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"Srimad Bhagavatam"

**Discourse by Master KPK on Sunday, the 15th of March 2020, at Radhamadhavam,
Visakhapatnam.**

(for private circulation to WTT members)

Canto 4:

We are into the last discourse for this Canto and we have been discussing the story of Prachetas. The significance of this story is that we see that there are certain beings who have been working in this creation for millions of years without any personal cause. They have been cooperating and helping humanity ever since the advent of forms in this creation and will continue to do so until the end of this creation. They do not seek any recognition while taking part in this grand service and they keep working in alignment with the Divine.

We discussed that one can live a causeless life and gradually reach a state by which one reaches a state where one has no obligations left. Such ones need not take human forms out of some cause. They only take to a human form by the will of Divine and work out the Divine plan without any personal will. The Masters of Wisdom are such ones. They naturally stand beyond the physical, subtle and causal forms. At the same time, they can take to all these 3 forms when it is required to fulfil a part of the Divine plan. They are referred to as ones with Dharma Kayas which means they have Dharma itself as their form and no other form is required. Such ones can take any of the other 3 forms at will. We know how Master Devapi appeared before Master EK just by taking to a form instantaneously. Masters of Wisdom do not have a personal cause. They remained on this planet only to help the humanity.

Though a Master of Wisdom might take to a causal, subtle or physical form, very few of his close disciples know who he truly is. The people around would hardly recognise such ones. Even not all the disciples know in which form their Master is. It depends on the state of awareness of the disciple. Master DK was in a physical form in Tibet while he dictated many books to Madam Alice Bailey. Madam Bailey only knew the voice of Master DK for many years before she saw him. She was a medium for the wisdom that came through Master DK. With Madam HPB, it was different. She was such a fiery soul that Master Maruvu appeared before her, took her to his ashram, trained her and then let her proceed with her work. That is how Masters of Wisdom used their forms as vehicles for convenience of work.

The level to which a disciple knows about the Master depends on the awareness. It is the same when reading a scripture or a wisdom teaching. Not everyone can understand Scripture. Not everyone can agree to a teaching of wisdom and try to follow it. One needs to have certain level of purity to even be able to listen and even more purity and awareness to understand all the teachings. People are so much into material world that it becomes difficult to even accept

wisdom teachings. So one is to purify and uplift oneself from matter to some extent to relate to wisdom teachings. In the earlier days of Master CVV prayer, there was no need to invoke any mantra by utterance. When Master MN used to conduct prayers, it used to be only closing one's eyes and sitting in silence by relating to the Master within. He rarely used to utter the mantra "Master Namaskarams" or "Master CVV Namaskarams". All the invocations that we utter came from Master EK because he felt for people who are stuck a lot in material, invocation by utterance is required to uplift them. That is why he asked us to utter "Namaskarams Master CVV" 3 times. If one is able to relate to the Master within without the utterances, then it is fine. Going within and relating to the Master and observing what is happening within is most important. The utterance helps in withdrawing from the objective world.

So coming back to the forms, the 3 forms that a being can have are like 3 different vehicles that one has access to. Each car has different facilities and capabilities. So depending on the requirement, a Master is free to use one of the forms. One should gradually evolve to be able to gain access to all the 3 forms. It requires transformation of one's personality. Remember that each one has to strive to transform one's personality. Without personal effort, no change will ever come. We cannot just pray to God and ask him to clean our personality. He is not your cleaner. He can only aid you if you are prepared to cleanse yourself. The related knowledge is given but you have to work it out by yourself.

It is our own personality that prevents one from realise the Divinity that one is. It does not allow one to relate to the Divine. It always wants to move in the world going after one thing or the other it likes. Even while we use our senses as we like, the Prachetas who are presiding over the senses keep cooperating without complaining because for them it is a Divine entrusted work. They are not affected by what the beings do through the senses. The consequences are only to the respective beings and not the Prachetas. One cannot blame the tongue for stomach ache that comes from overeating. So Prachetas do not take sides. They work for everyone equally. What you do under an electric lamp is not the responsibility of light or electricity. Electricity behaves in the same manner irrespective of who uses it.

Prachetas have no causal form at all because all their work is casusless. They just preside over the senses in every being without getting affected by anyone. That is why the Lord is very much pleased by their work. When the Lord descended in the form of Rudras and Narayana and praised the Prachetas, they remained stable without feeling proud. They remained in their normal temperament even when praised by the Lord. That is the state one should try to reach. They are among the best role models that we can follow.

With this, the story of Prachetas comes to an end. Vidura is convinced with the knowledge that he gained from Lord Maitreya. With this story, their conversation ends and Vidura embarks on a journey to fulfil the Divine plan entrusted to him. He decides to spend the rest of his life by surrendering to Lord Krishna.

We started with the story of Swayambhuva Manu and discussed the story of multiple generations until Prachetas. It is said that one gains certain fruits by reading or listening to all these stories. But let us not read it to gain some good results. Let us remember that causeless action is what leads us to a state beyond the causal planes. Just do your duties without thinking

about the result. The work that you do should not be manipulated for the sake of getting an expected result. Lord Krishna says “you only have right to work but no right to expect a specific result.” By expecting a result, there is the consequence of accumulation of karma which results in further causes. The result would anyway come irrespective of one’s expectation. Also, after getting a good result one should not get overwhelmed by it and neglect the next actions. One should remain normal at all times. Such one is called a yogi by Lord Krishna.

So keep attending to your duties and responsibilities, and do your work without worrying about the result. We should take inspiration from the devas who keep working without expecting any result. Doing a ritual expecting a specific result will not please the Divine. It is devotion that pleases the Divine and not how you do a ritual.

At the end of this Canto, there is a stotra written by Sri Potana in praise of Lord Rama. I will read it once and we will conclude. (Master is reading that stotra).

We conclude the 4th canto today. We will start the 5th Canto in the next class.

-Swasthi