

**Note: These are personal notes made from Master KPK's Bhagavatam speech recording, translated from Telugu and do not reflect Master's words in entirety. Please use them for reference only. Not for publication.**

## **"Srimad Bhagavatam"**

**Discourse by Master KPK on Sunday, the 30<sup>th</sup> of April 2017, at Visakh.**

*(for private circulation to WTT members)*

*Canto 4:*

We have been discussing that Dhruva was able to experience the Lord Vishnu through the contemplation of the Vasudeva mantra. The combinations of the body with 5 elements, 5 senses, 5 organs of action and mind is where the being generally resides. It is called Linga Sareera. These 16 principles are formed out of the 3 qualities of Rajas, Tamas and Satwa. We should recognize the Linga Sareera as a Yantra (a vehicle or instrument). We entered this vehicle and operate through it. This should be contemplated upon and understood clearly. Otherwise the separation of the being from the vehicle does not happen. We should have the knowledge of how we are different from this vehicle and are operating through it. There are many recent movies like Avatar and Transformers that came with this type of concept. We just watch them but fail to relate to this concept.

We can only experience the world only if we sit in this instrument. If we do not sit in this instrument, we cannot experience anything in objectivity. We cannot feel the heat or cold without this instrument. The electricity to light the bulb is in us, the bulb (the body) is also given to us. If we live only in the body and feel that we are getting old, we are getting sick, etc., then we are not fully experiencing ourselves. We sit in a machine but think that we are the machine ourselves which is ignorance. This machine follows our instructions. We are different from the machine. If we think we are the body itself, then there is no difference between us and any animal. An officer that sits in the office frequently, starts thinking that he is an officer even when he is at home. We think that we are the body and get too much attached to it. The machine (the body) goes away at sometime, but we still exist. The beings are eternal.

When we sit in the Master CVV prayer, we don't need the body, mind and senses. If we disassociate ourselves from them, then we can see ourselves as the light. This is also given in Bhagavad Gita. When we see ourselves as the light, then we get to a state where we are happy with ourselves and do not recognize the external world and the body. We even forget ourselves in that bliss. This is shown in the movies (old Telugu movies) as the sages doing tapas (meditation) and not recognize the state of their body.

When one sits stably in the Buddhic plane and is relating to the Divine, one is lifted up from there. The being is said to be in Aniruddha state when he enters the heart centre. Only from that state, a lift up is possible upto Brow centre. We pass through the lighted Buddhic plane and reach Brow Centre to be in the state of Pradjumna. Further, when we realise our true identity, we are said to be in the state of Sankarshana. When one meditates in that state, he can lose his existence into Divinity at times and that state is referred to as Vasudeva. So there are four states: Vasudeva, Sankarshana, Pradyumna, and

Aniruddha. This is given as the symbol of four-fold cross. Cross is not just a Christian symbol. It existed even before Christianity. This fourfold cross is came down as Rama, Lakshmana, Bharata, and Satrugna. We need to know the underlying meaning behind these stories and concepts.

We are typically held down by the mind and senses. To come out of their hold, we need to keep recollecting our true identity. We can take the help of the respiration to go inside and get beyond the senses. We can visualize golden light in the heart centre. Golden light is actually present there but we have to visualize it until we really enter the heart centre. This golden light is also called Rukmini. The mind will pull you out even while you are trying to visualize this light. Then you have to follow your respiration again and go inside.

When we do the inhalation and exhalation consciously, then we can get in touch with the pulsation which can take us inside as we relate to it. This is what Master CVV gave as the mantra “Dip deep”. Without going inside, there is no story. Until then, you can do many things, assume many things and remain in glamour but in reality, you remain where you are because you did not go inside yet. It is told that there are only a handful people in hundred years that go inside them and realize the Lord within them. Bhagavatam shows us the way but you need to walk the path. Bhagavatam is a class or tuition. You cannot pass the exam by just attending all the classes. You will not be given marks in the exam for having attended all the classes. You pass the exam only when you write the exam properly. Here, practice is equal to writing the exam. So practice to go inside is most important to pass this exam.

There is some life span for the body. It gets depreciated as time happens. Before it gets depreciated you need work towards realizing the Lord in you, and gain the golden body. You can form your golden body and then the diamond body from this body of flesh and blood. You can move even beyond the diamond body. The Hierarchy that we talk about have moved beyond the diamond body. You should not get satisfied unless you do not realize the Lord within you. Bhagavatam is given to help us realize the Lord within us. The story of Dhurva is explaining one such instance where one realizes the Lord within himself. Once you go inside yourself, you do not have much interest in roaming around in the external world. When you go inside of you, there is a column of light within you. One should enter that column of light. You can imagine a trident made with light within yourself. You can visualize this lighted column as the Kumara, or the trunk of Ganesha, or the mace of Lord Vishnu. Most of the symbolic pictures that are given to us can be actually visualized inside this column. You need to have inquisitiveness to know about all these.

So, remember these four states: Vasudeva, Sankarashana, Pradyumna, and Aniruddha. We can get further below the fourth state and get into the fifth state where we don't remember anything related to us and remain only in the mind, senses or body. A person in this fifth state is called the untouchable. It is symbolic. This touch is not physical. It means that when you associate too much with them, they can drag you down to the fifth state.

It is given as a tradition that we leave our shoes outside the home. It is a tradition to leave the external affairs when you enter inside the home. We need to enter the state of Aniruddha. It means there are no more blocks for him from the outer world. We now have televisions at home which can bring all the outer aspects into our house and into us as well. So, it is like you are in the house yet outside. That is what will happen when we spend too much time with mobiles or televisions.

