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"Srimad Bhagavatam"

Discourse by Master KPK on Sunday, the 22nd of February 2015, at Visakh.
(for private circulation to WTT members)

Canto 3:

Kapila Maharshi detailed on the aspects of steps of practice of Yoga to Devahuti. He told how one can realize Brahman. He is telling further.

Such a realized one functions as a soul and not as a personality. Generally one acts as per his personality and works bounded by the 3 qualities. A realized soul stands above the 3 qualities and uses the 3 qualities and the mind and Buddhi to perform the Divine plan entrusted to him. He has no plan of his own. Body, senses, mind and Buddhi are seen as implements given to the being to act. A realised one uses these only for the divine plan and nothing else.

Each being descends from Brahman and we exist in a separate state. Once one realizes himself as Brahma, he starts acting as a soul and always remember his true identity. He works as per the will of Brahman. The will of Brahman is the purpose with which this creation was made by Brahman. So he works towards the upliftment of beings in the creation, which is the ultimate objective of creation. Such a one is called Brahma Rishi.

Now Devahuti asks Kapila. "You have explained the order and detail in which the creation has been made." We have been discussing this in detail for over 3 years now. If you have been following all the classes without missing any, you should be knowing the Cosmo Genesis in its original order, by now. We should keep recollecting the same. Then we can easily recollect our true identity.

Devahuti says, "You called this order of creation is also called Sankhya." So for one to know his true identity, one requires this knowledge of Sankhya. When this knowledge is used in remaining in synthesis with the Divine, it is called Sankhya Yoga. Without this knowledge, your understanding of self will not change and there can be no Yoga without that awareness. It is no use if you keep craving for liberation. You should keep enhancing this knowledge and awareness, work it out in your life and then you gradually realise the truth.

We associate lot of identities with ourselves. We should be able to disassociate ourselves from those identities first. How can you have one fixed name? You had different names in different

lives. How can you attach yourself to one body? You change bodies from life to life. So once you realise this, you leave away all your attachments and mistaken identities. Then the Divine starts functioning through you. You work as per the Divine will. The Lord is our father and we should follow the instructions of our father. Rama showed this in his life. He displayed the importance of following father's advice, in his life. He followed every Dharma that one should adhere to in life and stood as a great example to the humanity. It is the Lord himself descending as a human to show us the way to lead a life.

So this realisation helps us to become a Son of God. We should all become Sons of God. This knowledge of Sankhya is required for that. Not only knowledge, practice of knowledge is also important. Do not think Sankhya Yoga is a different Yoga. Yoga always means the being remaining in alignment with the Lord. Ways to reach that state may be many and called by different names.

We wake up from sleep. How did you wake up? You should question yourself. Then you remember that you have descended from the Lord. Then we remain in alignment with him and work as per his will. Otherwise, if you remember your name and relations and start working, you get stuck in many things. Every morning you should recollect "I AM THAT I AM". In sleep, we do not even know that we exist. But once you are awake, you should recollect your true identity. If not, the very purpose of awakening is lost because we woke up as a personality. If we align with THAT at the time of awakening from sleep, then you know the purpose of your life.

Suppose we go to the River Ganga and collect some water in a jug. Even though the water is separated, we still remember that it is Ganga water. The same applies in our case. All of us emerged from ONE source and separated for the sake of functioning and experience. But you should remember the source. Then you remain with THAT. Then you are in Yoga. Otherwise if you forget, you are not in Yoga. We just feel that we are in Yoga. We have many concepts of Yoga. We have many paths given by many Masters. They became Masters because they remain with THAT and work in this creation. They work only as per the Divine will. They have no work of their own. They do not get stuck in anything. The only thing they get is happiness. We too should follow in their footsteps.

Devahuti says "You told me how knowledge of Sankhya and devotion is important in the path of Yoga. Bhakti Yoga leads one into a detached state. Different people are stuck in different things."

We get into problems because we attach ourselves to people and things. If what we think that belongs to us is lost, we are disturbed. Why? Because we feel that it is ours. Are you disturbed if someone loses something? No. Because you did not own it in your mind. If you lose the same thing which you thought belongs to you, you are highly disturbed. What is yours? Nothing

belongs to you. Everything belongs to the Lord including you. Everything is given to us. This very nice while discussing while in practice we just don't remember it. We own many things and feel sad when we lose them.

So in this manner, we are stuck in different things. It is different for each one of us. Everyone is not stuck in the same thing. Also there are differences in degree of this bondage. Two persons may be stuck in the same things but one will have a very strong attachment to one of those things and the other to some other thing. Some may be liberated in some aspects and attached in some other aspects. We may not have any attachment towards our children. We may not have attachment towards our wealth. We may have attachment in something else. So it differs from person to person. The thing which when you lose, disturbs you the most, it is the point of least resistance. That means you cannot remain calm when someone touches that thing. Also this attachment may change from time to time and place to place as well.

