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## **"Srimad Bhagavatam"**

**Discourse by Master KPK on Sunday, the 19<sup>th</sup> of April 2015, at Visakh.**

*(for private circulation to WTT members)*

*Canto 3:*

This 3rd canto is a long canto. There are 1050 stanzas in this Canto making it the longest of all. We are now into the 964<sup>th</sup> stanza after almost 6 years of discourses. This Canto gives us an understanding of the creation, the intelligences working in creation, the constitution of man, etc. This knowledge is very important for one to progress in the path. We need to understand what we are and our source. We need to realize ourselves as Microcosmos with all the intelligences working in us. For that knowledge, devotion, Yoga and liberation are required. We usually think we are our name, form, race, nationality. Mind is used to interact with objectivity. Upon which the mind projects, we get into it. If we turn that mind inside, then we get into ourselves. As most of the activity is objectivity related, though we do some worship in between, it doesn't stay with us for long. So the projection of the mind takes precedence. That remains our natural state.

We need to align within. We need to question, "Who am I?" We need to contemplate on what is I AM. Where did I AM come from? The consciousness generally present in the mind, aligning with Buddhi and then further aligning with the soul consciousness, is described as aligning with the light coming from the Sun. Sun is a representation of the soul. The awareness springs up from it but gets pulled into objectivity due to mind activity. We should keep checking where our I AM consciousness is present most of the time. Is it after money, property, food, power or people? It pulls you into them. If we've given an apartment that we own, for rent in another city, we get pulled into it. With a thought about it, we are pulled into it. Similarly if our son or daughter is living in some other place, we keep getting pulled to that place by thoughts about them. In this manner, our awareness is pulled into many things due to mind activity. That is possible because our awareness is in the mind. It is said that our shadow is pulling us. There are even methods in Tantric Science by which Black magicians can control a person by using the aspects into which that person is easily pulled into.

If the mind is only oriented to objectivity, lives keep happening one after other but there is no progress. We should constantly check where the mind is taking you. In your free time, whatever your mind is showing, those are things where you are stuck.

The awareness in the mind needs to be re-oriented back to its source. We should try to trace back to the source. It should be a constant and continuous effort. If we remain constantly in the objectivity, all the light we receive from the source is lost in objectivity. If we can gather all this light by withdrawing from objectivity, this light can be observed within. Otherwise you cannot see that light.

One is said to be completely knowledgeable archer only when he knows how to use a magical weapon and also how to withdraw it when required. To use and to withdraw are both to be known. The weapon should come back if you call it back. But if you do not know withdrawal, it is not complete knowledge. The same happens with our mind. It will go into objectivity when you require it to work in objectivity but it does not come back when you call it back. You lost control over it and it is lost in objectivity. Our mind should be like a tamed dog. A tamed dog may go out sometimes but once you call, it immediately comes to you. If you ask it to stay somewhere, it will remain there. All the knowledge that we gather through the reading of Scriptures like Bhagavatam is to help us learn the process of withdrawal from objectivity. If we just read Scriptures one after the other but if there is no practice happening, it is useless. So here Master EK is giving us a reminder that practice is very important.

One is instructed to see the Lord in everything. The Lord is present in everything and there is no other. He is an all permeating one. You may worship a deity of the Lord, as per your liking but you should also remember that through that form you are worshipping the all permeating Divine principle. THAT principle may give its presence to you in some other form than what you are worshipping. THAT I AM is present in all of us as I AM. Everyone says I AM. No one can say something else.

We discussed 10 steps of Bhakati Yoga. He is now telling that all the steps are finally to see the Lord in all and remember that he is the only ONE to depend on. We may depend on different people for different necessities but we should remember that we are in fact depending on the Lord in all. If we are dependent on the Lord, then we always get help when required through someone because the Lord is present in everyone. Then gradually we are attached to the Lord instead of the persons around us. His energies start working through us. So to remember that there is only ONE Divine principle permeating all, is the key. We worship many forms and deities for the sake of splendour. It is like eating many dishes for lunch. Eating one dish of more quantity or many dishes of lesser quantities satiates the same hunger but the difference is many dishes will give you splendorous experience.

