

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 Not for publication.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 16th of March 2014, at Visakh.

(for private circulation to WTT members)

Canto 3:

Kapila Maharshi was discoursing on the 4 states / chambers of the Lord. The awareness of these 4 states, if stabilized in us, will be a great solution to lead a comfortable life. The main objective in coming into the human body is to lead a comfortable and happy life. It is for the best experience that the soul takes to a Human Body. In that process, we think, speak and act in various ways with a wish to be comfortable but generally fail in being so. How to lead a comfortable life is given in Bhagawadgita and Lord Rama as well as Lord Krishna demonstrated it in their lives. How can we be comfortable? If you remain in Satwa (poise), you remain comfortable. If you live a life dominated by Rajas (hyperactive) or Tamas (inertia), you cannot be happy at all times. Rajas and Tamas should be balanced in poise. You should do but not overdo anything. You should know when to start and when to stop. For starting and doing, Rajas is required and for retracing from an act, Tamas is required. While all the action happens, you can remain in poise by just observing. It is like a staying between doing and non-doing. It should not be done more or less. If something is overused, it wears out before its lifetime and if it is used less, it loses its ability.

Vasudeva state is said to have emerged from the poised quality of the Lord. Then we have the state of Sankarshana for action. Sankarshana is the Lord getting into action. It is of 3 varieties as we discussed - Vaikarika, Tejasika and Tamas. Vaikarika refers to the hyperactive quality. Tamas refers to inertial quality. Tejasika refers to the poised quality. Some get into action early while some are late. They are of Hyperactive and Inertial qualities. There is another category of people who get into action at the right time and come out of it at the right time. They are of Tajasik or poised quality.

An example where we can see people of all three qualities is railway station. Some people come very early before the scheduled time and wait for the train to come. While some come late and just when the train is about to depart get, they get onto the train and mostly they get onto some other compartment and later move to their compartment from inside the train. They are some who arrive at the right time just when the train arrives. It is also not that one person will always be too early or late. In some cases, that person may be too early and in some other cases, he may be late. So it is fluctuating between both the Rajas and Tamas but not standing in poise.

Buddhi and Prana emerge from Tejasika state. Initially, when we wake up from sleep, our awareness is of Tekasika quality. It means when we wake up, we are naturally in poise. No one will wake up with

hyperactive quality. Initially everyone is in poise. Vaikarika takes over once the thoughts begin to come and the body and senses acting according to those thoughts. It results in changes in the 5 elements in the body. The weather in the body undergoes many changes.

For some the weather in the body changes a lot. There are very few for whom the inner weather remains almost constant. Small changes will be always there but it is always changing, then it shows the turmoil inside.

We light an oil lamp and we switch on the fan, what will happen? The lamp will flicker a lot and may even go off. What if it is an electric light? Will it be affected by the fan beside it? No! What is the difference? The former is gross while the latter is subtle. The former light depends on gross matter while the latter light depends on subtle electricity. If you remain with the changing one, you are affected. If you remain above it, you are not. The subtle ones are not affected easily. Buddhi is subtle while the body is gross. If you remain in the body, you are easily affected by everything. You don't like rain, cold, heat, etc. Any weather which is even slightly not pleasant affects you. Even if slight illness comes to your body, you think it to be very big. The illness is to the body and not you. If you think the disease is to you, it further complicates.

If you are with Vaikarika, the changing quality, you are affected by the changes outside. It is the right shoulder while the left shoulder refers to Tamas quality. The former is very active while the latter balances the former. You can remain in between the two in Buddhi. You are then not affected by the change.

Tamas is a state which causes illusion and we see what is not real. In reality everyone is ONE but we see everyone different. All clothes are made out of cotton but we see shirt different, pant different, saree different, etc. It is all due to the Tamas present within. It is very important to see the change as well. If you think everyone to be same, it will also lead you to trouble. A knower sees the ONE among all and also sees the change that has occurred to THAT one essence. They are able to see both. It is seeing "What it is" and "What it is becoming". That remembrance is possible for only those who remain in Buddhi. One in Buddhi can see the ONE in all though they appear different. The essence is ONE but it is the blend of the 3 qualities that makes all the changes that appear to us. It is an illusionary change to the original. It is important to remember the original and at the same time see the changed state.

Suppose you are standing in the middle of the road and there is a bus coming. What happens if you think that the road, the bus, the body everything is ONE and do not get out of the way? It is dangerous if you think so. Forgetting the ONE essence and thinking that everything is different, is also not good. You may start feeling that you are different and special from others which leads to pride. So remember the original and recognizing that it is changing is equally important. It is possible when you stand in Buddhist state.

