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"Srimad Bhagavatam"

Discourse by Master KPK on Sunday, the 30th of March 2014, at Visakh.

(for private circulation to WTT members)

Canto 3:

Kapila Maharshi was detailing on the splendour of the nature in creation. He is describing how the play of this creation is worked out by the nature by working as 5 varieties. He also described the descent of the 27 principles and the descent of the Lord in the creation in 4 states with Vasudeva being the first. The Lord descends through the quality of poise in creation. If we too can remain in poise, we can experience the creation at best.

The first state of the Lord is Vasudeva and its nature is existence. Everything is existence in essence. There are many great devotees who remain in that state and in close alignment with the Lord and experience the ultimate bliss. Such ones are said to be living in Vaikuntha, the abode of the Lord Vishnu. In such a state, the qualities like love, sympathy, service, etc. are naturally present. They need not be practiced specially. So the Lord descends as Vasudeva and remains in the quality of poise.

After that descend, when the Lord further descends into Action (Kriya), he disintegrates into 3 states of Vaikarika, Tejasika and Tamas. Vaikarika refers to the change that keeps happening to the original state. If one gets into the change, he loses himself in it and forgets the original. The change to original is only temporary. Depending on the acts we do, lot of changes happen in us including our status. If I am teaching, I am teacher. I cannot be a teacher all the time. That should be remembered. In action, change is natural which is referred to as Sankarshana state. Adishesha, the great serpent presides over this change. He represents the time and change happens as time passes. What matters is whether you preside over that change or you are affected by the change. Suppose you are in some situation. Whether you can influence that situation or whether you are influenced by that situation is the question.

If you in the former state, you remain in Sankarshana state while in the latter state, you remain in Pradjumna state. So you should remain the non-changing one in the changing world. You can remain stationary though moving. Though you appear to be stationary physically, you may be moving with your wandering thoughts. That way energy is lost.

Suppose you are swimming in flowing water, you feel the flow strongly. Suppose you are in a boat in the same flowing water, you do not feel the flow much. If at all you are in a big ship in the same flowing water, your feel of the flow is negligible. So where are standing in the change matters.

So you should take to Pradjumna state and not Sankarshana state. We should stand above the change. Most of us are generally affected by the change. So adjustments are required to move to that state. The adjustments that we speak of in Master CVV prayer are such to enable lift us up from the change and stand in Buddhi.

Last 2 classes, we discussed various aspects of Buddhi and its working. Now we will discuss about Tamas and its aspects, the 3rd state.

Tamas is the quality that enables us to recognize separative existence. It enables one to perform one's duties accordingly. Suppose there is a person who is your friend. What part of that person signifies that he is friend? Is there anything in him that tells that he is your friend? No! It only exists to you. Same applies to all our relations. They are not real but illusionary. But that relation is required for us to relate to them in a proper manner. When you see a tiger, if you do not recognize that it is tiger and run away, what will happen? So that knowledge of recognizing everything differently is required and that knowledge comes from Tamas. We should remember that all this is temporary. Otherwise it leads to lot of attraction, attachment and it even leads to greed.

People accumulate lot of things out of greed and for the sake of the people who they think belong to them. So remembering that relations are temporary and everything has a limited life time is important to avoid attachment and greed.

So both Vaikarika and Tamas are equally important to act in this world. One should remain in poise and act through these 2 qualities.

The 5 senses are born out of this quality of Tamas. The foremost among these senses is hearing ability. Ear is the most important sense organ. It precedes even the eye. Ear corresponds to the element of Space. Sound travels in space in the form of waves. Those waves produce wind and that wind corresponds to the sense of touch which is the 2nd important sense. It is because of wind (Vayu) that touch is recognized. How do you recognize wind? It is only when it touches your skin. You cannot see it. Can you see air? So wind corresponds to touch. Next comes the sight which corresponds to the element of fire. With fire, there is light and only when there is light, one can see. Then there are senses of taste and smell.

Here the qualities of matter are given in detail. All forms are created out of matter. It also forms the basis for holding liquids like water.

The first element space has only the quality of sound. The next element air has the qualities of both sound and touch. The next element fire has the qualities of sound, touch and sight. The next element water has the qualities of sound, touch, sight and taste. The next element matter has all the 5 qualities. It

is because of the order in which they descended. The quality of space is present in other 4 because it came out first. It does not have the qualities of other 4.

In this matter, the Lord has first descended into Vasudeva state and then into other 3 states and disintegrates into many, in this manner. All these elements again combine together to form an egg called Virad. It is the Cosmic Egg.

(Master is giving a review of the 3 states of Sankarshana, Pradjumna and Aniruddha once again).

To remain in poise, one should lead a life of service. Live for others and not for yourself. Also do not think that I will serve many people. You submit yourself to the Lord and pray that you may be utilized in service of others. Then the Lord will lead you in that direction. If you work for the welfare and happiness of others, your welfare and happiness is assured by the Lord. If you work in that manner, then you are said to be working out the divine plan. It is divine action when you live and work for others. What you offer to others automatically comes to you. The law works in that manner. If you hurt others, it comes back to you. If you do good to others, your good is assured. So what you want to happen to you, it should be done to others as it will come back to you. If you just work for your selfish needs, you will never progress.

Another important practice to remain in poise is to see the Divine principle in all. We generally see the many veils that cover the original and fail to see the original. When you see what it is, then you can also observe what it is becoming. In that way, you are not affected by the change. The change will not affect you as long as you do not enter it.

The reality is no disease can affect you. It only affects the body. If you remember that, no disease, even if it comes to your body, it does not affect you. We feel that it will do something to us and hence we are affected by it.

So on the right side is the change and on the left side is the illusion that makes you see the separative existence. This illusion drags everyone into ignorance. It does not allow you to see the reality.

You will not be able to see the original due to Tamas. All the relations and things in this world are as true as a mirage that one may see in a desert. This quality of Tamas leads you to misunderstanding at times. It happens when there is dominant Tamas. There is necessity as well as danger due to the quality of Rajas and Tamas. To not get affected by them, one should remain in-between them in poise. The whole creation and even the constitution of man are based on the work of these 3 qualities. First know yourself and you will automatically know the creation. Check the qualities which are dominant in you and try to neutralize them in poise.

Until now we discussed how the Lord in Vasudeva state further descends into the states of Sankarshana, Pradjumna and Aniruddha and we discussed various aspects relating to these states. There are further more details given which we discuss in the next class.

-Swasthi