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"Srimad Bhagavatam"

Discourse by Master Kumar on Sunday, the 15th of December 2013, at Visakh.
(for private circulation to WTT members)

Canto 3:

We are discussing the conversation of Kapila and Devahuti. Kapila is explaining about the Absolute principle and the nature and the creation that comes forth from nature. This Root nature disintegrates into 8 natures of 3 qualities and 5 elements out of which the whole creation is formed. In all that is formed in this creation, the ONE principle is present.

The happening of creation is similar to our awakening from sleep. In sleep, we are in the state of pure existence. Then when we wake up, the awareness comes and then the 3 qualities start working through us. Depending upon the blend of mixture of these 3 qualities, each one has a unique personality and each one behaves and acts as per that personality. Then we have the 5 elemental body in which we reside and relate to the objective world. If the quality of Satwa (poise) is more in you, you can remain in the plane of Buddhi otherwise you are stuck in mind. If Rajas or Tamas dominate, we are lost in the objectivity.

So we have a Divine Father and Divine Mother as the basis to each one of us in this creation. They together are referred to as ONE Divine principle. The father has no form, with mother comes the form. The divine principle is formless out of which all the forms emerge. We can worship a form initially and slowly relate to the formless principle. That principle has no names and qualities. From that absolute principle, light emerges and from light all forms descend. You should have a clear understanding of this.

For example, you are moving in absolute darkness. How do you know that it is dark? There is an awareness in you that sees there is light outside. It sees the darkness. That awareness within, that light within is the Divine Mother. One should realize this. One should worship knowing this. Gradually realisation happens.

The absence of awareness is nothing but death. You can live even without prana but not without awareness because prana emerges out of awareness. This awareness works through all our senses. Without awareness, the senses do not work. One cannot see without awareness, even if there are eyes. Can we see during sleep? No! Why? Because there is no awareness. Even the eye cannot see this awareness. This awareness within, can be seen as the light within only when you travel inside.

Then there is the Truth that is present behind this awareness. Realization of these 2 is our goal as aspirants. That is what a true Master wishes that each of his disciples attains that realized state. We should aspire for that state and work towards it.

So in this manner Kapila gives the knowledge of Absolute principle and nature to Devahuti. He continues now.

By knowing about the 3 qualities, we know which quality is dominating in us. We know whether Rajas or Tamas is dominating. Then we can try to rectify. Without knowing the qualities, if you just think everything is fine, how will a change come? So by knowing the qualities, you can try to overcome them and stand in the nature above the 3 qualities. If you even cross nature and reach the absolute state, there is no experience. You have to be with the Root nature and above the 3 qualities to experience the divine and creation without getting stuck in anything. In that state, you realize your true identity. This is soul realisation and in that state, you stand liberated.

So to have a good knowledge of the 3 qualities, you can refer to Bhagawadgita in which the nature of these 3 qualities are given in detail. You can study them, contemplate on them and work with them. You can observe the work of these 3 qualities in you and around you. Just make an effort to read atleast one stanza a day. There are many explanations given to the stanzas in Bhagawadgita by many Grand Masters and you can refer to them as well for better understanding. We have Mandara Scripture (in English) and Mandaragita (in Telugu) written by Master EK. That grand wisdom was passed on to Master EK by his Master. His Master even told Master EK that only those who carry this book with them at all times, are considered as followers of Master EK. So all of us should carry this book at all times or most of the time and if possible, read atleast one stanza a day and contemplate on it.

With that understanding, you can introspect your nature and work towards a rectification process. Without rectifying your nature (personality), your service won't be much effective. So, on one side you can keep serving and on the other side you should keep studying and introspecting your nature. Then you have prayer which helps in aiding you in the betterment of above 2. Even while working with these 3, there is the problem with ego due to which one may be stuck in any of these 3. You stand above ego by constantly remembering the divine principle and divine nature which stand as the basis behind us.

There is a knot in our heart which binds us with the 3 qualities. That knot is removed the moment self realization happens. Realization is I AM THAT I AM. Though we discuss it and know it, we forget it because it is not realized in us. It should stabilize in us. Master EK used to give an example like this "If the divine is like water, we are like ice blocks." Ice block is also essentially water but the difference is in state. We can think them to be one but still there is a difference. From that state of ice block, we should reach the state of water.

Kapila tells "Though the 3 qualities emerge out of root nature, they do not affect her." The 3 qualities do not bind the Divine Mother. The 3 logos of Brahma, Vishnu and Shiva keep working out the creation by presiding over these 3 qualities of Rajas, Satwa and Tamas respectively. Do not think that Brahma is bound by Rajas or Shiva is bound by Tamas. They work through them standing above them.

Apart from these 3 qualities that emerge from root nature, there are special qualities that Root nature possesses. There are no such qualities to Brahman (absolute principle). Now Kapila gives the other special qualities of Root Nature. None of these qualities touch the Absolute. Similarly the qualities emerging from Root nature do not affect the root nature. It is like the relation between light and electricity. Electricity can affect the light coming from bulb but not vice versa. Similar is the nature between a Master and disciple. Master can affect his disciple but a disciple cannot affect his Master. It is all from above downward.

At all times, we should remember that I AM THAT I AM especially we should recollect this truth when we wake up in the morning. It would help us to work out the whole day without getting stuck in the objectivity. The Lord is present in each one of us as I AM. There are many analogies given to realise THAT I AM but still, unless a transformation is brought about and we transcend the 3 qualities, this is not realised. Just by telling I AM THAT I AM, nothing will happen. We should work out to that state. Even we are not our awareness. We are saying "my awareness" and not "I awareness", that itself propounds that you are different from your awareness. Just like the Divine nature/ awareness is different from Divine principle, we are different from our awareness.

The creation comes out of the Divine principle with no cause. There is no logic for the work of divine principle. We cannot accept causelessness because we are more in our mind. But for most of the things we do, generally there is no cause. After doing it, we may associate some logic to it but still it is causeless. When we wake up in the morning, we may feel like going to the beach. Why did we feel so? Can you tell the cause for it? Why only to beach? Why not to some other place? There are no proper answers for all these questions. We just try to find cause for everything. All the likes we have, have no logic. We may say that the Lord did everything to fulfill the desire of the beings but that is the logic we associated to this creation. Kapila here tells that there is no particular cause behind this creation and it is all Divine play. Experience is complete and fulfilling when any act is done without any cause. If you associate a work with cause and result, you lose that experience. As a part of this play, the Lord descends into the nature and the qualities.

We, the images of the Lord, descend into the creation via the nature and 3 qualities and we get stuck here because we forget our original identity. Once the original identity is realised, we are liberated. This is grand wisdom which we should keep contemplating on. Keep chewing it until you can digest it. We generally spit it out because we do not chew it. So chew it until you digest it. Have time for it on a daily basis. If you have time, you can draw a table of the 3 qualities and write each of the aspects that fall under one of these 3 qualities. You can study and work them out in this manner.

We will continue in the next class.

-Swasthi