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"Srimad Bhagavatam"

Discourse by Master KPK on Sunday, the 21st of December 2014, at Visakh.

(for private circulation to WTT members)

Canto 3:

Kapila Maharshi was discoursing on the aspects of practice of Yoga to Devahuti and we discussed many aspects for many classes.

One should practice the knowledge gained and it should be a constant practice and in the process evolution happens. Otherwise one keeps going through the cycle of lives and death without any vertical progress. Most of the times we fail because we cannot practice what is known and learnt. We keep listening many times but fail when it comes to practice. So practice is very important.

If you just preach what you have gained, it is not much of use because unless you follow, the ones who listen to you will not follow. Even if you follow, they might not follow. But in the former case, there is some chance that people might be inspired to follow your words. Generally we have a big gap between what we know and what we do. Also there is a gap between what we say and what we follow. We should strive to fill those gaps constantly. Otherwise there will be no real progress.

In the last class, Kapila has been detailing on the state of Samadhi. There are some more aspects which Kapila tells now.

We discussed that when one sees the Brahman in all, he does not see the relations such as wife, children, etc. They too become Brahman to him. So he is not attached to anyone and is liberated. That is called a natural state of Samadhi.

Here we should observe there are 2 ways of remaining in a state of Samadhi. There are some who sit at a place, do not relate to the surroundings and keep relating to Brahman within. There is another category of people in Samadhi who remain in touch with the surroundings, live like normal people yet they only see Brahman in all. They are not attached to anything. In either case, one is said to have attained the final step of Yoga.

One is driven by the 3 qualities and keeps moving by the 3 forces of will, knowledge and action. In creation, the beings descended after the descent of 3 qualities. So they exist between us and the Lord and getting stuck in them prevents us from knowing oneself as Brahman.

We keep repeating this example. Before the earth was created, there was only space here. In the space, earth was created. We identified some land as India and in that land, a small part is identified as the city of Visakhapatnam. In this city, we built this building and called it WTT Retreat Centre. So there are many identities in this manner, but the space is ONE. The same space existed even before this earth came into existence and it will be there even after the earth dissolves. Everything in creation happens in space but the space is never affected by the events that happen in space. Similarly the Lord Absolute who descends into nature is not affected by nature.

The being is nothing but a transformed state of Brahman. The change is due to the 3 qualities. To realize oneself as Brahman, one should move to a state above the 3 qualities. For that purpose, we worship various forms of Divine. We follow a Master who can take us there because he has reached there and knows the path.

To realise the Lord Absolute (Brahman) one should reach the highest plane of existence which is possible only when one does Tapas (penance). It means one should remain in constant alignment with the Lord to be able to realise HIM. Gradually you enter into THAT and finally become THAT. In this process, you cross each of the planes gradually and reach the highest. You can experience all the planes.

We have the hierarchy of the being, his Buddhi, his mind, his senses and his body. You should be the Master of everything that is below you but it is generally the reverse. Some cannot even control their body. There are certain laws in creation which are to be followed. If you follow those laws properly, then you will be able to control your mind, body and senses and lead a comfortable life. If you are leading a very comfortable life, it means that you are following the laws sincerely and vice versa. If you are comfortable at times and not at other times, it means you are following the laws partially. If you follow the rules of the game, you can play well and enjoy the game. Otherwise you may be penalized. Similar is the play of this creation. We are all players in this game. Apart from playing this game, there is a vertical path to be tread. The vertical path is to reach the Divine.

Everything in this creation is the play of the 3 qualities and to realise the Lord you should be able to remain an observer in this play. For that vertical progress is required but our will is such that we attain only horizontal progress and keep going in a circle. With personal will, there will be no vertical progress. So you remain where you are. For vertical progress, Tapas is required. You should not worship the Lord with some desire. What will happen is once the desired is fulfilled you are back to where you were before the desire. So there is no progress with such worship. And there are many others desires and for the sake of fulfilling those desires we keep doing many things in our life. But none of those desires help us to evolve. Due to our desires, we have so many activities to do and no time for practice in relation to our progress. We are advised to sit in meditation but if you have so many desires what meditation can you do. All the desires keep rotating in your mind and you don't feel like sitting. So this is all the play of the 3 qualities.

The one above the 3 qualities is the Lord and only by remaining with HIM, we can stand above the 3 qualities. It is the manner in which some great ones stand above the 3 qualities and they are the ones whom we refer to as Rishis or Grand Masters. They are the ones who we should follow. They help us progress in the path.