One who has a stable Buddhi has a stable Prana as well. Vice versa is also possible. Stable Prana leads to stable Buddhi. If you leave both and sit with the change, both are affected. There are some people who prepare for a future travel a week in advance. He starts thinking about the travel a week in advance. It means he has already started travelling. It means that he is very easily entering the change even before it has really occurred. It leads to lot of tension, irritation, anger, etc. Due to this, Buddhi and Prana are affected a lot and even the people around may be affected.

So there is danger to Prana and awareness as well. One who goes into the change is not aware of how the change is happening. That is the different between the one who remain in Vasudeva from those in Sankarshana state. The former rotates the wheel while the latter rotates in the wheel. The former appears to have lot of free time but he will be doing immense activity while the latter seems to be doing a lot without any real turnover. You can observe the difference between Rama and Lakshmana and similarly Krishna and Balarama. Their stories represent the combination of these 2 states.

We get thoughts through the mind. You cannot start reasoning for all the thoughts that come to you because many thoughts flow in the mental plane and any such thought can impinge upon your mind. Let them come but you do only what you have to do. It is like standing in a bus stand where many buses come but you get onto the bus which takes you to your destination and not just any bus. You cannot get onto some bus because someone else goes onto it. His destination may be different from yours. If both the destinations are one, then you can follow him.

Apart from these, there are patterns which are formed and we follow then without much thinking or discrimination. They are daily or regular activities. Once you give strength to your thought and start action you enter the state of Aniruddha. Aniruddha means the unstoppable one. So once you give strength to your thought, it is very difficult to trace back. So it is important to get into only which you have to do.

So we begin with Vasudeva state. Then in Sankarshana state, we have Buddhi in the Tejasika state. You can either enter Sankarshana state and remain in the change or enter Buddhi and remain above the change. Once you enter Buddhi, by passing Sankarshana state, you enter Pradjumna state. You should remain in Pradjumna state in association with Sankarshana state. Sankarshana just gives the strength to work. Lakshmana was beside Rama but majority of the work was done by Hanuman. Similarly Bheema was beside Yudhistira but most of the work was done by Arjuna. So in this manner these 4 states can be observed subtly given in many stories and they can also be observed in our day to day life.

One in Pradjumna state remains the non-changing one in the changing world. By remaining in Pradjumna state, one can enter Aniruddha state and work his due. It is doing only what is to be done. You should not do what you like. Aniruddha Vyuha (state) is the field of action. For actions to happen, we need Aniruddha. Aniruddha should be presided by Pradjumna. With Pradjumna, Aniruddha is unstoppable, if not, he faces many hindrances.

So it is how these 4 states work and all these 4 states are present in each one of us. There may be thoughts that drag you into Sankarshana state. Such a one gets into every thought that comes to him. Best example is Ravana. He used to follow all his thoughts and most of times he never stayed in Lanka. Though he was the king of Lanka, he never really experienced it or stayed in it much. He was always roaming in all the 14 planes following every thought that he got.

So every morning, after you wake up, one should first recollect Vasudeva state and you can for a moment, visualize a beautiful form of the Lord within. It gives you happiness and brings poise into you. The divine splendor radiates through that beauty and gives you joy. The form of the Lord can be anything you like. It may be a form of Krishna or the Divine Mother or anything else. By visualizing that form, your Buddhi and Prana are stabilized. The personality comes under your control. It is entering Pradjumna state from Vasudeva state without getting stuck in Sankarshana state. Daily morning worship is given for this purpose. It is to remain in poise for the rest of the day. It is advised to see the Sun in the morning and worship it because it is one of the most beautiful forms of light available to us. Depending on your worship, poise may remain with you for some time. Gayatri mantra chanting is also given for this purpose. If the worship is intense enough, it gives a lot of strength to your Buddhi and you remain in poise the whole day. Otherwise every small change will affect you. We are affected if a dish is not cooked properly, if we do not get the berth we wanted in a train, and so on. Then you are not in poise.

Pradjumna (son of Krishna) used to appear like Krishna to many. Similarly Bharata used to appear as Rama. When Hanuman saw Bharata for the first time, he felt that it was Rama himself. All the features and behavior of Bharata appeared like Rama. What does it mean? One who remains in Pradjumna state is equivalent to the one in Vasudeva state. Pradjumna state is the descended state of Vasudeva. Lord Sanath Kumana living in the Shamballa in Gobi Desert is the Pradjumna state of the Lord and is none other than the Vasudeva state.

