

Note: These are personal notes made from Master KPK's Bhagavatam speech recording, translated from Telugu and do not reflect Master's words in entirety. Please use them for reference only. Not for publication.

"Srimad Bhagavatam"

Discourse by Master KPK on Sunday, the 09th of March 2014, at Visakh.

(for private circulation to WTT members)

Canto 3:

Kapila Maharshi was giving the details of the 4 states of the descent of Cosmic Person to Devahuti. They are called Vasudeva, Sankarshana, Pradhumna and Aniruddha. Even Rama, Lakshmana, Bharata and Shatrugna correspond to the same. The 4 Yugas also correspond to the same. The four classes of people Brahmana, Kshatriya, Vaishya and Sudra based on the personality of the people. The class is not decided by birth but by the nature of personality that one holds. The 4 classes are present in each one of us, as well, corresponding to head, shoulders, stomach and feet. In this manner, number 4 gives us many secrets relating to this creation. There are also the 4 states present in us as Pure Existence, Awareness, Thought and Speech/Action. All 4 together form the ultimate truth. Nothing can be weighed as greater to the other. They are like the 4 legs of a chair.

I wrote about these 4 states in many books and keep telling about them in many discourses and we need to keep recollecting them for the truth to stabilise in us. The symbol of Cross (+) also relates to these 4 states. It is given so in the Veda. The symbol of Swastika also emerged from this symbol of cross. They are also called the 4 chambers of nature.

We were discussing about the first state/Vyuha called Vasudeva from the past 2 classes. It is very important for this knowledge to stabilise in us and hence I am repeating the same in many classes.

Vasudeva is the centre/chamber in us where the Lord is present. It is important for us to align with that chamber and work in this creation. If not, our ego dominates and we remain stuck in this world going round and round without any transformation and upliftment. We may be doing many rituals and meditations but unless they are done with this alignment, all are useless. Generally this alignment is missing and hence most of our prayers go fruitless. It is like making all the arrangements for preparing a dish but you do not do the actual cooking. There are all items, the stove, gas, utensils, etc. but the actual cooking is missing. Then the dish is never ready even though all ingredients are present.

So with you remain in alignment with this God centre in us, our mind remains in alignment with our Buddhi and works in association with it. Then we remain in poise and all our actions happen in poise. Only then one can lead a comfortable and happy life. Objective wealth does not give you permanent happiness. Are we not seeing many people not being happy though having immense wealth? Why? It is

because they do not know how to lead a life in poise. A poised man will also be very able and generally immense useful activity happens through him. All the Grand Masters, who we know, are such ones who remain in constant poise and perform all activity.

For knowing all the qualities and nature relating to Satwa (poise), one should refer to Bhagawadgita where the Lord gives a big list of the qualities that a poised one possesses. We should try to practice some. It enables us to gradually move towards poise and stabilise in it.

Then we have the Sankarshana state in which ego appears. It is localized consciousness in which we recognize ourselves separate from others. This Sankarshana should remain in constant alignment with Vasudeva otherwise Aniruddha does not work in association with Pradjumna, which is the general state of most of the humans. So these associations between 1 & 2 and 3 & 4 are very important. The best example of these associations is Ramayana. If instead of Lakshmana, Bharata went along with Rama, Ramayana would not have become a Scripture to be read by many today.

Sankarshana state is required for right relations with others. There is a way to relate with animals, plants, children, elders, women, etc. We can relate with each one accordingly only because we see them separately. That separative existence is due to this state. We cannot relate in the right manner if we see all of them in the same manner. But at the same time we should remember there is ONE common thing among all.

So the alignment with the Lord is very important otherwise there is no transformation. Just performing rituals and meditations will not make you devoid of your anger, fear, jealousy, pride, prejudice, etc. This knowledge and practice of remaining with Divine is important for transformation to happen.

Initially when Lord Maitreya spoke to Vidura about the 4 states, it is given to some extent. Now the same knowledge is given by Kapila to Devahuti in more detailed manner. It is like removing veil after veil gradually. If all the knowledge is given in one span, no aspirant will be able to grasp it. This knowledge should be given stage wise and hence it is given in such a manner in Bhagavatam. They repeat them again and again with augmented detail each time. It ensures both recollection and enhanced understanding of the same topic. Also it is required to remove some useless matter from our minds for this knowledge to go and stabilise inside. If our mind is already pre-occupied with lot of objective thoughts, this knowledge cannot be grasped and retained.