Whatever you think belongs to you, you are attached to that. If you remember that nothing in creation belongs to you, then you are not attached. Everything is temporary. The only permanent ones are Brahman and you. You can remain attached to Brahman because he is always with you. The moment you touch Brahman, you are Brahman. All your other identities are diluted. I AM Brahman is the only valid and permanent identity. That is the direct line which Master CVV speaks of. He promised to connect us to Brahman. There are no intermediaries. We cannot think Master MN above Master EK, Master CVV above Master MN and so on. There is no such order. Each one is Brahman. The order is only to our mind. Once you realize Brahman, everything is THAT. THAT is present everywhere and also in you. In fact, there is only THAT. It is only an illusion that we exist.

We are all said to be widows' sons because we forgot our father. There is the father but we do not know him. Knowing HIM is the objective. That is what Jesus said "My father". He is present everywhere. We might think that HE is present somewhere above us. No. He is omnipresent. He is also present as Time. He is ever present. We have many symbolic stories from Scriptures where an aspirant tries to know his father. We see and hear our father all the time but do not recognize him because we forgot. That forgetfulness causes attachment.

Devahuti says "You are omnipresent Lord. You preside over time. The beings fear you seeing your form of Time. They do good acts due to that fear. Due to your illusion, non-existing things appear to exist. There are people who get stuck in the body due to their ignorance that it exists throughout though it is just illusionary existence."

The Lord has no intention to cause fear to us. We fear the time due to our own concrete concepts. When there is Saturn transiting our Sun Sign, we fear a lot. The fear is in our mind. If you are with THAT, there is no need to fear.

We feel that the body exists. A Rishi sees this body as a flow just like flow of water in a river. The waters in a river are ever changing due to the flow. Similarly the body is not the same all the time. Today's body is different from yesterdays. The atoms keep forming and dissolving from time to time. Your body is not formed of the same atoms from one moment to another. They change each instant. In between this ever changing form, we get an illusion that it exists. Due to this illusion, we think that the body exists. And even further ignorance is thinking that we are this body. You can understand this by knowing how cartoon based movies are made. A huge series of cartoons appear and disappear in quick succession to cause an illusion to the viewer that they characters in the cartoon are moving. Even a movie is a series of images moving in quick succession causing illusion of movement.

Devahuti says "There are ignorant ones who think that they are this seemingly existing body." If you recognize this illusion of forming and dissolving atoms, you do not remain attached to anything. Such a one moves towards liberation. If something is lost, you are not disturbed. The body itself will fall someday, so what to tell of other things.

"They have strong attached for this body. They have a Buddhi which keeps them running after different things. You have descended to awaken all such ignorant ones."

So Devahuti refers to Kapila as Sun who has come to give light to ones in darkness. We should not see him as a person. Kapila is Brahman. The problem is, we being in a body, we also relate to anyone with a body. We should not see Kapila as someone in a body. That is why Master EK used to tell us "Do not use the words, anybody or everybody or somebody, use anyone or everyone or someone." Relate not to the body, relate to the ONE in all. There is the ONE in all. We should see that ONE in all. We cannot say that this one is useless. It is the personality that renders him useless. It is not the ONE in him. If that personality is transformed, then he too improves. You cannot see someone as low or high. We should see everyone equally. The difference may be in the personality which can be transformed.

Jesus Christ tells a story. "An owner asks a gardener to cut off a tree in his garden because it was giving no fruits." The owner is mostly interested in the fruits. The gardener says "Why to kill it? If extra care is given to it, then it will also give fruits." So if you take interest, any personality can be transformed. A Master takes such interest. You cannot term someone useless because his personality is not good now. He does not know and he needs help. He is like a child. Do the parents leave the child if he falls in a gutter? Will they not pick him up and clean him? A true Master does the same to an aspirant. He is a gardener. He does not behave like an owner. He is just interested in the welfare of the plant and does not think of owning it. Everyone in this creation is seen to be useful by a Master. If you are seeing too many useless people around you,

it means you are so very useless and hence to you see the same around. So the Master comes down to uplift the beings. Kapila is one such Grand Master.

Devhuti says “The birth of devotion towards you is the first step towards complete welfare”. If devotion takes birth in you, it is the first step to progress in the path. Devahuti asks Kapila to detail more in this aspect of Devotion (Bhakti).

Kapila speaks now. "O Mother! There are 3 kinds of devotion. Rajasa Bhakti, Tamasa Bhakti and Satwa Bhakti depending on the quality of the person." We will discuss about these 3 types of Bhakti in the next class.

Krishna tells about these 3 in Bhagawadgita. We will also come to know about them in the words of Kapila.

-Swasthi