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"Srimad Bhagavatam"

Discourse by Master KPK on Sunday, the 11th of October 2015, at Visakh.

(for private circulation to WTT members)

Canto 4:

We were discussing about the penance of Sage Atri. His penance is said to be happening in the constellation of Great Bear, symbolically. This Great Bear Constellation is present in us above the Brow Centre. One who does penance ascends from Muladhara (Base Centre) to Ajna centre gradually and in that state, one is completely absorbed into Divinity and in that state one can experience the Divinity. In the process, one reaches the Heart Centre where one starts seeing a light and as ascend from Heart Centre to Ajna centre, the light increases in intensity and one is said to have ascended from earth (bodily state in Muladhara) to Great Bear (Ajna Centre).

We discussed the meaning of name Atri. Atri is one who is generally above the 3 qualities of nature. All the beings mostly live in the control of 3 qualities but ones who live in Tapo Loka and Satya Loka above the 5 planes of existence, stand above the 3 qualities and they mostly are in penance. (Penance = tapas). Tapo Loka is present in us in Ajna Centre. The other 5 planes can be related to the 5 lower centres in us. Great ones like Atri have nothing that want from this creation. They have fulfilled experience of creation and they come into the creation only to help the creation to happen. So Atri is above the 3 qualities of will, knowledge and action. Such a state is possible only for those live in Ajna centre.

Those in Buddhi centres too have a will and they act according to it. But Atri is even above that state and he has no will. He always stands above the 3 qualities at all times and enters the creation only when it is highly necessary. His cooperation was needed for the creation to happen.

So the need was that he should give birth to certain beings. That is the purpose for all the Prajapatis. Atri was doing severe penance and he was in complete Divine alignment and the fire generated through his penance was burning the other planes. As a result, the 3 logos and many other intelligences come and appear before Atri. This penance of Atri is equivalent to the 7th stage of Yoga which is called Dhyana. Atri was doing penance in worship of Brahman, the absolute Divine principle. He did not worship any one of the 3 logos which is generally what we observe in penance done by others. He did not worship Brahma or Vishnu or Shiva in his penance. He was relating to the absolute. He was worshipping with an objective that the purpose of his life is fulfilled. Earlier worship of Gayatri used to happen as "Satyam Param Dheemahi"

before the Gayatri mantra that we have now was given by Sage Vishwamitra. "Satya Param Dheemahi" means "I worship the truth which is beyond". It is the worship of the principle which is the source of all light in this creation. Gautam Buddha gave the same mantra as "OM Mani Padme Hum". All these mantras have the same intention of worshipping THAT light. The worship should happen in such a manner that we see a light and gradually we enter into that light and finally become that light itself. So the penance of Atri is such a one.

Such a worship is possible only when one remains in poise. You cannot enter that state beyond the 3 qualities through the qualities of Rajas (dynamism) or Tamas(inertia). It is possible only through Satwa. The 3 qualities should be in equilibrium balanced at Satwa and then one can enter a state of permanent Satwa and from there one can go beyond the 3 qualities. Gayatri should not be seen to be female. It is a principle which is neither male nor female. It is the light of the absolute.

The fire that emerged out of his penance resulted in the formation of many suns in creation. All the suns that formed out of his penance are presided over by the principle of Atri. It can be understood that the suns were formed out of certain chemistry that happened in space. The Science sees only the chemistry part which may be visible but there are also invisible causes like the penance of great ones like Atri which resulted in certain formations in space.

So the 3 logos with their vehicles appear before Atri in lighted forms. Atri looks at them. This was all happening within Atri. Sage Atri felt very happy on seeing the 3 logos. He salutes to them and started singing a stotra in praise of them. He said "In every creation, you are cause for the formation of all planes." He means to say that without this triangle, the creation cannot happen. Their forms are only temporary and we should not think that they always exist in those forms. They take to forms as per necessity and their forms are forms of light. It is like making many dishes out of a paste of wheat. Puri or Chapati or some other item can be made out of the same wheat. Here the source is light or pure consciousness which can take to different forms as per time and purpose.

