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"Srimad Bhagavatam"

Discourse by Master KPK on Sunday, the 23rd of March 2014, at Visakh.

(for private circulation to WTT members)

Canto 3:

Kapila Maharshi gave the details of the 5 varieties of nature and then he explained the principle of Mahat. Then he explained the 3 qualities that emerge from Mahat and then the descent of the Absolute Principle into the creational space through the quality of Satwa (poise). He does not descend through Rajas or Tamas. That state of the Lord absolute which has descended through poise is called Vasudeva. From that state of absolute poise, Sankarshana state emerges. There are 3 varieties in that state called Vaikarika, Tejasika and Tamas. From Tejasika state, Buddhi emerges and it is said to be the state of Pradjumna. From that state, the Lord descends into Aniruddha state for action to happen.

Sankarshana state is the ever changing nature and one should not be in that state otherwise we remain in the change and cannot observe it. We should remain as the non-changing one in the changing nature. It is the state of Yoga. Such a one is not affected by the situations in the objective world. He remains ever stable. We generally get into the situation and become that, instead of remaining above it and working with it. Suppose we have a Cricket match going on and we are watching it. Can we remain stable without getting anxious at any point irrespective of what happens in the match? Most of them get anxious and tensed during the match. It is because they got involved in the match instead of just watching it. Similarly people get tensed and anxious when there is immense activity to be done. It results in lot of anger, irritation, etc. It is not so with a one who is in Buddhi. When there is some turmoil in the present situation, he stands in Buddhi and tries to consolidate the situation instead of getting tensed.

When Kamsa, while taking his sister Devaki and Brother-in-law Vasudeva in a chariot, after their marriage, hears a voice from space telling that the 8th child (Lord Krishna) that would be born to them would kill him, he wanted to kill his Sister. At that moment what should Vasudeva do? He did not get tensed or angry but he stood in Buddhi and thought of a way to save Devaki. He tells Kamsa "Why do you need to kill your beloved sister. You have no threat from her. The prediction is that our 8th child would kill you. So I will give away that child and you can kill him. Leave Devaki for now." Vasudeva saved Devaki for that moment because of his Buddhi and the future he left to the divine will.

So it is very important to stay in Buddhi and act in alignment with it. That is possible if you are in constant recollection of the Lord or Vasudeva state. This worship of the Lord should happen in silence

and secrecy. If you try to advertise your worship, it is useless. That is what Jesus Christ tells. The moment you tell someone of a good activity or worship that you did, the fruit of that activity is lost. So do not propagate your worship of the Lord. Let it happen as secretly as possible. Also it should happen with devotion and in constant alignment with the Lord. If you just chant some stotra in praise of the Lord and your mind is roaming somewhere, it is useless. Remaining in divine alignment without chanting is fine but the other way around is useless.

From the Vaikarika state of Sankarshana, emerges the will to act. The knowledge regarding that action comes from Tejasika state. For every will that one gets, one should apply knowledge over it to decide whether to act on it or not. Then you do only what is to be done and what not.

Suppose on Sunday, there is Bhagavatam class and one feels to go to a movie. What should be done? The answer depends on whether you apply your knowledge over it or not. **Bhagavatam Class is only on Sunday. So the right knowledge is to attend Bhagavatam Class on Sunday and go to a movie on some other day. There is a lot of difference in the experience that you get after watching a 2 or 3 hour movie and hearing a 1 ½ hour Bhagavatam discourse. When you apply knowledge over 2 options, you will be able to gauge the difference and choose the right one. There are many who have been coming to these weekly discourses for years now without missing any classes unless something else is very important. It shows their application of knowledge over deciding an action.**

There may be many thoughts coming to your mind but one should act on only what is to be done by him. One cannot just act on every thought that one gets. "What am I to do?" is a very important question. One in Buddhi gets the answer to that question very easily. Most of the times, the question does not even arise to him because only what is to be done comes to his mind and other thoughts generally do not touch upon him. So knowledge and Action are in tune for one in Buddhi.

Action and Prana (Life principle) also have a very close relation. If action is streamlined, prana also flows in a streamlined manner. If your actions are turbulent, prana also flows in a turbulent manner. Action should not be more or less. In either case, prana is affected. Prana remains stable, if you act optimally.

The 5 organs of action are presided over by prana while the 5 senses are presided over by Knowledge. If the organs of action are not put of regular use, they lose their ability and consequently prana is also affected. They should be used properly, not more or less.

