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## **"Srimad Bhagavatam"**

**Discourse by Master KPK on Sunday, the 10<sup>th</sup> of March 2019, at Radhamadhavam,  
Visakhapatnam.**

*(for private circulation to WTT members)*

*Canto 4:*

We have discussed 27 teachings of Lord Sanat Kumara. We are going to discuss the next teaching now.

Whatever we see as an external world is due to the main implement in us called "I am" or ego (ahakaram in Sanskrit). It is the individualized consciousness. Without it, we do not know that we exist and we do not know or experience the world as it exists. In sleep, the ego disappears and hence we do not know anything during sleep state. Due to this "I am", we think that "I am seeing" the world. Everything we see is an image of THAT I AM. We are also THAT I AM. So it is one appearing as many. When ONE should appear as two, we require a mirror. This individual I AM is like a mirror. It makes you feel different from everything around you though in reality all is ONE. Depending on what we see and based on our personality, we react differently. You may like what you see, you may dislike or hate, or you may be afraid. However, a yogi sees the Divine in all and remains stable irrespective of what is seen or experienced through the senses. Such a seer sees nothing but ONE in all. This is the basis for philosophy of Advaita propounded by Adi Shankaracharya. He saw only ONE and hence spoke of Advaita.

So, this individual consciousness makes us see many units of consciousness around us. It is a limitation. We are by nature unlimited in our consciousness. But due to the "I am" or ego, our consciousness gets limited. For whom this ego is diluted, such a one sees ONE in all. Until the ego remains, there is the seeming existence of many. It is to this ego that the Buddhi and mind work subservient to. One of the main activities of yoga is to cleanse these inner implements in us. The best way to purification is to see the Divine in all. That is given as the final step of Yoga by Sage Patanjali. For a yogi or devotee, seeing the Divine in all is more important than going to specific temples or holy places. The Divine permeates all forms, names, places and times. The creation is filled with these 4 while the essence of these 4 is ONE.

Here, Sanat Kumara is telling emperor Prudhu that there is no other. Master Devapi says "there is no other, all are brothers". For us, even among brothers, there are others! Master Devapi came through the door to visit Master EK. How is it possible? It is because such Masters are in such unlimited state no ego that walls do not exist for them. They can move through the humans and through the walls, etc. because there is no other. Master EK was clearly demonstrated by Master Devapi his state where there was no other.

Seeing the one in all is the practice for us. Master Devapi gave one example for us so we can understand this easily. Water exists as ice. It is only a change of state. Likewise, it is ONE consciousness which becomes many units which go through eight stages of modifications to be what we are. If we realize that we came from that one source, then those eight layers do not affect us. That is the when true liberation is possible. Until then liberation is just a glamour.

When one sees the Divine in all, then one experiences a blissful state of happiness. That happiness exists irrespective of what happens outside. Nothing gives you permanent happiness in the outside world. We are taught the concept of the law of marginal diminishing returns when we learn economics. It says that the more of any material one holds; it leads to diminishing returns. For example, if you like a specific dish, the very first time that you eat, it gives you lot of happiness. If you keep eating the same dish over and over again, your incremental happiness gets diminished. This applies to people and places as well. However, this does not apply to the one who sees the ONE in all because that happiness has no cause. Happiness becomes a natural state. It is those who forget themselves are those who look for happiness elsewhere and it is never fulfilling.

It is Rajas and Tamas that makes you run after other things in the name of happiness. So firstly, our ego should be aligned with poise and not have dominant Rajas or Tamas. If you are in poise, you are satisfied with what you have. You do not run after things. Then you feel like knowing the teachings and stories of Grand Masters or devotees. Then you gradually walk the path.

In an awakened state, ego exists and in sleep state, it does not exist. We cannot explain how we slept. If you slept well, then it means you did not exist as an individual. If you cannot sleep well, then it means that your life style has deviated very far from being natural. If someone is taking sleeping pills to sleep, then it means that he deviated from the natural rhythm. It is told that we need to sleep by 10:30 am and wake up by 5:30 am. 4 to 6 hours of sleep comes naturally for a healthy person. We do not exist in the sleep. That means our individualized consciousness does not exist in our sleep. You wake up because the Lord in you wakes you up. You need to remember that the Lord in you woke you up. You should not think that you woke up by yourself. Once you wake up, you need to think that the Lord in you woke you up. You need to remember that it is THAT I AM which has awakened as I AM. You need to say to yourself since the Lord woke you up, you will work in according to Lord's plan. It is with this thought that we should wake up to walk the path of Bhagavatam. It is a practice that should be done every day.

