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## **"Srimad Bhagavatam"**

**Discourse by Master KPK on Sunday, the 06<sup>th</sup> of April 2014, at Visakh.**

*(for private circulation to WTT members)*

*Canto 3:*

Kapila Maharshi was revealing the principle of Cosmic Male and Cosmic Nature. He then detailed on the 5 varieties of nature. Root Nature first emerges from the Absolute principle. It is the basis for the formation of the creation. At the same instance, time also emerges. And then there is the force that emerges. Then comes the potential space, Mahat. The root nature stands above the 3 qualities. Then in mahat, the 3 qualities emerge in which again nature descends in another variety. With Rajas quality as basis, the change happens in the original state. Then due to the Tamas quality, it causes illusion of separative existence and temporary relations. All the opinions that we hold are also illusionary. They change from time to time.

The nature which manifests through Satwa (poise) is the non-changing nature. Through Satwa, the Absolute God descends into Mahat, into the creation and he is called Vasudeva. It is the same principle which existed beyond the creation. It is like we entering the impulse that comes through us to give it strength to manifest. Similarly the principle, from which the impulse has emerged, enters that to enable it manifest as creation. If we do not give strength to the thought that comes to us, it does not translate into action. If you just keep thinking nothing happens. You need to give strength to your thoughts to manifest as actions. We should surrender to the will to strengthen it. The Lord has submitted himself to his impulse for the sake of creation. He is Vasudeva.

Earlier we discussed in detail how the 27 principles were floating in space without any synthesis and the devas worship the Lord and then the Lord descended to synthesize the 27 principles. That descended state is called Vasudeva state of the Lord.

Further the Lord descends as Sankarshana to bring about change through time. Everything changes through time due to this state of the Lord. He changes everything but he does not change. He stands above the change. We too can stand above this change if we are in alignment with the Vasudeva state of the Lord.

The quality of Rajas has a problem with this change. It gets too much involved in the change. Also it tries to bring in change without any necessity to change. That is due to dominant Rajas.

The problem with Tamas is that it drops a veil over you and prevents you from seeing the original present in all. It does not allow one to see the divine in all.

Though change and the ability to see separative existence is required to function in the world, it becomes a problem when they dominate. For them not to dominate, one should remain in poise. It is possible by entering the Buddhic state. The Lord principle which has descended into the Buddhic state is called Pradjumna state. It further descends into the mind and enables to act in the world and that state is called Aniruddha state. The Lord himself descends as each one of us through these 4 states.

If we lack in this wisdom, we fail to recognize the purpose of our life and may be leading an aimless life. The structure of the creation should be known to act properly. We all descended into creation for the sake of experience but we should act in the right manner to get the right experience. Due to ignorance, we may get stuck. Descending into the creation has a correspondence to the descent into the human body.

The objective is to function through the state of Pradhjumna, which is Buddhi. Every morning we descend from the state of Vasudeva and at that time itself, we should ensure that we enter the Pradjumna state. It is for that purpose, we worship the Lord in the morning.

We have many objectives to fulfill as a member of WTT. Do we know them? Are we working towards achieving them? If not, you just remain a dormant member and get stuck in WTT, which is useless.

Similarly the creation too has objectives which should be known and worked out. Otherwise, we just get stuck in it and go round and round thinking that we have become great. Without this knowledge, any amount of work is useless. Action should be supplemented by knowledge. Action and knowledge should go hand in hand. There may be many who are involved in service activities but no real transformation happens in them. Their personality remains the same. Why? It is because of their lack of knowledge. So know and do and then know more and do more. It should be a cumulative continuous process.

The body which is formed out of the nature which is a blend of the 3 qualities of Rajas, Tamas and satwa is given for the sake of action. It is for action that this body is given. There are many implements that make up this body like the 5 elements, 5 senses, 5 sensations, organs, 5 pranas, mind, etc. without which it does not work. It is not an item but an assembly of all the above which appears as a functional human body. As it is assembled, it can and will be disassembled one day. Master EK says “Human Body is state of equilibrium of forces but not an item”. All these forces belong to the nature. The only thing that belongs to the being is existence or I AM. Only when this I AM works together with the forces of nature, there is experience. All the changes that happen are to the forces and implements of nature and not to I AM. All our fears, opinions, feelings, diseases, etc. are due to the link that we have with nature. They do not exist to the being. Living in right alignment with the nature gives us good experiences and vice-versa. There is no experiencing happiness without nature. If we know the rules of the game, we can

play with nature and enjoy the play otherwise you lose and feel sad. Krishna is an ideal example of the one who has extensively played with nature without getting affected by it at any instance. No one else, not even Rama played so beautifully with nature. There were instances when Rama felt sad and got angry at times but there were no such emotions with Krishna. He did feel sad even when the closest of his relatives died before his eyes. It was possible to only him because he knows the nature completely and he himself is the principle background to that nature.

The state of the Lord in nature is like the sunlight reflecting in water. There may be lot of ripples and changes in water but the sun is never affected because it just a reflection. We too can function in the same manner. We should know the law of right relationship. Relationship is not with our neighbors but with the nature. Then we will not be affected by the changes happening in nature. Right relation comes from knowledge. So the knowledge of nature is very important. Kapila has extensively given us the wisdom relating to nature. We may be hearing many stories relating to divine and devotees but this is knowledge is more important for practice. Stories are for inspiration but this wisdom is for practice and is rarely spoken by great ones like Kapila.

Ramakrishna Paramahansa had throat cancer but he was never affected by it. He remained as if the disease is to someone else. There are many such Yogis who remain in such elevated states and observe the play of nature.

When we descend into the body built of natural forces, we start to identify ourselves separately. It is the one consciousness becoming localized. It is the birth of Ego, an identity. We start believing that we exist separately, we act on our own, we start to own things and so on. It results in us getting stuck in nature. The 3 qualities start holding us. We think are we are doers, especially when something wonderful happens through us. We do not do claim to be the doer when something goes wrong.

In the next classes, Kapila gives us the knowledge relating to working in tune with nature after descending as an individualized consciousness.

-Swasthi