So Kapila is telling Devahuti that whatever you do, remember the Ultimate the truth that THAT I AM is present in all I AMs. Bhagavatam tells this truth again and again, atleast once in every 10 stanzas because we forget. You may be doing many rituals and prayers but are you able to see the Lord in all and relating in a proper manner to everyone around you is what finally matters. If

you forget the Lord in all and do many practices, it is useless. If you go a temple and use your influence to stand near the deity for one hour by stopping the others in queue, what is the use? You have caused inconvenience to many and displeased the Lord in them. Further if you think you are a devotee and try to fool others that you are a devotee, then such a one will remain ignorant without any progress in the path.

All the rituals, stotras, puja that you do should have its effect carried forward into your behavior. How are you during the interval between 2 pujas or rituals? That matters a lot. It is not that you should not do rituals but the energies that you receive during such rituals should be carried during other times. The rituals and worship that we do help us become more devoted, more disciplined and more dedicated. That should help you to see the Lord in all during others times when you are not doing any ritual or prayer. Your daily routine and behaviour matters a lot. If your behavior is not proper even after doing many rituals, it is like trying to do fire ritual out of ashes. No amount of ghee that you put into it, a fire will not build up from ashes. Anything that you offer just goes into the ashes and is useless, because there is no fire.

Kapila further says that if you do not see the Lord in all and do not care for fellow beings and just do rituals, then it amounts to even disrespecting the Lord. Such rituals will give you no fruits. They are fruitful only when you relate to and behave in the right manner with the beings around you. You cannot knowingly indulge in wrong deeds and ask the Lord to save you by bribing him. The Lord will not respond to such requests. Kapila, a Divine incarnation, himself is saying so.

There are people who think if they spend more money for rituals, they will get better fruits. It is never so. Kapila is telling us that such things never work. The Lord will be pleased or displeased with you only based on how you behave with your fellow beings because he is present in each one of them. If you ignore fellow beings and abuse them, you can never gain the grace of the Lord. If you do all wrong things and offer a golden crown to an idol in a temple, the Lord will not come to your rescue. If we are in big problem due to our misdeeds, we are ready to spend lot of money to please the Lord through some ritual, but it is useless.

In ancient days, Communism used to be the principle where people use to remain in communion with the Lord by seeing him in everyone around him. That is true communism and not what is being propagated in now days. Communism has nothing to do with money. An ordinary mind always attaches commercial value to everything and accordingly gives respect. Ones with such a mind respect rich people and ignore others. Such ones cannot be in Divine grace. The mind has lot of opinions and accordingly behaves with others. Why to have so many opinions? If we are relating to the ONE in all, then behavior becomes natural without any prejudice. A devotee relates to others in such a manner. He never has any opinions on anyone. He does not criticize

others. All these are features of the mind. Once you stand above the mind, there are no such features.

Kapila further continues. He tells that the degree of consciousness in plants is higher compared to that in minerals. Minerals are in a sleep like state while plants have the knowledge of touch. They can feel if someone touches, minerals do no. We should feel the difference in the mind when we catch a stone and a flower. The latter has a greater degree of consciousness. Even among minerals, there are degrees. An idol made of stone or metal is different from an idol made of wood. The latter is preferred because wood comes from a plant. Earlier there used to be idols mostly made of wood. As they have to be changed from time to time, we have started using stones or metals which are more permanent. In Puri Jagannath temple, still idols are of wood and they are changed every 12 years. Also we should prefer wood to metal because metal has conducting property and it takes away the energies from us. That is why wooded chairs or stools are to be preferred over metal ones. Even in making houses, wooden beams were used in olden days. Now we use only iron rods in concrete.

