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"Srimad Bhagavatam"

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

(for private circulation to WTT members)

Canto 4:

We have so many bodily limitations that we have developed. We cannot accept if there are no certain comforts to sleep. We cannot sleep on the ground. We need good beds to sleep. We have limitations on what we can eat and digest. There are many comforts that we get used to and feel uncomfortable if such comforts are not available. They are nothing but limitations. And finally, we cannot even accept leaving this body. We want to stick onto it even if it no longer cooperates with your work. Somehow death comes as time decides and the being is forced out of the body. This is the story of an average human being. This is the story of Puranjana, a being who takes lives one after the other in both male and female forms.

So, this Puranjana, after leading an average life in a male form, in the next life, takes birth in a female form in a royal family. Her father, the king takes good care of her as a child. As she attained marriageable age, she got married to a prince who later becomes a king of a kingdom. They both loved each very much. Both the king and queen rule well and take good care of the people in the kingdom. One day the king dies and queen could not accept the death of the king. She was too attached to him and felt she could not live without him. She decides to immolate herself in the fire in which her husband's body was burning. At that time a Brahmin comes there. He asks her "Who are you? Who is the one who died? Why are you so sad?" The lady does not reply. The Brahmin then asks "Did you recognize me?"

At this point, I want you to understand something. The being was first born as a male and lead a life full of desires and died with lot of pain. Then it is told that the being was born as a princess and lead a very righteous life though there were some attachments. So, lot of evolution happened between these 2 lives and it means that there were many other lives that happened but they are not described in the Scripture. Yet, we should recognise that such drastic transformation cannot happen in just 2 lives.

Coming back to the story. The Brahmin tells the lady that she took to many lives before this life and he is a friend to her before she took a form for the first time. So, they are friends as beings. The friend, here, is none other than the Lord himself. The being and the Lord are friends until the being forgets the friend once it starts taking forms. The being was very happy until he was with the friend but once the friend was forgotten, he got into lot of trouble, he bonded himself with many limitations, etc.

The Brahmin continues “We lived together as friends until you forgot me. Once you got too much indulged in the elemental comforts, you forgot me.” The same happens with us. We are so much involved in keeping the body comfortable and providing it with a lot of things that we forget the Divine within. We should remember the Hierarchy within us. There is the Divine, the being, the 3 qualities, the 5 elements. We remember the ones which formed out of us but forgot the one who is the basis for us.

The Brahmin tells “You went around the globe to experience different pleasures.” As a being, we are born at different places depending on the unfulfilled desires that one has. We keep taking birth in different countries, in different families, in different scenarios and so on.

“You got stuck in the desires of the world and your personality started ruling over you.” One who becomes subservient to his personality keeps doing what the personality asks him to do. Even the sleep and work are controlled by the personality. Even if the Buddhi tells something good to be done, the personality overrules and makes you do something else. So, the personality is to be transformed into a Divine personality. If you are more into Divine activities and activities of goodwill, it will slowly get transformed. Remaining in Divine alignment helps transformation of personality.

Brahmin tells “You are not actually a queen or his wife. You are not what identities you had in any of your previous lives. You are neither a woman in this life nor a man in your last life. They all are false identities given just to operate in the world. It is all due to an illusion in the creation. So recognise your true identity and come out of this false identity.” We have to recognise that we are not this form and we enter and leave the forms from time to time. Every night we leave this form just like we go out of the house every day. No one stays in the house forever. They keep going out and coming back.

“All the relations that you are had are only with respect to this form. Once you go out of this form, these relations hold no more. The relations keep changing in every life. In every life, we have a different set of parents, different siblings, different spouse and so on.” The only relation that is permanent is the relationship that one has with the Divine. So recognize that relationship because only that relation finally remains. Divine stands beyond maya while we stand affected by maya. We are one in 2 different states. That is our permanent identity. Every other identity other the Divine identity is not permanent.

People are so attached with their bodies that they give lot of importance to the diseases that they get. The disease is to the body. If you remember that, you can remain unaffected by it and healing happens quickly. Otherwise, it takes a lot of time to heal because you will be holding onto the disease. So, diseases also bind us.

Remember that the consciousness and prana (life principle) present in us are universal. They are individual units of universal consciousness and universal prana. So, they are not yours. Overall, it is THAT I AM that descended as individual I AM. This is what we need to recognise, recollect and finally realise. THAT I AM is permanent while I AM comes out and goes into THAT I AM. The Divine is always present within on top of our head. That is why in many traditions, we are told to keep a turban or a cap on top of the head to recollect the presence of Divine there. People follow the tradition but forget the Divine.

Brahmin tells “I told we are two but separative existence is also an illusion. We are actually ONE.” That is what we have to finally realise. A synthesis should happen so that this I AM and THAT I AM become ONE. That synthesis is referred to as yoga. Yoga is becoming one with the Divine. For that we are given practices like relating to respiration and pulsation. Mind should align with pulsation and in that state, one’s mind becomes stable. The more you go inside, the more stable you become. The state of utmost stability and communion with Divine is Samadhi.

So the Lord in the form of a Brahmin comes to this being and describes the whole process of yoga by which the being can become ONE with the Divine. This is the story of Puranjana that Sage Narada tells Barhishmantha who was acting in ignorance. Barshishmantha was doing rituals everywhere but there was no knowledge as to why they are being done. There was hardly any devotion but more of doing. So Barhishmantha is given the knowledge of yoga by Narada through this story.

By linking with the Divine, one can be in a permanent state of comfort and happiness. By leaving the Divine, one keeps going after many temporary comforts seeking happiness. But that happiness is never fulfilling. In pursuit of happiness, we also face a lot of problems. That is what happened to Puranjana in many lives. Puranjana was reminded by the Lord in the form of a Brahmin that he forgot his friend in whose presence he was always happy. Even while experiencing the world, one can keep relating to the Divine and as a result the Divine will, knowledge and action reinforces our will, knowledge and action. So relating to the Divine in whatever way possible is the most important thing to be done. Do anything else you want but keep doing this.

We will continue in the next class. The next class will be on 19th January, 2020 after the Gurupujas in Simhachalam. Until then keep recollecting what has been discussed and practicing the teachings.

-Swasthi