at all times. This also helps one realise that I AM THAT I AM. That awareness is what leads one to immortality. One realises that there is nothing like death and it is just a departure from the form. The form, the relations, the things that gather around have limitations of time but you as a soul do not have limitations. You are eternally existing. When one clearly knows what is temporary and what is permanent, there is no death. Also, one is given a practice to prepare oneself for departure from the form. Every night, we depart from this body and come back into it the next morning. Therefore, every night is an opportunity to prepare oneself. One should retreat properly while going into sleep. Retreat from the body, from the senses, from the mind and go into sleep remembering oneself as a soul. The next morning when you wake up, remember that you are descending from THAT. The Divine Mother has woken you up and has given you a separative consciousness. Remember that and be grateful for it. Try to remain in alignment with THAT while you get into work for the day.

Another important instruction when dealing with action is take up work only if it your duty. Do not take up work which does not belong to you or which is unnecessary. Then try to be of service to others as much as possible. You need not look around for doing service. If you are prepared to serve, then needy ones will come to you. That is a natural arrangement. Service neutralises some of the past karma. Sticking to one's duty ensures that one does not create consequences for the future. It clears your path for evolution. Do not do something based on your likes or dislikes. People avoid their duties because there is something which they might dislike about it. It results in further consequences.

Brahma says that the Divine emerges through a person in the form of light when certain sound syllables are uttered. The sound syllables may be mantras, stotras, etc. When one properly utters them with the right pronunciation, hears the sound produced and observes the vibrations that happen, one can gradually experience the emergence of light within oneself. Such a one experiences a sound and light show when chanting mantras or stotras. There is a lot of happiness that one experiences due to that sound and light show. There is no experience if one utters mechanically with an objective to just finish the stotra. It feels boring and a burden when chanting it done mechanically. The objective is to experience the Divine through the stotra or mantra and not to feel great that you chant many stotras in a day. Gradually, light naturally develops within oneself by emerging from the chakras. That light can lead you to many other inner visions.

Brahma says that Divine helps beings detach from various aspects through different incidents. Sometimes one can detach oneself from people when they are criticized by them. Criticism can also be used positively in that manner as detachment leads to liberation. So Divine helps in that way as

well. One should learn to differentiate between what is permanent and what is temporary. One should remain detached from temporary things while aligning more with what is permanent.

Brahma says that Divine is all permeating and there are no limitations to the Divine in any plane of creation. Anything is not an impossibility to the Divine. So, it is ignorance that prevents us from having complete faith in the Divine. One should have the conviction that if the Divine proposes, nothing is impossible. All the obstacles can be overcome very easily with the support of the Divine. You do what is your duty and leave what is not in your control to the Divine. That is what we see the stories of many devotees. Divine makes its own way to help a devotee in an impossible situation. Even if something unexpected happens, a devotee accepts it as Divine will.

There are some important teachings today which one should try to remember and follow. We will continue in the next class.

-Swasthi