If you buy a car and just clean it daily without travelling in it, what will happen? In some time, it will not start at all and there will be lot of problems. If you use the same car too much and that too harshly, it undergoes lot of wear and tear and retires earlier than it's the normal life. The same rule applies to the organs of action **in your body**. You should not spend too much time in taking care of them. A little care

and proper use should happen. More care and less action or more action and no care are not good for the body.

Also there are people who do not do their personal work by themselves. They look for others help all the time. Such people are prone to diseases. That is why mostly people in very high positions in society tend to get many diseases because they have servants for almost everything and they don't do anything except talking. To such ones, organs generally fail in their older age.

Another thing is quantity in the work you do. Quality is more important than quantity. Just because it is good, you need not overdo some work. Do it in an optimal manner with good quality.

Similarly the senses should be put to right use. The senses show you many things but you should not act based on every sense attraction. You should put your knowledge to fore at that point. Senses cause you attraction but whether you should act as per that attraction or not should be decided by your knowledge.

Right use of Organs of action and right use of senses happens for the one who remains in Buddhi. Consequently Prana is also streamlined and Action also happens in the right manner. This knowledge is relating to the Science of Man and very few know this Science. If this Science is not known, we act as we like and create many consequences and get stuck in the world.

So in this manner, different aspects of Buddhi are given. (Some were already discussed in the last class).

The knowledge of recognizing separative existence comes from Buddhi. Though all comes from ONE essence and all of us are human beings, there are certain differences which should be recognized and relations are established accordingly. There is knowledge of relating with each person. You relate with your Master in one way, your spouse in one way, a student in one way, a child in one way, etc. You cannot relate with all in the same manner. If there is an elderly person, you give respect to him and never address him by his name alone. Similarly you should act with reverence towards a teacher. You cannot think the teacher is also a human and I am also a human, so why should I respect him specially. You should respect him because he is giving you knowledge and you are receiving it from it. You cannot talk or behave with other women in the same manner you behave with your wife though all are women.

Also the positions like Master, student, father, mother, official positions, etc. that one holds are all relative. You are a father only in the presence of your son. You are a student only in the presence of your teacher. You are a Master, only in the presence of your disciple. You cannot be a father or student or Master all the time. So this knowledge is very important. Though everything is one existence, you cannot act so. Suppose there is a 500 rupee note in your pocket and also in someone else's pocket. Both are 500 rupee notes but can you use both in the same manner? You can spend your 500 rupees as you like but not the 500 rupees belonging to someone else though both are same.

The knowledge relating to sleep also comes from Buddhi.

Also the decision making ability comes from Buddhi. **One in Buddhi can take clear cut decisions without any confusion.** We discussed all this in the last class. I am just reviewing again for recollection.

Then we have memory power which is also an aspect of Buddhi. One, who is in close alignment with Buddhi, has a very good memory. Especially the good things should not be forgotten and at the same time useless things should be discarded. If there is lot of useless matter in you, the useful stuff never remains. It is the case with many of us. We remember lot of political news, news relating to movies and sports which is mostly useless apart from the lot of opinions of the people around us. Do we remember all the knowledge that we discussed in Bhagavatam till now? Can we tell the names of 11 Rudras anytime when asked? The useless stuff should be replaced with this useful knowledge coming from Scriptures. For this to happen, one should remain in Buddhi.

We may get some good thought of doing some act on a daily basis like prayer or occult meditation or some stotra. Can we continue with that regularly? It happens well for 2 or 3 days but after that? It may even lead to tension because we are not able to do it. Doing morning CVV prayer may be tension to many because it is difficult to get up early in the morning on daily basis.

All these aspects relate to Buddhi.

Then there is knowledge relating to the implements required to perform some action. **This knowledge is very important.** We may want to do something at a particular time but the required implements are not present. It is because we are not orderly in our mind. It is due to the lack of Buddhi. Many times, things are misplaced. We take a thing from one place but we do not place it back at the same place. Then we start searching for it and lot of time is lost. **It again leads to agitation and tension in your mind.**

So entering Buddhic plane is very important and all the Grand Masters are working for helping us entering that state. Just reading or hearing Bhagavatam is not sufficient if no effort is made towards betterment. The first major step in that direction is entering the state of Buddhi. By reading these aspects in relation to oneself, we know our status as to how close are we to the Buddhic plane.

After this, the Tamas quality is discussed and the things that emerge from that quality are discussed. We will continue with that in the next class.

-Swasthi