So the mind should be occupied with some useful activity otherwise it can cause you lot of trouble. If it is idle, it gets you all useless thoughts, thoughts about the people who you do not like, thoughts about the people who hurt you, useless desires, etc. It should either be put to work or let it relate to Divine or the Pulsation in you.

Thoughts of all kinds keep coming to everyone because all those thoughts are present in the mental plane. So not only your thoughts, thoughts of all other people also get into your mind. Among them, you should only choose those which are useful to you. Let other thoughts pass by. You may get thoughts to go to a movie or some restaurant all the time. You can have marginal entertainment. At times you can go to a movie, to a restaurant, etc. If you go to movies or restaurants all the time, you are in trouble.

Here the nature of Pradjumna state is given and we will discuss it in brief now and continue in the next class.

One in this state knows the nature of an object when he sees an object. So it is knowledge of the objects. By knowing this, one knows what object to own and what not and also where an object is to be placed.

For example, it is not advised to have animals in your home. If you know the science of vibration, you will know the reason. Even the lowest man has better vibrations than any animal. Ramakrishna Paramahansa said “It is better to make your servant sleep on your bed than allowing some pet animal sleep on it.” It is not about outer cleanliness. It is about purity. Pure people vibrate better than people who appear cleaner than thought not pure. Each object has its own vibration and according it should be placed and used.

Buddhi also ensures proper relation between the senses and the objective world. What is to be seen and what not? When is it to be seen? What to eat and what not to eat and when to eat? What to touch and what not? All knowledge comes when one is in Buddhi. The control of senses is possible only when one is in Buddhi. If you are not in Buddhi, even this knowledge will not help you in controlling your senses.

Also Buddhi tells you not to enter into something which you do not know about. Know atleast something before you enter into it. Otherwise you might get into trouble. What will happen if you cook without knowing how to cook? It requires discrimination to avoid such unknown things which comes from Buddhi. Even the worship of the Lord must be done with some knowledge. Do not worship the Lord blindly without knowing anything about him. Try to know as much as you can from those who know and then get into it. Do not get into it with doubt.

Similarly there is knowledge about how to relate and work in the world in every aspect. Suppose there is a shopkeeper. He should know how to do business. He should sell the products in his shop at some profit and there should be a rate for those products. He cannot give them for free. It cannot be business then. That does not mean he even sells products even to his family members. He should not ask his wife for money when she asks for a product for use at home. So this knowledge is required to live and sustain in the world and at the same time, it should be limited to business and should not enter into personal life.

We should know how to work with the body as well. There is a knowledge relating to it. It also comes from Buddhi. If you use it properly, it will work for you for 84 years definitely. You should know how long to sleep. It should not be more or less. Optimal duration for sleep is around 6 to 8 hours. If you sleep too less or more, the mind is affected.

Then there is decision making. One in Buddhi has very good decision making ability. Some cannot take a decision easily. They will be confused when a decision has to be taken. They are not confident in decision making and try to avoid it as far as possible.

Then there is memory power which is also dependant on Buddhi. Some remember many things for long periods of time. It is due to their Buddhi. Some may have a Buddhi by which they can even remember

their past lives. In an advanced state of Buddhi, it is also possible to see the past and even future lives of others.

Then there is coordination between mind, senses and body. It is good when one has a strong Buddhi. Otherwise mind may want to do something but body may not be able to follow that thought. It is due to failure of coordination. People drop or break things many times because of failure of coordination.

Then for action, some implements are required and there is a sequence of events for that action to happen properly. If it is not done with the right implements or in the right sequence, the action fails. This knowledge of doing the action in the right manner also comes from Buddhi.

In this manner, different aspects of Buddhi and its functioning are given.

So this is how the 4 states of the Lord operate in this creation. If Sankarshana dominates, the body undergoes a lot of wear and tear. If Pradjudhna dominates, the body operates very well. All the worships, prayers, meditations, rituals, discourses like this are aimed at strengthening one's Buddhi. It is said to be the first step of Yoga. If we are doing everything but still lack in stable Buddhi, it calls for a deep introspection. The awareness of these 4 states is very important to for introspection of oneself. It means that you are not doing in the right manner.

The awareness of these 4 states helps one is observing the changing without getting into them and also sticking to one's duty without getting carried away by all the thoughts that may come.

We will continue in the next class.

-Swasthi.