Atri said "I was worshipping the ONE but that ONE descended as three to grace me." The ONE is the source of these 3 logos and many other intelligences. By worshipping ONE, all that emerged from THAT appeared before Atri. By this we should understand that it is ONE in 3 and 3 in ONE. If a father has 3 sons, all the 3 sons have some aspect of the father in them. So the 3 logos have the ONE essence in them. When we worship the different forms and names, we should remember that we are worshipping the ONE in many forms and they are all not different.

Atri said further "I am surprised that you three appeared before me. What is the purpose of you three gracing be at the same time?" Then the 3 logos said to Atri "Though we appear as 3, we are ONE". We too should remember this at all times. Otherwise we get stuck in one form or name.

That is the problem with mind. That is why we advised to think from the heart, which is through Buddhi. Mind always tries to find a logic while the Buddhi is straight forward.

The logos said "Time has come for the purpose of your life to be fulfilled. We have decided to descend onto earth through you." At the same time there is another story happening with Anasuya. We come across that story in the story of Dattatreya. The story is given in the book "Dattatreya". I will give it briefly now and one can refer to the book for more details.

The 3 logos also appear before Anasuya before appearing before Atri and they ask her for food as alms. She agrees to offer food to them. She prepared everything and then put up a condition that the person who serves them food should not wear clothes. Normally we think that the condition to be very horrible and no one would agree to that.

With her power, she could transform the 3 persons into 3 children and then offers food to them as per their condition without wearing anything. The subtle meaning here is that she comes out of the 8 layered nature. The one above the 8 layers of nature stands in state of pure consciousness. The same should be understood while Krishna asks Gopikas to come before him without clothes. We should not understand such stories in objective sense. They should be understood in a subtle manner. Otherwise they appear as stories of sensual desire and ignorant ones interpret such stories in a vulgar manner.

The one who transcends ego is the one who can remain in the state of pure consciousness. Such is one who is said to have transcended the 8 layers of nature. Here the state of Anasuya was tested because for the descent of the 3 logos as Dattatreya is possible only when both the man and wife have transcended the 3 qualities. Atri and Anasuya are such ones and only such ones could become parents to the 3 logos. Even in the marriage of Shiva to Parvathi, Atri and Anasuya serve as the parents of Shiva. It was possible only because of their state beyond the 3 qualities.

The 3 logos further tell Atri "Three sons will be born to you as our incarnations and their work in creation will bring you lot of fame". Later the 3 logos descend as Chandra (Brahma's incarnation), Dattatreya (Vishnu's incarnation) and Durvasa (Shiva's incarnation). By worshipping Dattatreya, he helps us in bringing the 3 qualities of Rajas, Tamas and Satwa into equilibrium. That is why he is said to have 3 faces and he is present in us in our Muladhara chakra. Every Guru (Master) in this creation is said to be a form of Dattatreya. For Yoga, the worship of Dattatreya is very important. Kapila appears to be the uncle of Dattatreya as per the story because Anasuya is Kapila's sister, but we should remember that both of them represent the same principle. Also the energies of 3 logos are present in Dattatreya. The picture of Dattatreya is very symbolic. One can refer to the book "Dattatreya" for both details.

The Chandra (Moon principle) born to Atri is not the moon globe that we know. He is also referred to as Soma. This principle of Chandra can lead our mind to an absorbed state. It may happen while chanting a stotra or hearing some music. The moon light that we know has waxing and waning. But this moon principle has no such limitation. Anyone who can easily be absorbed or touched by reading Scriptures or hearing music or worshipping is said to have this principle in dominance. This principle can lead you to experience of bliss.

Durvasa is the principle which helps us follow the principles of Yama and Niyama, which are given as the first 2 steps of Yoga. When we do follow these regulations, we hurt others or we cause problems to ourselves. Such acts result in anger. We become victims to our own anger which comes due to failure to follow the regulations in life. Durvasa is said to have lot of anger. He punishes us through our anger which makes us realise our mistake. In the fit of anger, we end up doing unwanted acts and after coming out of anger, we realize that we have done wrong things. On the other hand, Durvasa graces us if we follow the regulations of Yama and Niyama.

In this manner, Chandra, Dattatreya and Durvasa were born to Atri and Anasuya. We will continue in the next class. Try to recollect Atri and Aasuaya before you to sleep tonight. They can lead us to a state above the 3 qualities.

-Swasthi