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"Srimad Bhagavatam"

**Discourse by Master KPK on Sunday, the 08th of March 2020, at Radhamadhavam,
Visakhapatnam.**

(for private circulation to WTT members)

Canto 4:

We are discussing the story of Prachetas. With this story, this Canto comes to an end. The story of Prachetas is ongoing until the end of this creation because they are present in every being in the form of senses and sense organs. They support every being without getting stuck or attached and grant complete freedom to the being within the laws of creation. They do not stop a being from doing anything in terms of the senses. They do not differentiate between good persons and bad persons while discharging their duty. They have no personal cause in this whole work, yet they keep working for us. That is the case with most of the intelligences in this creation who work selflessly. It is the cause that causes bondage to anyone. Causeless actions have no consequences. Good acts also create consequences if done with a cause in mind. People do good acts for name, fame or expecting good karma. In each of these cases, there is the related consequence.

A yogi does not desire anything and does not reject anything. He just observes and responds to all situations. He does only what is his duty without any attachments. He is not stubborn that the work should happen as expected. He leaves the result to nature.

If we observe, the senses or sense organs do not have a cause of their own. It is mind that has a cause and based on the cause the senses are directed. In this story as well, Prachina Barhi is the mind aspect and he was doing everything with a cause while the Prachetas started doing their duty with no cause of their own. So, the mind needs to be taught to reach a state beyond cause. Prachina Barhi received that teaching from Sage Narada.

The Divine can work directly through one who is prepared to work in a causeless manner. That is the case with many devotees and Masters of Wisdom. We too want to be directed by the Divine but are not ready to give up the causes. So, it takes a lot of practice and time before we can reach that state. Otherwise, we keep moving in the cycle of cause and effect which keeps repeating again and again. Most of the people indulge in activity which is completely motivated by different causes. Then we get a doubt "How can we work without any motivation?" The answer is Prachetas who have been working in this creation for millions of years with no personal motivation. They are role models to us to take part in motiveless action.

When I first started my practice of Chartered accountancy, I was in a dilemma about what to do exactly. It is because the government wants one thing from the chartered accountants while the

businessmen want something else. There is always too much conflict whether to go with the government rule or the requirements of the client. As a result, I felt that I should come out of this profession to avoid all conflicts. Then I approached Master EK as to what I should do. He told me that I should continue with the profession and show the clients what is the right way and inform them that deviation from the rules at present would result in future loss. So, the clients who agreed stayed with me and others found someone else. All this is possible if one is prepared to work without a cause. If I had the motive of earning more money in the mind, then I have to agree to do whatever the client wants because in the end it is the client who pays me and not the government. I just gave an example of how one can operate causeless while fulfilling their duties. It also shows how motives can lead one to do things which are non-righteous and against the law.

One of the strongest causes that people generally have is associated with their family. They do anything for the family without thinking whether it is right or wrong. So, attachment towards others is a strong cause which might motivate one to act indiscriminately. It is not easy to overcome all the causes that one has. One who has no more causes left moves to a state beyond the causal body. Causal body is also known as the Karana Sareera.

Narada gives a teaching to Prachina Barhi as to how one can stand beyond the causal form. It is by doing everything in submission to the Divine. Submission to the Divine does not mean saying that I submit all this to the Divine. It means to see the Divine in everything at all times. When we do a ritual, Divine is not just present in the idols or pictures but in every object that is used in the ritual. Divine is present in everyone who is present for that ritual. Divine is present in every act of that ritual. If we are able to do every work with this orientation, then one gradually gets to a state beyond the causal form. Because all causes disappear for the one who sees nothing but the Divine in all.

Remember that every time one takes a rebirth, it is based on the unfulfilled causes of the previous life. As long as causes exist, one has to take a physical form to fulfil that cause. Causal body is the basis for desire body, mental body and physical body. We see stories of devas who developed a cause and had to take birth in a physical form. Shantanu and Bheesma in Mahabharat story are examples of such devas.

It is said “theosophical wisdom is granted to those who take part in motiveless and unconditional service”. It is a statement written in Spiritual Astrology. I felt it to be an ultimate statement as to how one should perform their work. That is how Rama and Krishna lead their lives and demonstrated it to us. They did nothing with a personal cause in mind. They only performed duties and responded to situations accordingly. We see all Masters working in that manner. They even prepared themselves through penance before getting into action. That is why we observe big difference in the way they work and others work. Prachetas also performed their work in the same manner. They impress the Lord by their motiveless work. However, we are taught the opposite from childhood and people look for a cause or motive before doing anything. This should change for us to reach a state beyond the causal form.

Now, the story proceeds with the marriage of Prachetas. It is said that they married a lady by name “Marisha”. Marisha is the daughter of Sage Kandou. Kandou means ‘itching’. Here itching

does not just refer to itching of the skin. It includes itching of the eye, ear, tongue, etc. Itching of the eye refers to the strong desire to see something. Itching of the ear refers to the strong desire to hear something. Itching of the tongue refers to the strong desire to eat something. Someone might tell you that so and so movie is very good and from then on, the eye itches until you see that movie. Someone might tell you so and so restaurant has very tasty food and from then on the tongue itches until you go and eat in that restaurant. So this 'Kandu' is an itching principle in creation which makes people crave for different things of sensual gratification. This Kandu is said to have a wife by name "Pramlochani". Pramlochani means who looks outside. They have a daughter by name Marisha. Marisha means "unstoppable or very strong desire". It is a desire which can even impede your sleep. That desire can be compared to a wildfire which is very difficult to stop. So, this Marisha is said to be the wife of Prachetas. This symbolizes that one can develop desires by looking at the outer world through the senses. The problem is not with the senses but with the desiring mind. All the desires are in the mind and not in the senses.

So the teaching for us is to stick to the duties without getting into motives or causes. All duties that come to you are obligations that you have to fulfil. So there is no need for looking at motives to fulfil duties. And learn to see the Divine in all. Whatever knowledge you might have, unless you practice it is of no use. You need not search for the Divine anywhere because everything that exists is Divine. This is to be remembered and recollected as much as possible. That is the ultimate practice which leads us to the ultimate state. Even if we learn a lot of things, there is a chance that one gets stuck in technicalities. However, this simple teaching of Bhagavatam directly leads us to the utmost. There is nothing else required if this practice stabilizes. In present times, this is a direct and easy path to Divine given in Bhagavatam. Let us try to practice to see the Divine in all.

-Swasthi