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"Srimad Bhagavatam"

**Discourse by Master KPK on Sunday, the 26th of January 2020, at Radhamadhavam,
Visakhapatnam.**

(for private circulation to WTT members)

Canto 4:

Greetings to the brotherhood. We are discussing the teaching of Sage Narada to King Prachina Barhi. Narada is telling about the different aspects of the Divine principle.

Sage Narada says that the Divine is all permeating. Each one of us might have a special liking for a particular name or form of the Divine. The Divine is not always available in a particular form but it keeps manifesting in different forms depending on the liking of the devotee. The Divine is always all permeating though it manifests at times to grace a devotee. We should remember this truth. The space is space irrespective of whether it is present in a drawing room, a bedroom, a kitchen and so on. In every house, there are all these rooms each filled with space. The space is the same irrespective of the room, house, building and so on. We think that the space is in our house which is true only to us. Each one thinks they have space in their house but the space is actually ONE. The latter is the bigger truth while the former is called the substituted truth. All the names and forms of ONE Divine principle are substituted truths. It is true up to you if you see the Divine through a particular name or form but the Divine is all permeating. That is the higher truth to be recognised. Having liking for a name or form of the Divine is fine but do not get stuck in that thought and reject all other names or forms. Also do not forget that the Divine is always all permeating. It is ignorance to think that one form of the Divine is greater than the other. The result of that is different religions fighting with each other. We need to come out of that restricted religious thought and link with the all permeating Divine. Then you get to establish a relation with the Divine principle. Otherwise, you get stuck in conflicting thoughts. You can start with a name & form of the Divine but gradually move towards the all permeating ONE. Otherwise, you remain only with the substituted truth and substituted God.

Master EK said "May we live in the awareness of the background." The background is ONE and out of that ONE many forms manifest. Beyond the form, it is all ONE. Even all the beings and forms that exist in this creation have the ONE as background. It is THAT existing as all this. Unless this truth is realised, we remain stuck with names, forms and religions. The one who realises that ONE essence permeates the whole creation is a man of wisdom. The example of space is the best example to realise this truth of oneness. That is why learning to see the Divine through the space around is very helpful to realise the Oneness of divinity.

This teaching is very important for Prachina Barhi because he is performing all kinds of rituals to many forms of the Divine and he is stuck with different forms without realizing the Oneness in all. This is the truth that is repeated again and again in Bhagavatam and we keep repeating it until it stabilises in us. This truth should be remembered not only during Bhagavatam class but at all times and in all situations. That is the practice to be done. We have many pictures of deities and Masters of Wisdom in our houses. What do we think when we see all those pictures? We should know that it is ONE Divine giving presence through all of them. The names and forms come next. First it is oneness.

The problem for the mind is that it always wants to define everything. As a result, we have a specific definition for God as well. It wants to fix a name and form to God and then stick to it. That is why you can start with a name but then go beyond the name. That is how the practice of seeing the all-permeating Divine should be. One cannot realise the Divine without realising oneness. There is nothing second to the ONE. The ONE keeps transforming as many but it remains as essence of all. It manifests as light in all the forms in this creation. It can be seen in the eyes of every human and even animals. We have to keep seeing the Divine through the light and as this practice goes on, one day the Divine graces us. When the Divine graces us, we wake up from this dream and realise everything including ourself as Divine. The thought that we exist is nothing but a dream. It appears very much true as long as we are in the dream. That is the case with any dream we experience. It feels very real as long as we are in it. Once the oneness of Divine is realised, then one knows that this is a dream as we come out of this dream. There is only THAT I AM while all individual I AMs are dreams for each one. For THAT I AM, there are no individuals but for us there is THAT I AM.

Remember that the realisation of this truth can happen anytime by the grace of Divine. There are no causes or reasons as to why and when it may happen. It can happen to anyone at anytime. I recently met a person living in a small village and working as a labour for a very meagre wage. He just leads a sincere life and has no knowledge of Scriptures. He hardly studied anything in his life. He was graced by Master CVV. He saw an effulgent White light at his Ajna and saw himself different from the form. He did not understand what it meant but explained what he experienced. I was stunned hearing his experiences. He was directed to Gurupujas in Visakhapatnam by someone in his village it seems. On the Gurupuja altar, we have a small white idol of Master CVV which Master EK received from someone in Chennai. That person saw an idol of Master CVV exactly like that, in his vision. He started doing prayers and I told him to note down all his experiences and any instructions that he received from within. The Master himself is directing that person, so there is nothing that we need to tell him. The point to note is Master can grace anyone at any time. Until then we have to be sincere with our prayers and try to see the Divine in all. Sincere practice is the responsibility of aspirants but it need not be the cause for Divine grace. Insincere practice will lead you nowhere. Also remember that some people being suddenly graced by the Divine is not really sudden as we do not know what practice he might have done in his past lives. This person who was graced by Master CVV might have been in the path of the Master in the previous life itself. We don't know for sure but it is a possibility. Let us not try to find the exact reasons or causes but continue our practice with sincerity and dedication. Each one has one's own history which is not known to everyone or to even oneself. Let us not try to attach reasons based on that because grace need not have any reasons. Only the Divine knows all. So, let him decide.

Master EK gives an example here. Doing practice is like buying a flight or train ticket. Buying a ticket will not guarantee that the trip will happen. Your body might fall sick, the weather might not support or there could be a technical problem with the flight or train and so on. However, thinking of all these reasons, if you do not buy a ticket, you will never be able to travel. So Sage Narada is saying that one should not ignore practice thinking that grace is unconditional. The Divine may grace you through any form and in any manner. There are infinite possibilities. The Divine can even grace one even through an animal. There are no limitations to the grace of the Divine.

Sage Narada is telling that if one has expectations as to how the Divine should grace him, then it is almost impossible to happen. You cannot decide as to how the Divine should appear before you and demonstrate that he is Divine. Jesus also tells the same thing. Do not expect the Divine to demonstrate his power to you. Do not expect the Divine to grace you by offering something to him. It is foolish to bribe the Divine. The Divine does not follow your logic. The only thing that one can do is be sincere in one's practice and wait for the Divine to grace oneself.

By learning to see the Divine in all, lot of purification happens within oneself. All the unnecessary opinions about others are burnt away. People are generally very quick to judge others based on 1 or 2 situations that they see. All such opinions are washed away once you see the Divine in all. Even while doing work, your responsibility ends once the work is done sincerely. The result rests with the divine. Let us learn to practice this in our lives. Learn to see the Divine at all times, at all places, in all forms & names and in all qualities. Everything is THAT. So, keep practicing in this manner. Let there be no expectations of Divine grace.

-Swasthi