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"Srimad Bhagavatam"

**Discourse by Master KPK on Sunday, the 10th of November 2019, at Radhamadhavam,
Visakhapatnam.**

(for private circulation to WTT members)

Canto 4:

We were discussing the conversation between Rudra and the Prachetas. Rudra was telling Prachetas what Brahma told the 4 Kumaras about the Divine principle.

The next teaching is a practice oriented one. Kash means light and 'Akash' means light which has no boundaries. It refers to the all-permeating light which is ever existing. It is from which everything emerges. So, everything emerged from that unbounded light called Akash and it permeates everything that emerges from it. As a result, every object has light within but we can see the light only when the object is transparent. This can be extended to even beings. Beings who are more transparent can see the light in the space around and even within. Transparency depends on the purity of the being in terms of thought, word and deed. This is what Master EK meant when he wrote "May the light in me be the light before me". The same light is within and without. If one observes carefully, this light can be most easily detected in the eyes of the other person. It also expresses itself through the smile of the being. For some, light can express even through their speech. Such speeches will be inspiring to many. Similarly, there can be singers from whom light expresses when they sing. Such ones can cause a trance like state to others when they sing. So, the light and its qualities are both within us and around us. That light is the basis for our existence and existence of every object in this creation. It can be seen and experienced both within and outside. The inside and outside is just our feeling. For the light or space, it is just existence itself. There is no distinction of space outside the hall and inside the hall for space itself. The distinction is only for us, the observer. Space has always existed before this building. It existed even before this city existed. It existed even before this land existed. We don't recognise it most of the time.

In the body, there are many organs which we keep working with but we hardly remember their existence. We don't remember the toes until there is some pain coming from them. What is the reason? The reason is they emerged from us. They exist with the being as the basis. All the body parts operate in conjunction with the being and it is a ONE entity. Just like the being does not recognize the body parts which exist, the space too does not recognize the distinctions that we recognize because for the space, it is all one. The distinctions are useful to us but not to the space. So, though we see the distinctions, we should also learn to see the oneness of existence. That is an important practice for aspirants. That is what Rudra tells Prachetas in this teaching. One who only sees the space or light will see only the contours of an object as every object is also seen to be filled with light. That light can take different shapes based on the shape of the object but it has no shape of its own. This should also be realised that the Divine principle or the all-permeating light is

beyond all forms. It is the essence which can take any form. Form is a limitation and we should learn to see beyond the limitation because the Divine has no limitations. We should not get stuck in any specific name or form. You can relate to one name or form but you cannot reject anything saying it is not Divine. If you think something is not Divine in essence, then you are in ignorance. Great devotees became so because they learnt to see the all-permeating light or the Divine principle in every name, form and even space. We should take inspiration from the same and practice what they did. In Indian tradition, we are given are worship of Divine in many forms including animals, plants and stones. That is to make people realize that the Divine permeates everything and even beyond. It permeates each one of us. Each one of us is a Divine entity. The names and other identities are just for business in the outer world. None of those identities are true. The true identity of I AM is THAT I AM.

There is a scripture called Yoga Vasistham. It contains all the teachings of Sage Vasistha to Rama when the latter went to the former for schooling. In that scripture, Vasistha tells the story of a king named Akashjudu. The name 'Akashjudu' means 'one born from Akash'. That king is an immortal one. Who is this Akashjudu? Everyone who realises oneself as a Divine entity born from all permeating light or space can be called Akashjudu. Such a one is immortal and always exists. One who realises oneself as space or light cannot die. One who realises this also knows the Divine. That is why we are told 'know thyself'. One who knows thyself knows the Divine. We keep repeating this teaching and practice many times but there is no use until it sticks and stabilises within oneself. We are so busy in the outer world that this is forgotten in just a few minutes or hours after the Bhagavatam class. This forgetfulness is generally compared to the 'bath of an elephant' which dirties itself immediately after taking a bath in a river. We forget this truth a few minutes after recollecting it.

There is nothing wrong in seeing the distinction between different objects as long as one is able to see the ONE essence in all. Only the essence is permanent and all the layers around it are temporary. However, we still get entangled in temporary things. Luckily, the nature arranges a sleep state for us where we are pulled out of all these entanglements. Sleep is the best relief that any being in a form can get. If one is not getting sleep, then one's life becomes dreadful. The relief in the form of sleep happens without us knowing. When we learn to see the ONE in all, then the relief is available even without sleep. People cannot remember the ONE in all because of an illusion called maya. We see the ONE yet think it to be different. The difference is only apparent or an illusion like the difference between a wave and an ocean. One can forget I AM by aligned oneself with THAT I AM. Such a one will have no ego and he overcomes maya. The feeling of separative existence is due to maya. That is also necessary because only then we can operate in the outer world. One can use maya to do work in this creation or one can get stuck in maya and face ups and downs in life. Using maya without getting stuck in it is possible when one links with THAT I AM while operating as I AM. So I AM THAT I AM should stabilise in us so that we can work without getting stuck in maya. Such a one also experiences the world differently from others. One can relate to the Divine through everyone and everything that one does. There is nothing that you cannot see the Divine in. You can start with the easier ones and gradually expand to everything. Then gradually you will be able to see the light in all and then even further, you see only the light.

When one practices to see the ONE in all, many transformations happen within oneself. Our discriminative will which we call Buddhi increases in strength. We will know to differentiate between the necessary and unnecessary thoughts. Gradually only necessary thoughts come to you.

The qualities of thoughts that one gets determine the qualities of one's life and what one creates. All the problems in our lives are nothing but our own creations. Everything that is created beyond requirement leads you to more problems. There is a limit to wealth accumulation or any other aspect of mundane life. Once you cross the limits, there start problems. The problem is people just keep expanding without limitations and then get stuck in a lot of things. So, we do not know how to wind up the whole show. People generally don't care about the exit. Nature provides an exit in the form of death but karma comes along to the next life as well. Whatever righteous you did, also comes along. We have to be released but that is not possible until everything that is accumulated is neutralized.

Master CVV said that the creation has become a challenge to the Lord himself because the beings are hardly making any attempts to wind up. The number of people working to push evolution is large yet the number of people who get liberated are few in comparison to the former. It is because people are all stuck in maya. Anyone who is not aligned with Divine can fall into maya. We can sometimes see that even great devotees can fall into maya though they come out of it quickly. It is like balancing a cycle. One can balance the cycle only as long as one pedals it. Once the pedaling stops, it won't be long before one loses balance. The pedaling here is Divine alignment. It is a continuous process. It leads you to an easy exit.

One needs this knowledge to know the exit, not only from mundane things but also from the form. Then one attains immortality. And further one realises oneself as Divine. This is a 3-step process. For the followers of Master CVV yoga, in the first step, we are aided by Master EK. In the 2nd step, we are aided by Master MN. Master MN has been given the authority to decide the time of departure for followers of Master CVV yoga. I don't think I told this before but you can remember this from now on. So, Master MN will decide the whole process of your departure if you are a follower of Master CVV. And it is Master CVV for the 3rd step of realizing oneself as Brahman (Brahmatvam).

So, practice to be in alignment with the Divine. Master DK calls it at-one-ment with the Divine. Such a one is not affected by maya. Maya respects such a one and cooperates with such a one.

We will continue in the next class. I think this teaching by Rudra to the Prachetas will conclude in the next class. Then we will have a long break with the December call, seminar for Western brethren and Gurupujas in Simhachalam. I will also see if we can have classes on some weekdays if possible.

-Swasthi