One should remember that the will comes from nature and it is not your will. There are 2 kinds of thoughts that come to you, one kind always thinks of self-benefit and other looks for welfare of all. In all that you will, remove everything that is just for yourself and keep doing those which benefit others. In everything that you do, see what is the benefit that others are getting. Then you are comfortable at all times. That is what Lord Krishna said. In a team sport, players are advised to play for the team and not individually. The same applies here. There is a step further to this which is penance. It is going above the thoughts, above the 3 qualities.

There are many thoughts that come to you. You just remain an observer to all the thoughts that come to you. That is what Master CVV instructs to us. He asked to just recollect his name and sit and observe. Many thoughts come and go but you just remain like a platform which remains stationary though many trains come and go. You should have the patience to sit until the thoughts stop coming. If you keep observing in that manner, you get to remain in alignment with the Lord in you. And you gradually become THAT. It is a very long process. One who has realized THAT and comes back, he is the one who can show us the path. He is a Master.

We wish to be in Yoga but most of the times we do things which are contrary to the practice of Yoga. Our life styles have become like that. We are too much into matter. We are living very complicated lives. We should gradually come out of it. People spend lot of time in up keeping the body, going to malls, cinemas, restaurants and so on. If there is no limit to that, you cannot walk this path. We should simplify our lives.

So we should be able to sit like that and observe thoughts. Where there are thoughts there is no penance and Samadhi. You should get into the source where the thoughts are coming from. When you get to that source, you know the Divine will. You know how the will in creation works. If you work as per that creation, you become a Master. The 3 logos too have reached that state because they could know the Divine will and they work as per that will. They too were like us in previous creations. The 4 Kumaras, 7 Sages and other Grand Masters too were like us in previous creations.

So Kapila here speaks of state of Samadhi in which one reaches the ultimate source of the thoughts, that is the source from even which the thought of creation has come. It is the highest state. In that state, one becomes THAT. There are lot of steps to be practiced to reach that state and we discussed many of the preliminary steps.

One is to always work for the benefit of others and not just for self. Then there is the practice of observing one's thoughts. Then gradually one enters the plane of light. He gradually loses his separative identity. Then finally he realizes himself as THAT. For this path, Kapila Maharshi here mentioned 18 steps which we have discussed.

The nature keeps undergoing changes continuously. We keep changing every day. There are changes happening in our body on a daily basis and is so continuous and gradual that we do not even notice it. We may see our face in a mirror daily for years together but we never think that today my face has changed. That is how it is. The personality even keeps undergoing changes. The thoughts and desires keep changing. The only constant thing among all changes is you, the self. Everything around that self keeps changing at all times. Everything that changes with time is temporary and that which remains constant is permanent. So only you and the Lord are eternal in the creation. Everything else comes and goes.

In nature as well, there is changing nature and unchanging nature. We now have winter season. After a month or so, we will have spring season and then summer. The seasons are changing all the nature. But the winter season comes back after a period. Winter coming is constant and the pattern of seasons that we get is constant though the seasons keep changing. So you can see the unchanging nature behind the changing nature. Similarly there is day and night which alternately change but day and night happen constantly.

Everything that changes with time is called ASAT while everything that is constant is referred to as SAT. At the time of dissolution of creation, the Divine nature and beings merge into the Absolute and come back in the next creation.

In this story of Devahuti, she had 9 daughters before Kapila was born. All of their daughters were given in marriage to 9 Rishis and they went away with their husbands and finally only she and Kapila (the Lord) were left. So here is a symbolism which tells us that the nature in 9 layers comes and goes and finally only you and the Lord remain. It is because the Lord himself has come down as you. You and Lord are one. You realize that when you are able to observe the changing nature within and without, without getting stuck in the change. All that is temporary.

You should know that you are not the doer. The nature does everything and you can remain an observer. The biggest limitation for us is very think that we are doing everything. It also hinders our progress in the path. Expansion of Buddhi is limited due to this limitation. The nature does with the support of the Lord. When you remember this truth at all times, then you are not affected by anything in this creation.

The problem is when you start owning everything. You do not see that it has come to you or it has been given to you and you start feeling that everything is yours. So if anything is lost, we are in despair. This kind of awareness is very important for detachment. We should know the Lord, the nature and its work.

You are a form of the Lord and the nature is present in you and around you. You should be always aware of this truth. This truth applies to men and women alike.

In sleep, you forget everything. Do you remember your name, your gender, your relations, your nature, your property, your profession and so on? The nature is absent in your sleep. It only exists when you are awake. Is it not beautiful if you think of this? What do you realize from this? The nature exists only relative to you. If you are not there, there is no nature. You should remember this truth. The nature is temporary. You progress when you constantly recollect this truth. You are never stuck in anything and you are never in grief. You should contemplate in this direction.

So with this instruction, Kapila gives an interval for Devahuti to contemplate. We will continue in the next class.

-Swasthi