Also wood has certain degree of knowledge of touch. Similarly plants and flowers. Plants and flowers have knowledge of touch. You should handle plants gently compared to minerals. You should not handle a flower like a stone. If you give water to a plant, it grows. A stone will not grow if you pour water on it every day. Then animals have higher degree of consciousness than plants. We should relate even better with animals. In animals, there are different degrees. Some animals can only recognize touch, some can also recognize taste, some animals can also smell, some can also recognize sounds like dogs and some animals can even recognize and remember forms like crows. So crows have higher degree of consciousness compared to dogs.

The humans have higher degree of consciousness. Even in humans, there are some who have greater degree of awareness based on their evolution. There are 4 divisions recognized as per the degree of one's awareness. There are some who have very little intelligence and they can only do physical work. Some know the value of things in nature and they can do business with them to facilitate the needs of people at different places. Then there are some who have protective nature to the extent that they would even sacrifice their lives to save others. Then there are ones who have lot of wisdom, who remain with the Divine at all times and who can guide the other 3 categories in the right path. In present times, most of the people fall in the first 2 categories and we rarely find people in other 2 categories because most of us live by either doing physical work or some business.

Then there are planetary intelligences who are more aware than humans. Then there are solar intelligences and cosmic intelligences with even more awareness.

The 10-fold creation that we discussed in the past is based on the degree of consciousness. Those with higher degree of awareness are said to be closer to the Divine and Divine energies work better through such ones. The being does not exist without the Lord. If you make an effort to see the Lord in oneself and in all beings around oneself, then such an effort will surely lead to self-realization.

There are many species of beings present in creation. In each one, there is Divine presence. If you see the Divine in all, you will not have any enemies and your behaviour towards others remains devoid of any prejudice and is equanimous at all times. If you do not see the Lord in that manner, we behave based on some prior opinion and it may lead us to troubles.

A Yogi is one who remains devoid of likes and dislikes. He has no friends or enemies. Narada could equally relate to celestials and diabolics and he was accepted on both sides because he sees the Lord in all. His behaviour will never bring him enemies. The celestials and diabolics always fight between themselves. It is a continuously happening thing. So there is always a fight between the good and bad. Why is it so? It is because the good is really not so good. It is just a perception. A Yogi does not perceive in that manner and that is why he is acceptable to all. That is the difference between a Yogi and others. Others try to differentiate between my people and other people but for a Yogi everyone is equal because he sees the ONE in all.

So how you relate with others is very important and depends on how you perceive. Even when you relate to animals, it should be in a proper manner. You cannot kill a mosquito just because it came to bite you. You can ensure that your surroundings are clean such that mosquitoes cannot grow there but if your surroundings are such that the mosquitoes are present, then you have no right to kill them. You can at the most use mosquito nets to ensure that mosquitoes do not bite you.

So in this manner one should remain in equilibrium at all times. That is how a Yogi remains. Even if drastic situations are faced, he is not disturbed because he knows that past karma is being neutralized through such incidents. Rama was not disturbed when he saw Ravana. Dharmaraja lead such a life where he never reacted even when his enemies tried to kill him and his brothers. We cannot react or judge what is right and wrong based on our knowledge of present life because karma is not limited to one life but it is the result of a series of past lives. So whatever happens in your life, you should see the Divine in such situations and accept them without responding. Then karma relating to that incident is neutralized and one is released from it. Try to indulge in no more karma. All this is possible only when one is a devotee. A devotee can see the splendor of the play of Lord in every situation and so he is not disturbed at any moment.

When Potana did not dedicate the Bhagavata Scriptures that he wrote to the king of the land, the King ordered that his house be auctioned. Potana was not disturbed but instead he felt that the

Lord has released him the bondage of house. Just imagine. Can we think like that? It is very difficult to remain like that.

If we keep practicing by seeing the Lord in all, we gradually progress, we are released from all our karma and we get more conducive atmosphere life to continue our practice of Yoga in lives to come. You may fail in this practice. Failure is common but perseverant practice leads to success. Even if you fail in this life while practicing, we are promised by the Lord that we would continue in the next life very early. So this practice to see the ONE in all is most important. That is what Kapila tells.

We will continue in the next class.

-Swasthi