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"Srimad Bhagavatam"

Discourse by Master KPK on Sunday, the 02nd of March 2014, at Visakh.

(for private circulation to WTT members)

Canto 3:

Kapila Maharshi was discoursing on the 4 states (Vyuhās) of the Cosmic Person to Devahuti. The 4 are Vasudeva, Sankarshana, Pradjūma and Aniruddha states. All knowledge relating to creation is subtly present in this 4 states and it is very important to have knowledge of these states.

Vasudeva is the state of pure existence. In everything there is existence and everything runs with that existence as the basis. There is no movement in it and hence no rest. In everything that moves, it is the non-moving ONE. It is like travelling in a train. We get onto a train and though there is displacement we are not actually moving. The train is moving while we are stationary. Similarly should be the being within a body. The thoughts come and move and generally we too move with those thoughts. We can remain as an observer while the thought moves and manifests as action. It is so with a person in poise. Such a one does everything though he does not appear to be moving at all. Take for example Master CVV. He did not move from Kumbakonam much but activity is in happening in his name, all over the globe now. The same is with many other grand Masters who work globally without actually moving. It is not so with a person of Rajas (hyperactive one). He seems to be doing a lot but turnover is minimal. We remain stable when not in action. Even not when not in action, we may be getting thoughts continuously and the mind does not remain stable. One who remains an observer during action and even during thought process happens, such a one is said to be in state of pure poise.

So one who remains in a state of Vasudeva does everything though he does not seem to be doing anything. It is the most comfortable state to be. We want to be leading a comforting life. We lead a tough life in an effort to be comfortable. You can never be comfortable trying to be so. If you remain an observer and let everything happen around you, you then remain comfortable. It was so with Krishna in the Mahabharata war. He told that he would just be in the war but would not take part in it. Did Krishna take part in the war or not? He did not appear to be doing anything but in the background he did everything. He made the war happen through others. It is his strength that did everything through others. This state of Vasudeva is difficult to understand unless one reaches that state. So one should try to be an observer to reach that state. Keep observing everything that changes around and you remain stable.

We discussed earlier that there is changing nature and unchanging nature. You can be with either. The former keeps you go round and round while the latter keeps you stable. Most of us remain with the

former and we can see how busy our lives are. Especially we have people living in metropolitan cities, leading very busy lives. They start very early and work till late nights. It is said that in such cities the child never sees his father because his father leaves before the child wakes up and comes home after the child sleeps. Now this is the scenario is present in almost all cities. We are just running the whole life. Even the thoughts and plans run in our minds. We should think whether all this running is necessary. In earlier days, people used to go to offices at around 9 or 10 am and come back at around 5 pm to home. It was so even during the time British ruled us. People in those days did not run like we are running now.

Vasudeva state tells us to BE. Just BE. People built huge houses which are very beautiful but have no time to even enjoy them. Most of them live in only 2 rooms in their house, bedroom and dining room. Rest of the time, they remain outside the house. Why do you built such a huge house if you have no time to be in it? In the name of freedom, we are living as slaves. In the name of development we gather lot of wealth and property but never have time to enjoy neither. It is no development. The being should develop and not his wealth or property.

It is said that the first 3 hours after we wake up should be in poise. If the first 3 hours are stable and poised, the rest of the day also runs smoothly and stably. Otherwise we keep moving on and on losing all energy without any fruitful activity. If you remain poised, energy is also spent stably. Time expands to such a one and lot of fruitful activity happens through him.

One in Rajas, spends away his energy wastefully and he feels hungry and thirsty many times during the day. One in poise, does not feel so much hungry. One in Rajas has to continuously plan his diet but one in poise need not plan his diet. If you work stably and in a poised manner, time expands and you can do tremendous activity and still remain calm. Such is the state of Vasudeva and all our efforts are to enter such a state. It is only way, we can be comfortable and experience happiness at all times. Even while action happens, you should remain an observer. Otherwise, you become that action and it results in turmoil.

One who is naturally in Rajas (hyperactive) should try to remain with those in poise for himself to transform from Rajas to Satwa. That is why we try to remain in the presence of such ones. We feel comfortable and stable in their presence. It is because they naturally remain stable and grant that stability to the surroundings.

When Hanuman went to Lanka for the first time, after meeting Sita, he wanted to kill some diabolics. For that, he sat on a high built arch and when Rakshasas came to fight him, he used to kill them and go back onto that arch. He did so many times. This is the story given in Sundara Kanda of Ramayana. There is a symbolism in it.

