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"Srimad Bhagavatam"

Discourse by Master Kumar on Sunday, the 05th of January 2014, at Visakh.
(for private circulation to WTT members)

Canto 3:

Kapila was discoursing on THAT principle and Divine nature to Devahuti. We are discussing that Bhagavatam is being told to Sounaka & other Sages by Sutha and in that story we discussed that Lord Maitreya is telling Bhagavatam to Vidura and in that story it is told that Sage Sukha was teaching King Parikshit and in that teaching it is told that Kapila is teaching Devahuti. So there is a 4 layered teaching that is happening here and we have 4 teachers and 4 students. We should remember this Hierarchy while we discussing Bhagavatam. It enables related expansion. Also as we move forward, we should also keep recollecting the past teaching and remember it. Otherwise no expansion happens. It should not be like, as we are opening a mat on one side, it is rolling over from the other side. In that way, the Mat is never opened and expansion never happens. We should keep recollecting Lord Maitreya, Sage Sukha and Sage Sutha from time to time though we discuss that the teaching is happening between Kapila and Devahuti.

First Kapila told how the Cosmic Person and the Root nature emerged from THAT principle. Then he told about the 3 egos/ 3 qualities. They are Rajasic ego, Tamasic ego and Satwic ego (Hyperactive, inertial and poised egos). Then the 9 fold creation emerges with the 3 qualities and 5 elements and the mind and the Lord descends into these 9 folds of nature. Though he permeates everything, he is not affected by anything and he stands above them. One who knows the law of nature and lives a life as per those laws, he is also not bound by this 9 fold nature. That is why we are advised to live as per the dharma (the law in creation). You can live happily and comfortably in this creation without any bondage, if you follow the dharma, otherwise there will be problems.

One also knows that he is just feeling that he is doing everything but in fact he is not. It will be like travelling in a train. The train moves and consequently we also move but in fact we are not moving by our self. If we think that we are moving/travelling, we get tired of it. If you think you are just sitting in a train, you are not tired. The train is making the effort but not your body that is present in the train. Even the body is making some slight effort, you are in the body and you need not feel tired. Such a one knows the secret that everything is happening. It is just the matter of the kind of thought that you entertain that determines your tiredness. Even if you are walking, you can just be an observer from the body and need not think that you are walking. It is the body that is walking.

Similarly you can consider any act and just remain an observer. If you can become such a separated observer, you become Purusha. Our original state is in fact that. We forget that state and associate ourself with every act and think we are the doer of everything. The mind rejoices with the information collected by the senses and you can observe your mind rejoicing. The mind is like your child. If you give something to eat to your child and watch the child enjoying that dish, you feel happy. Just like that, you can be the parent to your mind and watch it (mind) experience the world with the senses.

When you can enter such a state, then you become a father to your child, the mind. Then in that state you have a father and also a grandfather. The father is the soul and the grandfather is the Supreme soul. When you enter Buddhic state, you become a father. When you realize yourself as a soul, you become Grandfather and then when you realize yourself as THAT, you become Great grandfather. So there are 4 different states. Most of them remain in the state of mind and get stuck in many things.

Most of these teachings were discussed many times but we keep recollecting them again and again so that it stabilizes in us.

So we should lead a life considering it to be a game. You should play in it sticking to the rules. Then you enjoy the game without getting attached to the results. You remain an observer and everything happens. Just like getting on a Giant Wheel. You just remain while it rotates. If you think you are rotating, your head starts reeling and by the time you get down, you almost faint.

In this game, you should know the rules and play. If you go a large town for the first time and start driving a car without knowing the traffic rules, one ways, etc. what will happen? You will be caught by the police and fined. Not knowing is not an excuse. You should try to know and then move around. If you are going to a new country, if you know the laws of the land, your trip in that land will be comfortable otherwise you may land in some trouble, unknowingly. Here you are entering the field of nature and you should know the laws in nature when you enter it.

Slowly you realize that you can remain a dispassionate observe, standing above without entering the field while your body is playing in the field. As you play in this playground of creation, more and more, through experience you start observing and become more an observe and less a doer. You realize that the train is moving and not you. The train here is your body. Then you start experiencing the splendour of creation.

When you were a child you like playing on a slide, climbing up and sliding down. Your father would be rejoicing watching you play. You do it many times continuously even after your father asks you to stop. You would not listen to him. But as you grow up, you will not have interest in it anymore. Then you will have a child who again likes playing on the slide and you rejoice while he is playing. He will now not listen to you. Suppose your father is also present when you are making your child play on the slide, he will be observing as to how you are tackling your child. So what is happening is, as you gain more experience and grow older in this creation, you are becoming more an observer. In observing, there is more happiness when compared doing but to come to that everyone needs to pass through the state in which he feels that he is doer.

