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"Srimad Bhagavatam"

**Discourse by Master KPK on Sunday, the 08th of August 2019, at Radhamadhavam,
Visakhapatnam.**

(for private circulation to WTT members)

Canto 4:

We are discussing what the creator Brahma told the 4 Kumaras about the Lord at the beginning of the creation. The core teaching that we keep getting Bhagavatam is that all is Divine. There is nothing that exists without Divine presence. If you see the outer layers, you see different things but if you see the essence, it is just ONE. So, it depends on how you see things. There are many layers that get formed around the ONE essence and they all appear differently. All the layers are also comprised of the same essence. Just like when a dress is stitched, we fail to see the cloth, we fail to see the ONE essence when we see different objects made out of it. It is all the play of the nature. The nature takes the essence and plays with it to create the illusion of multiple existence but existence is always ONE. All the beings emerge from the 3 qualities of nature and are ruled by them. Each one of us has a different blend of these 3 qualities which are ruled by nature. The nature is ruled by the ONE Divine principle. When one is aligned with the Divine principle, then the qualities do not affect us and nature cooperates with us. Most of us are controlled by the 3 qualities and their blend in us determines the personality and also the kind of thoughts one gets. Very few of them remain in poise and there are even fewer who stand above the 3 qualities. The Kumaras, the Rishis, etc. stand above the 3 qualities. Most of us are dominated by either Rajas or Tamas. We should first try to remain in poise.

Whether it is an ocean, a river, a pond or even a gutter, water is common though there is wide variation in its qualities. The same is case with every object and every being in this creation. They have the same essence. For one who has a Divine vision, he can see the one essence in the ocean water, river water, pond water and even gutter water. Ramakrishna Paramahansa could drink polluted water with no effect on his body because he could see the Divine Mother even in that water. There is no other than Divine to him and that is why he got the title "Paramahansa".

The problem with most of us is that from childhood, we are taught a restricted understanding of the Divine. We are given certain names, certain forms, certain idols, etc. and told that they are Gods and the rest of creation is just ignored. We grew up with that understanding for many years and now it is very difficult to see the Divine in all because the mind was taught something else since childhood. All the religions taught us to see through different windows and never told that we can see the same even without the window. There is already an illusion of different forms in nature and further religious beliefs create even more illusion. As a result, we fail to see the ONE essence which has undergone modifications. That is why great ones keep taking birth to make the ones under illusion to understand that everything is Divine.

Suppose we consider the different forms of medicine that exist. There are people who claim that one form of medicine is greater than the other. For example, there are people who say Allopathy is great but Homeopathy is nonsense. It is because they cannot see that all forms of medicine are coming from the Divine. Once Master EK was in Vijayawada for some work and 4 young doctors came to meet him. They saluted him and said, “We heard about you and wanted to meet you but unfortunately we are allopathy doctors”. Master EK asked what is unfortunate in that. They said they feel so because Master EK promotes Homeopathy. Master EK then said “Allopathy is as important as Homeopathy in this creation and that is why they are co-existing. Is Allopathy not spiritual? What is not spiritual?” He meant to say that Divine is present in all. It is just that we should have the vision to see it. One becomes a true yogi only when one is able to see the Divine in all.

The different forms and names in this creation are only for the sake of interaction and socialization in the outer world but you should not forget the Oneness in all. Then you won't have hatred towards anyone in this creation. Rama did not hate those who caused him lot of pain. He even killed some of them to fulfil his duty but did not hate them. Even when Ravana appears before Rama, Rama talks to him in a calm manner without getting angry or disturbed. His behaviour is never indifferent towards any person. That is what we need to learn from him. It was possible for him because he could see the Divine in all. In the path of a Master, behaviour of aspirant is very much taken into consideration. If you scold a lot of people and then sit for prayer, do you think the Master will respond to your invocation? If you despise some persons and sit for prayer, how can you expect the Master to respond to you?

The path of Bhagavata is to see the Divine in all. The Scripture Bhagavatam keeps repeating this teaching again and again in many ways and through many stories. It even surprises us as to how many ways the same teaching can be taught. If you wish to be in the path of Bhagavata or the Master, this teaching has to be practiced sincerely. The more you are able to follow it, the better will be the experience that you gain. Progressing in yoga becomes very easy for those who follow this practice sincerely. Gradually your vision of seeing the Divine in all should have no limitations. Let there be no other. One can completely experience the Divine only by seeing the Divine in all. When we discuss about this teaching, we feel very good and we want to practice it but we fail in practice. It is so simple yet very difficult to practice.

Seeing the ONE in all does not mean you do not react or respond based on the outer form of that thing or being. You should respect and react based on the situation though you recognise the ONE essence and the reactions differ from situation to situation and person to person. Your reaction when you see tiger should be different from that when you see a cat. You respond to your superior at work different from your someone working under you. You can see the ONE in them and respect both of them equally but your response cannot be the same. You have to take instructions from your superiors and work them out. While you have to give instructions to someone working under you. So, understand the difference and behave accordingly.

Learn to have a smile on your face when you are interacting with others. It should be a very soft smile. A smile increases the Divine presence. You can also try to see the Divine in smile of

others. It can also be seen in the eyes of others as a light. Divine can also be seen in the strength and ability of others. So, Brahma is telling in what aspects can one see the Divine in others.

Brahma tells that one can move closer to the Divine through service to the fellow beings. Even while at service one should be oriented to the Divine. Depending on your orientation, every work that you do can be seen as an act of service. Even giving birth to another being is also considered as an act of service because you are providing a body for a soul to descend. Taking care of that child and bringing it up until it becomes independent is also service. It is not just service but it is also a responsibility. Planting seeds and taking care of the plants regularly is also service. If someone is not farming, how do we get all the cereals, fruits and vegetables to eat. All the different ways of creating wealth in nature come under service. Service can be at an intellectual level where one can be a teacher and train many students. All these forms of service give you satisfaction though they may also earn you a living. You may also earn money by investing in a share market and playing around with the stocks but you are creating no value or wealth and hence it is no service. Earning more money using the money you already have is not seen as a significant thing. It will give you no satisfaction in life. Only if you work for the welfare of others, you gain satisfaction in life. So, learn to create wealth in nature, one way or the other and remember that it is one of your responsibilities in life.

Brahma instructs us to see the Divine as the background sky on which many clouds like thoughts come and go. Then you can remain with the background without getting carried away by the thoughts. The thoughts may be good or bad, still they are thoughts and not the background. There may be white clouds or dark clouds but none of them are permanent. They keep appearing and disappearing. Only the sky or space is permanent. So that background is the Divine. That is why we say that the forms of Divine are blue in colour because it is the colour of a clear sky. The understanding is symbolic. We say “may we live in the awareness of the background” because that background is present in all. We are too much lost in the thoughts that we fail to see the background. You cannot see the blue background within because the thoughts cover it as clouds. Sky is permanent while the clouds are temporary. Even the sun and moon appear to us for sometime in a day. Only the sky is visible throughout the day. If you are oriented to the background, then you get the right thoughts at the right time. Otherwise there will be too many thoughts and you do not know what to do. So, pray to the Divine in the background. Then what happens is, from the space within you, you enter the all permeating space and finally you are absorbed into THAT. This can happen naturally during Master CVV prayer. In that absorbed state, many changes happen without we even knowing anything.

We will continue in the next class on the 18th of August.

-Swasthi