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"Srimad Bhagavatam"

Discourse by Master Kumar on Sunday, the 17th of November 2013, at Visakh.
(for private circulation to WTT members)

Canto 3:

Kapila Maharishi was discoursing on the aspects of devotion to his mother Devahuti. We will continue with that now.

The wheel of time does not touch a true devotee who remains in complete alignment with divine and sees the divine in all. We discussed earlier that he is naturally liberated and all the divine qualities accumulate around him. Also divine powers gather around them effortlessly. There are people who do different practices to attain such powers but here the case is different. The powers themselves gather around devotees and as a result supernatural acts happen through them. They are not fascinated by them and just see the magical acts happening through them as the work of divine. The acts may be of various kinds. In spite of all these acts happening through them, devotees just remain in alignment with divine and as a result even the time does not touch him. It is like when you are closely associated with the highest officer in an office, all the remaining officers in the office cooperate with you.

When one is in divine alignment, all bondages in the outer world turn out to be good relations. Consequently, there will be no problems and sadness arising out of the bondages, for such a one. Depending on the kind of orientation you have towards divine, accordingly the Lord relates to you. If you have an aspiration for divine, he comes as a Master and leads you on the path. If you see him as one who helps you solve your problems in the objective world, he remains such a one. So with what intent you are worshipping the divine matters.

There are people who think of leaving their family, property, etc. and leading a peaceful life, he does not become a renunciate or devotee. He is just a person in the objective world. One is a devotee and a renunciate only when he sees the divine in every situation, person and object around him. If you see Narayana in everyone around, you get peace everywhere. Do not reject anything in the name of renunciation and peace.

Once you practice this regularly and it stabilizes in you, you need not practice anything else. Nothing affects you though you remain in everything. If you think attaining liberation by leaving everything in the name of renunciation, it is just ignorance. You may be going to Tirupati; can you see Narayana in throughout the journey right from

ticket booking, travel, accommodation to darshan of the Lord? The trip becomes a holy pilgrimage only when you see so. If you remember the divine only the minute you see the deity of the Lord in the temple, the experience is very short. If you see the Lord in the whole process, only then you are in the path of Bhagavata. It is way of life and in such a path, there are no bondages, no likes and dislikes.

Such a one discharges all his duties and responsibilities seeing them as divine will and hence is not stuck in them. He is always happy to work out the duties that come to him.

After giving this instruction Kapila remains silent for a period again giving Devahuti time to contemplate, practice and digest what has been told. After that period of silence, Kapila continues with his teaching. Generally after hearing a teaching, one should spend some time contemplating over it.

Kapila continues "See the divine in all the people around you. All forms should be seen as the form of the Lord. It helps you to remember the truth that all the relations are temporary. Everyone comes individually and has to go back individually."

During one's lifetime, there are many relations that are established. Relations keep changing from time to time. After a life, we are transferred to another place and we again have new relations. That is why a job in which there are lots of transfers is very useful because one is not stuck to a place and surroundings. We are generally stuck at a place if we remain at one place for very long. Don't develop roots into anything. We have our roots upwards. So go upward. Do not go too much into objectivity. If there are too many roots, it is very painful when we are pulled out of this body. If we do not develop roots deep, there is no necessity to pull us out. You can relate to everything but need not root into anything.

Kapila says "Do not think about anything except me." What does this mean? It does not mean we should not see or think about anything else in this world. It means we should see everything as Narayana. If you see a tree, think it to be Narayana. It enhances the splendour around you. There are even stories of plants which did not give any flowers, giving flowers when divine was seen in them.

Once, Ramakrishna Paramahansa and his friend were walking in a garden. There were varieties of Mandarin plants in that garden. During a conversation, Ramakrishna's friend told that a particular variety of Mandarin plant gives a flower of unique colour (red, green or yellow) and it cannot give another colour flower. Ramakrishna then says "Who are we to decide so? All this is the work of the divine mother and if she decides otherwise anything is possible." His friend does not accept the words of Ramakrishna. He says "How is it possible? I never saw such a thing happen." Ramakrishna says "If you see it as divine, it will happen." After 2 days, this friend comes running to Ramakrishna and takes him to the garden and surprising shows him a Mandarin plant which flowered both red and green flowers at the same time. So everything is in the hands of divine and nothing is impossible if it is the divine will.

When you keep seeing the divine in everything around, his presence increases in everything around you and everything turns out to be splendid. There are many stories in which great devotees could bring about great transformation in the people around them by continuously seeing the divine in them. When you see divine in this manner, the Lord will uplift you from the cycle of birth and death. You will stand above it.

The soul is like a sky. Layers form around it just like the layers of fire, water, air and earth are formed around a sky. The first layer around the soul is the triangle of 3 qualities. Then there is the layer of 5 elemental body. We descend into these layers. We are also given a mind which keeps relating to the objective world and develops certain tastes and the taste remains even after we depart from the body. These interests keep pulling us down and we take to births again. This is how the cycle of birth and death keeps happening. The interests are so strong that they cannot be separated from the soul at the time of death. So there is pulling which results in your re-birth.

Kapila here tells Devahuti that when you see everything in the objective world as Narayana, the interests will not hold you and there is no pull as a result you transcend the cycle of birth and death.

Kapila further tells "Each one in this creation emerges as an I AM principle which comes out as awareness when one wakes up in the morning. This awareness itself is maya (illusion). If you forget me, the illusion takes you away."

The divine mother is this maya that emerged from THAT at the beginning of creation. From that maya all the beings emerged. That is why we are born in this illusion. Unless you remember the Lord who is above maya, we are stuck in it. It is the divine himself who comes as individual souls. The difference is it has been localized after it passes through the root nature. It is just the wave that emerges from the ocean. It is a transformation in form that has occurred due to illusion. The ocean and wave are essentially one. In the illusion, we forget the truth that I AM THAT I AM. We should not cry seeing this illusion. You cannot overcome it on your own. You cannot bypass the root nature and reach divine. You can reach the divine only by seeing even the illusion as divine. It is because the illusion has also emerged from THAT. That is what Meera Bai sings in one of her Bhajans.

We generally are lost in the path because we see divine as something different from all that is around you and as a result you are stuck in them. Once you see the divine in them, you are released.

If you see something other than the divine, you are held in the fear of illusion and getting stuck in objectivity. We will continue in the next class.

-Swasthi.