The observer just witnesses the splendor of nature and its activity. The doer is stuck and ends up doing more or less without knowing exactly when to stop. In you, there is a centre, in the brain, which tells you the quantity of water and food that is required to your body. It is the nature in you. You should closely observe it and follow it. Then you know what is to be eaten by you and how much. What should one eat and how much should one eat is not standard for everyone. It changes from one to one depending on the one's nature. If you follow some rules instead of following your inner nature, your body may not be comfortable with it. It may result in some disease to the body.

We should not establish ourselves as the doers. We should just be. We are human beings but not human doings. It appears that we are doing but it is the nature that makes it happen through us. If we are really the doers, then we should be able to do anything we want. Are we able to do anything and everything? We are made to do only what has to happen through us. So we cannot think ourselves to be doers.

You remain in Buddhic state and observe the mind doing everything. It is like watching a movie. There is a lot of activity happening on a movie screen but do we get tired by seeing all that activity? So we should be observers or witnesses. When you are able to do that, it is like you have passed the preliminary exam in the path. It may be difficult in the beginning but with practice it gradually happens.

These things are to be taught to the beings from a young age. The best period to learn this is 7 to 21 years. The later you start, the difficult it becomes to put them into practice because already we have developed some concrete thoughts. Transformation from that state is very difficult, no matter how many times you hear this. It requires a very strong will to transform from that state. The senses should be regulated at a young age otherwise it is very difficult to contain them later. Even if you are late, start doing so that at least in the next life you will get an opportunity to start early. You need not plan to attain realization in this life itself.

The mind is the manager under which there are 5 supervisors and the body doing all the labour under these 5 supervisors. The mind and 5 senses keep the body busy at all times and by evening, everyday, the body is tired of all the labour. If you check what you have done that day, the productive activity is very less and there is more of useless activity. The eye shows some eatable and the tongue wants to taste it. The eye shows a movie poster and the mind gets an idea to see that movie. So in this manner we keep moving around without any discretion of what is to be done and what is not.

So keep learning and practicing without wasting time because the life time is limited. The number of breathes of each being is decided before his birth and the number of years you live depends on the way you utilize the breath. The deeper you respire, more your life is prolonged. Just prolonged life is not sufficient. You should work towards fulfillment and betterment by experiencing and gaining knowledge before the life ends.

Master EK gave an example here. There used to be a game for children, horse play in which father stands on his 2 hands and 2 feet, like a horse, and makes his son sit on his back and moves around in the direction the child wants him to go. It is a play and there is a limit to it. If the child asks the father to go onto the road, will he go? If he wants him to climb stairs in that manner, will he do it? He will, if necessary, scold the child and stop that play. Even if the child cries, he will not listen.

In this analogy, the child on the back is the mind and you are the father moving on the 4 limbs. You can allow it to play but there is a limit to that play. Just because the mind cries, you cannot let it do anything it wants. You cannot concede to every demand of the mind. Scold it, if necessary, just like you scold your child if he is not listening to you. If not, you will become a slave to it and you lose your freedom.

I will tell another example and conclude.

During Dussehra pujas (Durga Pujas), we have Ganapati Puja starting at 5:15 am in the morning and to be ready by that time, we should wake up by around 4 am. There are many who may not like it but still

they do it. It goes on for 10 days and we may feel good with it and feel like continuing with it. We may continue for 2 days and on the 3rd day, the mind will tell you, is Dussehra festival not over? Why are you still continuing? Feeling so, we slowly get back to our old habit of waking up just before prayer.

So in this manner we concede to the mind. It is the manager while we are the managing directors. It should remain in our control. We should call forth a meeting with it every day and review what you have done the previous day and what is to be done that day. Even after finalizing what is to be done for the day, those objectives may not be achieved and in the next review meeting the mind comes up with many convincing excuses of why the action plan has failed. There is nothing better than the mind principle in the whole creation, in escaping work. It is highly unstable if you are not in control of it. In this way, we lose our power and control to the mind and become a slave to it. Even the mind is not in complete control of the senses. We have delegated our work to the mind and the mind delegated it to the senses. This is the modern management style. There are many levels of managers in organizations and most of them just delegate work to their subordinates. No productive work happens through them.

That is why having control over the mind is the real freedom that one can have. We look for freedom outside but this is the real freedom. That is why Grand Masters were never interested in getting political freedom to India because they knew that political freedom is useless if people are slaves to their minds.

So Kapila tells his mother how we get stuck in nature and become a slave to our mind. He will give more teachings which we will continue in the next class.

-Swasthi