In the state of Sankarshana, Rudra is the one who works through this state in the Cosmic person. Here the emergence of Ego happens. This Ego is not the pride that we know. It is localised consciousness emerging from Universal consciousness. It is the being emerging from the Background God Consciousness. There are 3 varieties of this ego:

1) Vaikarika 2) Tejasamu 3) Tamas

This emergence is like the emergence of wave from an ocean. In essence, they are one but in state, they are 2. This separation is superficial. The waves appear only at the top layer of the ocean and beneath it (background), there are no waves. So this Universal Consciousness remains in the background while the Localized Consciousness comes out.

After the ego emerges, many changes start taking place. These changes are called Vaikarika. It relates to the quality of Rajas. It is like after we wake up, lot of changes happen and lot of activity starts happening. They happen continuously like the rotation of a wheel. This rotation is presided over by the Lord. He rotates the wheel but he does not rotate. He stands above this rotation. We too can remain above though performing the activity by remaining in alignment with the Lord. Generally we forget the Vasudeva state and hence we are stuck in the activity. It results in lot of tensions, irritation, forgetfulness, delays, etc. So Vaikarika is the changes that happen once the awareness emerges from pure existence. All movement happens due to these changes. This state is the basis for all actions that happen through the 4th state.

Doing is fine but doing in the right manner is possible when action happens in consultation with Buddhi. That is possible when you are in alignment with the Lord.

Then there is the Tejasa ego through which the Prana and Buddhi emerge. It relates to the quality of poise (Satwa). Prana (Life energy) is present even in our sleep but it undergoes changes once we are awake. Pranic activity increases once awareness emerges. It is not so fast during sleep (Pure Existence). The Buddhi also emerges once we wake up. Prana and Buddhi continuously undergo changes based on the activity that happens. Based on the changes that happen in Prana and Buddhi, there are changes happening in the mind, senses and body. So the structure is like as Sankarshana emerges from Vasudeva and subsequently Pradjudma and Aniruddha emerge, as Sankarshana remains in alignment with Vasudeva and gives his strength to Aniruddha, Aniruddha (Mind) works in alignment with Buddhi (Pradjudma) and controls body and senses. So all this is the play of Vasudeva. It is like a game and unless we know how to play this game otherwise we are lost.

So we discussed the 3 varieties of ego and all the changes that happen as and when awareness emerges. Among all these changes that happen in the nature, one can remain stable without getting into those changes. It is how the Lord works through his nature without getting stuck in it. If we are stuck in the change, we are in turmoil and have to face lot of disturbances. In sleep, we are with Pure Existence and hence there is no turmoil. It is a state of absolute stability. But in sleep there is no experience. To experience, we need to wake up. Once we wake up, changes happen but we need to remain with the Lord to remain stable in the changing nature. It is '**poise in action**'.

Mostly our state is '**turmoil in action**' and not '**poise in action**'. It is because we think we are doing everything. As a result, we undergo more number of changes than the natural changes that happen. We

get lot of irritation and get into thoughts like 'does Lord really exists? Then why is this happening so?' We do know how to lead a life in the proper manner and try to blame the Lord for everything.

So Sankarshana is the principle in creation which makes all the changes happen gradually from the initial state. In the same manner, changes happen in our life continuously. Some changes are good and some changes are bad which depending on our way of working. There are some changes which are inevitable.

We have the example of Abhimanyu (Son of Arjuna & Nephew of Krishna) who chose to live in a human body only for 16 years on the request of Shiva. He is none other than the incarnation of Manu, the first among the 11 Rudras. So that change of Abhimanyu's departure was inevitable during the Mahabharata war. Only Krishna knew the cause for his departure and hence he was not affected by it. Arjuna got affected because he was unaware of the cause. In any case, he could not stop that change from happening. Such are inevitable changes.

So most of the changes that happen in our life have their cause in their past. It is the law of karma, the law of cause and effect. Karma is cleared only when you experience it without escaping it. Generally we try to defend it or escape it resulting in another consequence which has to be faced later. It is like a chain reaction. Unless we bear our past karma and endure it, it is never cleared without consequences. That is why it is said "**My present thoughts determine my future**". If you hate many in this life, you will be hated by many in your next life. So such is the law of cause and effect. The same applies to diseases. We take medicine for every small illness instead of enduring it. If you endure small illnesses without taking medicine, good amount of karma is cleared. Master EK's father used to never take any medicine for small illnesses like fever, etc. thought he was a renowned Ayurvedic Doctor. He used to endure then saying "Let it remain its due time which would clear my past karma".

So what all you do now will determine your consequences in future. That is why we are suggested to lead a life of sacrifice and offering. It clears away lot of karma without creating any future consequences. So these are all the rules of this game and one must play according to the rules.

One should remember that change is constant in nature and one should accept the change as and when it comes. Remaining in alignment with the Lord, ensures that one remains unfazed by the change and accepts it. So that is how the state of Sankarshana operates.

Even in the next week, we will recollect the first 2 states and then go the next states.

-Swasthi