If your inner implements are pure, then inner and outer does not exist for you. If the water is pure, then you will be able to see through the glass cup. We are able to see each other because the air around is pure enough. If there is lot of dust and pollution in the space between, we might not be able to see each other. Similarly, the pollution in terms of thoughts and vices within us is what prevents us from seeing the light around. If your inner implements are pure then you become transparent and you will only see the light in the surroundings. I told you in the last class about UG Krishnamurthy. He lived in a state where he used to see only light around. Only after sometime he started seeing the forms again that too filled with light. It took him sometime before he could see the form as we see. That vision of seeing the light is the true

vision. Lord is nothing but light. Seers see the light first and then see the other layers by effort. We should make lot of effort to see the light while they have to make effort to see the form.

I spoke of Bhaktaraj Maharaj before. He used to see only light in everyone. We went to his Ashram in the city of Indore once. He gave clothes to all of us the day before we were supposed to leave. One lady wore the dress given by him to seek his blessings, before leaving. The lady asked Bhaktaraj Maharaj if the dress looks good on her. He just smiled and I was sitting beside him. Bhaktaraj Maharaj told me that he does not see dresses, but only sees the light in all. That is the reason he was given the name Bhaktaraj Maharaj by his guru. His name means “king among the devotees”. We should such beings from time to time. Master EK used to know everything about the person with one glance. He could scan like that because he could see the light beyond the eight layers. But he used to appear as if he knew nothing about that person. If you ask sincerely, he used to look into the future and accordingly tell what is best for us to do now.

If someone is able to see the light when he closes the eyes, it means that his individualized consciousness is pure as if it does not even exist. We typically associate with everything around us and change according to the situation. We are like chameleons. For example, if we like someone, we keep on talking with them for a long time. If we do not like someone, we feel impatient even after two minutes. This kind of changes in behaviour happen based on what is shown by different senses and based on place and time.

Consider an actor who takes on many roles and enacts them. He knows that he is not the role he is playing. If we know that we are taking on a role but we are not the role, then we considered the knower. However, in this world, we take to many roles but think we are that role. All relations are roles, all professions are roles and even all names are roles. If we associate too much with all these identifies, then we forget the real identity. It is like an actor given a name in the movie and then on thinks that the given name is his actual name. In our case, we knows our identities based on the roles we play but we forgot our true identity. Who are we actually? We are a pulsating unit of consciousness.

Every layer beyond that gives us a new identity. Every night all those identities are to be left out before we go to sleep. It is told that we need to sleep as ourself, without the layers. This is what is called as “sleeping naked.” It does not mean sleeping without clothes. It means sleeping as ourselves without the layers. This is what is given in the story of Krishna & Gopikas. Gopikas wake up at 3:30 am and pray the Lord for something seeking Krishna as the husband for them. On the last day of the ritual, when Gopikas were taking the bath in the river, Krishna comes and puts Gopika’s clothes on a tree. He tells the Gopikas to come naked and get the clothes. They say that they cannot come out without clothes. Then Krishna says if you are so attached to the form, you cannot reach me. This is symbolic to indicate that the Lord accepts us when we keep our individualized consciousness pure and not get stuck in the layers around. We need to see only ONE in and all around to be able to reach the Divine. That is the state of no ego.

This is a grand teaching. That is why I am repeating it multiple times in different ways so that it sinks into us. We need to remember who we are, remain in poise at all times and try to see the Divine. A poised one stays the same irrespective of the situation. We typically get absorbed by

the surroundings. For example, the spouse absorbs us when we are just married, later our children absorb us. Similarly, if we are successful, the community surrounding us absorbs us. We need to stay focused on keeping our individualized consciousness pure and not get absorbed by the surroundings. Then there are ones stuck with their property. Such ones completely forget their true identity and associate themselves completely with the surroundings. It is a pity state.

So the teaching for today is “There is no other, only ONE”. There are some temples with rooms filled with many mirrors. Why are they arranged so? When you go inside that room and see, you only appear in all directions. It is symbolical to say that you only exist as many. Only One exists as many. It appears as many because of our ego. THAT I AM is this I AM is the mantra to be recollected.

We will continue in the next class.

-Swasti