Whenever we are not doing anything, we should remain in alignment with our pulsation, within. This should happen as a regular practice. It helps us stabilize in poise, in the state of Vasudeva. So this

constant practice is going inside and sitting with pulsation should happen when there is no activity outside. We should not remain with the mind continuously because it is not stable. What happens if you remain a close friend of someone who keeps moving around, very fast, and aimlessly most of the time? You too become like him. That is why associations with right persons are said to be important. We are suggested to move closely with persons who remain in poise. Here strong association with Buddhi is required and not with the mind. Buddhi is the stable plane in us and we should practice to be with it. If we are in Buddhic state, we can remain an observer. Otherwise we get affected by everything.

Whenever summer season comes, we start feeling that it is very hot this year and also there is lot of humidity. But is it coming for the first time? Visakhapatnam is one of the places where there is highest humidity and there are high temperatures for almost 8 months in a year. It is due to the nearby Bay of Bengal. Even if this repeats every year, we are affected by it every year and feel about it as if it is something new. It is because we remain in the mind. Mind makes you get into the change that is happening. When you are in the change, you will not know when to stop once you start and there will be either excessive or insufficient activity. When you observe the activity, you know when to stop.

If you remain with Buddhi, it does not happen so. It makes you remain stable even when everything around you changes. That is why all the Masters of Wisdom give 'entrance into Buddhic plane' as the first major step in Yoga.

Then there are senses which recognize every small change around you and if you remain with them, it is even horrible. The 5 elements in nature keep changing every time but you should not be affected by those changes. All our emotions are such. They are due to the turmoil of the 5 elements within the body. Very few can remain stable even in the most turmoil scenarios outside.

We have ever changing weather within. It is due to the instability of the body, senses and mind. When you remain with either of the above, you too get affected. Vasudeva is our natural state but we descended from that state and got lost in the body, senses or mind. We think that we are doing everything. When we remain above the mind, we become an observer. Yoga is all about witnessing. Yoga happens when you remain an observer.

This awareness is very much required to have good experiences. We can experience the creation by getting into it along with Buddhi. If you forget Buddhi and enter the creation, you are lost. Buddhi is the best friend one can have. One should have a friend who remains stable with you. Two unstable ones cannot remain friends forever. Master is such a friend we can have who functions with us through our Buddhi.

After this Vasudeva state, comes the state of Sankarshana. Sankarshana is the changing state emerging from the non-changing state. It is the emergence of awareness. It opens the field of activity and you enter it.

Each being is a soul, a unit of light with Prana and Buddhi. Prana and Buddhi emerge from the Sankarshana state. Buddhi is the light of the soul which is very bright. The light of the mind is very dim. Otherwise one should be with Buddhi and Prana before working with the mind.

Even in the objective world, only one who remain stable in Buddhist plane can be a best friend. Others cannot be because of the changing mind, due to some reason, that friendship may be broken. So the Master is said to be the best friend to every aspirant.

Most of the activity happens though the state of Sankarshana with Vasudeva as the basis. From that state, the mind is born. Thinking is natural to the mind. There are also qualities relating to the mind. One is Sankalpa and another is Vikalpa. Sankalpa are the thoughts that come to the mind based on the information that is known to us. Vikalpa relates to the kind of thoughts that come to the mind based on the information that is not known to us. They are mostly presumptions and mostly wrong. Suppose a child does not come home from college and parent starts thinking about it. The first thought is that the child did not come home which is true and known. It is Sankalpa and there will be other thoughts which come like whether anything happened to the child, did some accident happen, etc. - all such presumptive thoughts form the Vikalpa. All our opinions, prejudice, etc. result in such Vikalpa thoughts.

Then there is also the desire coming from the Mind. It is required to desire what is needed. But we should first know what is required by us. For that, the discriminative will, Buddhi is required. If we should use Buddhi, we desire many unwanted things. To see a thing or hear something and feeling it to be beautiful is fine but if there is an extra thought of owning it, it results in consequences.

Buddhi forms the state of Pradjumna while Mind forms the state of Aniruddha. The former should be used for consultation while the latter is required to work. Aniruddha is the Lord of senses. We gradually descend from the state of Vasudeva to Aniruddha through Sankarshana and Pradjumna. Aniruddha is required to work but it also many create bondage. That is where discrimination comes into play. There is no problem as long you see and hear but discrimination should come into play when you state relating with what you see and hear. So Aniruddha should work in association with Pradjumna while Sankarshana should work in association with Vasudeva. That is why Lakshmana went along with Rama to the forest while Shatrugna remained with Bharata in the kingdom. This symbolism is given in the story of Ramayana and even in many other stories. We also have one such story in the 10th canto of Bhagavatam. It is a story in which Aniruddha (Krishna's Grandson) was kidnapped and Pradjumna (Krishna's Son) had to go and bring him back.

So Aniruddha is vulnerable to be kidnapped if he does in remain in association with Pradjumna (Buddhi). We will stop here and continue in the next class.

Henceforth, all Bhagavatam classes and rituals will take place in WTT retreat Centre until we have the new Radhamadhavam building ready.

-Swasthi