We discussed in the past classes about how Dhruva became the axis for the earth and helped in its formation through his penance. Earth corresponds to our body. For the one who has entered the heart, the body does not obstruct him anymore. That means the body does not hinder the practice to reach the Lord.

The Lord gets pleased with the penance of Dhruva and appears before him. Dhruva who was in an absorbed state until then suddenly realizes his existence and could see the Lord before him. He feels very happy and wanted to sing in praise of the Lord but he could not as he was still in deep communion with the Lord and still had no control as an individual. Then the Lord touches him and Dhruva gains his individuality. He then realizes the oneness of Divinity in this creation. This is a truth that we should realise.

When you are in the heart and keep contemplating on the Lord, then you slowly start moving nearer to the Lord. You can practice this. When we pray a form in the external and close your eyes, then you can see that same form inside you for a few seconds. As you practice this more and more, you can visualize the same form inside you for a longer time. This is called Dharana state. Further one merges into that Divinity and becomes one with it. Dhruva reached that state. Lord Vishnu now had a need to grace Dhruva because he reached that state. He existed no more and only the Lord existed. Such a one becomes all permeating.

Now when the Lord appears, he first makes Dhruva as an individual again. Dhruva gradually gains his senses. Listening is the first sensation. Then comes the sense of touch. Then comes sight. Here it is told that Lord Vishnu touched Dhruva with his conch. It means that Lord Vishnu touched Dhruva with sound, the first sensation. In this Dhruva individualizes and sees the Lord. This is how it happens for everyone who does penance (Tapas).

If you think the Lord is far away, then he will be far away. If you think the Lord is close to you, then he is close to you. The Lord comes to you from within you. He does not have to come to you from somewhere far away. Tapas is nothing but cooking ourselves. If we cook ourselves with the Lord, then we come again afresh with better qualities. Dhruva learns many, many things before he became one with the Lord. Otherwise, how was Dhruva able to utter the prayer when the Lord appeared to him. It was not written in books, but something that he learned himself on his way to the Lord. For example, the first thing that Dhruva uttered to the Lord was that the Lord has all the forces hidden in him. How many forces must Dhruva have witnessed for him to say this? For example, the speech happens when we have respiration. We can utter speech only because of the Lord. Dhruva saw that Lord is in his speech, his respiration, etc. That is what he tells as he speaks. He was speaking from all his experience during penance.

We should know that all the senses and sensations are working because of the Divine presence. They can stop working anytime once the Divine becomes dormant in them. That is how the senses or organs of action become disabled. On the other can, healing can happen while relates to the Divine. For example, if we have some problem with one limb, then we can visualize the Lord in that limb and

request him to stay there. Then you get the healing. That is how healing in Master CVV's path works. That is how adjustments happen according to Master CVV. You can keep doing this but do not get into the feeling of being a healer. There is only ONE healer, all others are his agents. That is what Shirdi Sai Baba meant when he said "I am an assistant in healing. I am not the healer." Healing best happens through those who remain in constant alignment with the all permeating Divine principle. We can visualize the Lord in all parts of the body so that the life force functions across the body. There is one person in Bangalore who does not even wear eye glasses at the age of 100. He teaches the traditional sciences in an institute to about 1000 students. He walks briskly across the entire campus where he teaches. He is a devotee who constantly remembers that Divine is all permeating.

Dhurva is saying to the Lord "you gave me this life only due to your grace". Dhurva does not feel that the Lord came to his because of grace but not because of the merit of his penance. That is humbleness of Dhurva. Dhurva made very strong penance, but he did tell the Lord that you came to me because of my penance. Instead, Dhurva said to the Lord that I exist only because of you. We have an occult meditation that says, "In His name He lives. In His Temple He lives." All came out of the Lord. Will anything that came out of the Lord be more important than the Lord? We are more interested in the Mahat, the illusion that came of the Lord, instead of the Lord. When the Mahat is withdrawn from something, it dissolves into the Lord. For example, if there is a great being, we are more interested in the activities that came out of the great being, instead of being interested in the great being himself. We generally forget the source and hence fall into illusion.

All are in the illusion, mahat -- the devas are in the illusion, diabolics are in illusion, and the humans are in illusion. We are not seeing by ourselves. We can only see because he exists in us. Did we arrange for our vision? Is it not given to us? And what we see is also the Lord. The act of seeing is also the Lord. Three-in-one: Karta, Karma and Kriya (doer, the act and the doing are like 3-in-1). Everything is under Divine regulation. Dhurva realized that the one who regulates and controls everything is the Lord. This is also given in the thirteenth chapter of Bhagavad Gita.

We will not be able to understand much of what Dhurva said if we do not understand in detail the third canto of Bhagavatam. Fortunately, we have read the third Canto of Bhagavatam in much detail and so we are able to understand what Dhurva said here. We discussed in detail as to how the first impulse and then the creation came from a principle called Brahman which is seemingly nothing. Everything came from THAT and THAT itself became the content and container of this creation. Though the forms appear as many, the essence in all of them is ONE.

Dhurva says that the Lord stays close to those who don't have much worldly intelligence. That is why it is said that the Lord is closer to the children. It is because they are simply minded. If someone has much worldly intelligence, then he gets the confidence that he can manage in this world, and he forgets the Lord. So, the Lord stays away from them. That is why many devotees wish for a simple mind without too much objective intelligence which keeps them closer to the Lord.

We will continue in the next class.

- Swasti