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"Srimad Bhagavatam"

Discourse by Master KPK on Sunday, the 02nd of April 2017, at Visakh.

(for private circulation to WTT members)

Canto 4:

Narada was teaching Dhruva on how one can align and worship the all permeating Lord, inside and outside. Outside he instructed that one should practice to see the Divinity in everything around. Then he gave detailed description of how one can visualise the Divine principle in a lighted form within. Narada tells that one should visualise the Divine form as beautiful as one can visualise. Even the ornaments can be visualised to be emitting forth golden light. In this manner, he tells how different coloured lights can be experienced through the Divine form which enable the descent of light into us. This visualisation also helps the mind to remain attracted to the Divine form. This attraction stabilises the mind over that form and it keeps looking at it naturally. It wants to look at form again and again due to that natural attraction. And gradually we can become one with that light.

Mind always looks for something which attracts it. So if you create an attraction within, then it wants to remain within and keep looking at that form. This attraction feature of the mind should be utilised properly. Generally it goes after many unwanted things in objectivity. We need to show it something which is attractive and subjective. Even though subjective, it still has to be visualised as a form because the mind is habituated to seeing a form. It is not habituated to relate to space or anything that which is formless. So we have to begin with a form and then move towards formless Divinity. We gradually realise that the Divine is formless and we too are truly formless. The visualised form should be associated with light because it is actually the light that attracts. Even in objectivity, our eyes are naturally attracted towards a light. The light adds specialty to the form. Attraction is natural if there is something special. In a crowd of people, if someone dresses up specially, everyone looks at that person. So here the Seers have given a practice where we visualise something special which attracts the mind. This is a very important practice which we have been discussing for many years in many discourses. We keep saying that one should internalise. Until that happens, you make no progress in the path.

Narada further tells, "As you practice to internalize regularly and gradually reach the heart centre, there you see a light which is ever present." To see that light, one should pass through 4 layers which are described as going through deep caves. This can be even visualised to begin with. It can be made part of practice.

(Master is telling about some poems in Telugu which describe about internal visualisations.)

Then in that heart centre, through that light, you start seeing the form which you were visualising earlier. That form is seen as clearly as seeing an idol outside. Then you start moving towards that lighted form and become one with it. Narada tells that if one aligns with that form, then the mind will not be attracted to anything else other than that Divine form. That is what Prahalada tells his father "O Father! My mind is completely aligned with THAT and as a result, there is nothing else in this world that attracts me." Here Dhruva is also strong willed and wants to become a devotee like Prahalada.

Then Dhruva is given the mantra "OM NAMO BHAGAVATE VASUDEVAYA". Here Master EK gave us explanation as to how one can utter that mantra and relate to the heart lotus and also the 12 sun signs. This mantra is a 12-syllabled one. The heart lotus has 12 petals. So one can relate to this 12 petalled lotus while uttering the 12 syllabled mantra. The 12 sun signs (12 months) also have a correspondence with 12 parts of our body from head to feet. One can relate to this correspondence as well. All these correspondences are given under a subject called "Nyasa Vidya". This subject helps in internalisation because the mind remains subjective as we relate to various aspects within the body while chanting a mantra. Finally, everything is related to Divinity.

If we analyse Bhagavatam, it shows us different ways in which one can see and relate to Divinity in and around us and gradually become one with THAT. That is always the final objective whatever be the practice given. Whatever we see, we should immediately get the thought that it is Divine in essence. That is when we can be called devotees. Until then we are trying become a devotee but we cannot call ourselves devotees.

Narada further tells that one should accept the creation and its beings as it is. Every being is unique in this creation. No two beings behave exactly same. So accept everyone as they are. One should not be disturbed by others behaviour. Just observe it as Divine splendour. It is a part of practice given by Narada to Dhruva. There might be lot of people around us whose behaviour we might not like but we should not be disturbed by them. See the Divinity in him and remain neutral. There is no use discussing and debating with such ones and trying to change their behaviour as we like. If we keep observing the Divinity in them, suddenly their behaviour might change to our surprise. That should be again seen as the play of the Lord. Finally, we should remember that we cannot expect someone to behave in so and so manner, in so and so situation. Anybody can behave in any manner which you might not expect at all. As a Divine aspirant, you should see the play of Divinity in all such situations. Let your mind remain open to everything. Let your mind not be prejudiced. Let your mind not be filled with opinions about others. This is a very difficult practice.

A Yogi just observes everything afresh and sees it as Divine splendour. He does not expect things in advance. We too should try to follow the same. It is not easy but we should keep trying. Keep observing the change without getting disturbed. You can store past situations as information but let them not influence your present thought.

If you keep observing everything as the play of Divine, then you will not be affected by change. Then you do not fall into illusions. You need to be very alert to remain observant without getting into opinions. We are advised to observe the undercurrent which is behind the apparent happening of events. If you are with the ONE who is playing through everyone, then you are not stuck in the play and just experience it. Simply it is said, "Everything that happens, see it as Vasudeva." There is someone who is controlling all this and we should remember THAT. There is a very good example in Ramayana. Rama was decided to be coronated the king and all the preparations were happening. Then suddenly there is an anti-climax and Rama had to go to forest. Rama was unperturbed when this happened. He remained the same when he was declared to be king and later asked to live in forest for 14 years. Lakshmana could not bear it and gets angry. He asks Rama "What is all this?" Rama simply replies "It is all Divine play." To remain so stable is very difficult. It might take lives for us to reach such a stable state. That is why Rama is a role model to us. Same was the case with Dharmaraja. So keep observing without expecting or questioning. Then your life becomes blissful. That is how devotees live. No one can touch such devotees. One reaches a state where one cannot be hurt by anything or anyone in this creation.

Such a one overcomes all limitations of this creation. It is because they are always with THAT at all times. The experience of such ones is indescribable. Their happiness is ultimate. We will continue in the next class.

-Swasthi