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"Srimad Bhagavatam"

Discourse by Master KPK on Sunday, the 22nd of October 2017, at Visakh.

(for private circulation to WTT members)

Canto 4:

We have been discussing the story of Emperor Prudhu. We discussed that Prudhu came out of right shoulder and Archi, his lady came out of the left shoulder of Vena. Shoulders represent the sun sign Gemini and it is where masculine and feminine energies are balanced. Earlier, we also discussed how the tribals or early men were born from the thighs of Venu.

Until now, we discussed the descent of Prajapatis and Manus into the creation since the beginning of 4th Canto. All of them descended from the higher planes possessing Divine qualities. Apart from these beings, there were millions of beings who were in low states of awareness when the last creation dissolved. So, when they enter this creation, they are born with the same state of awareness. Even during every departure, in whatever state we leave our body at the time of death, we take to the same state in the next life. Same thing happens even at the time of beginning of a new creation. So, everyone is not born with the same level of awareness. The beings with low levels of awareness were mostly born out of the thigh of Venu. Thighs are below the Muladhara centre. Beings came out of the thighs symbolizes that they have dominant animal instincts. They are the ones whose awareness was only limited to fulfilling their bodily needs.

So gradually with time, human beings with seven gradations of awareness descended onto the planet. There are beings that have their awareness expanded upto Sahasrara, some upto Ajna, some upto heart centre and some who just have their awareness in the lower centres. And recognized as early men or cavemen or tribal people are those with the lowest level of awareness. Their existence does not mean that all humans on the planet were born like them. However, people of various gradations mingled with each other gradually resulting in the distribution of qualities in different ways.

Gradations can be recognized based on the kindness and softness of the beings, even with regard to the animals. For example, a cow is kind and soft; while a tiger is not considered kind and soft. Similarly, there are cows and tigers among the humans. The gradation of the humans can also be recognized by their way of life. 3 categories can be recognized primarily – those who live for themselves and their desires without caring for people around, those who live fulfilling their desires as per dharma and care about others to some extent and then there are people who live their life completely in service of others with no personal desires.

So in this manner, beings with different gradations descended onto the planet and they got distributed across the globe. At some places, you find many people of very soft nature while at

some places, many people are completely opposite. At some places, you find many people of helping nature while at some places, many of them do not care about others.

As evolution happens, these people mingle more and more and learn all the good qualities from one another. There are some good things that East will need to learn from the West, and there are some good things that West will need to learn from the East. We need to harmonize the East and West and learn good things from both sides. This harmonization has been a part of the grand Divine plan for thousands of years now.

Now, we are discussing the story of King Prudhu. We were discussing his birth and the qualities he descended with. We will continue with that now. It is said that he was born with the solar rays forming his body. This refers to the causal body or body of diamond light of Prudhu. We discussed many times that in the process of evolution, one can develop bodies. All the great beings have such forms of golden and diamond light. There are even higher beings who have Nirmanakayas which means that they can build a body using the atoms in nature instantaneously. Lord Maitreya, Morya, and Koot Hoomi are such ones. Master EK saw such a form of Master Koot Hoomi in his house at Guntur. So we have such great ones to get inspired from.

So understand that there are one can have forms which are subtler to this physical form. Every human with a physical form has the potential to gain forms of light but that needs lot of sincere and intense practice. It is a fiery work which requires the support of air. That is why Pranayama helps building the bodies of light. We need to align to the solar consciousness on a daily basis, especially during sunrise and sunset. Then transformation happens in us. Master CVV promised the same thing to us. He told us to do the prayer regularly every morning and evening and that he will build the subtle bodies.

So there were fulfilled beings like Prudhu who have descended to help the others who are yet to reach a fulfilled state. We should gradually move up the ladder with the help of such beings. Also we should try to help others who are lower to us in the evolutionary process.

There are many yogis on this planet who try to bring the energies from higher centres onto this planet to help uplift us. They meditate and worship with that as the purpose. They do not worship or meditate for themselves. These yogis are some highly evolved beings who can move between all the planes, from the sahasrara to the base center. They are the descendants of Narada. They act to coordinate and harmonize the various gradations of beings. Such is the grand work of a yogi. That is why Krishna tells Arjuna to become a yogi.

Kubera gives Prudhu a grand throne to sit on. Master EK gives us an explanation for this symbolic statement. This throne is the 7-tissued body. This statement is also given to indicate that we not this form but we are sitting in this form, like sitting in a vehicle or sitting on a throne. If we forget this, then it becomes very difficult to leave the form at the time of death. The more you are attached to the body, more painful is the death. Remember that we existed before the form. The body formed around you with you as the basis. So remember that it is the intelligence Kubera who has given us the body.

It is said that Varuna gave a while umbrella which refers to the head here. The principle of Varuna is present in our head. Even while discussing the Cosmic Person, it was told that Varuna resides in our head. Then Vayu (air principle) is responsible for the breath. Without the breath, we do not exist in this body. That is why we say Vayu is the known Brahman. Air is invisible but we know that it exists. It is the only one among the 5 elements which is invisible. Likewise, Divine (Brahman) is invisible but exists everywhere in this creation. You need to make an effort to know its existence. Otherwise you will not know. Just like you need to recognize the existence of air within and without.

Further, it is said that Prudhu knew dharma before he took to the birth. We take to birth and then try to know dharma. All dharmas can be known by understanding the life of Rama. He demonstrated dharma through his life. It is difficult to emulate Krishna because he demonstrated super-human aspects. However, Rama demonstrated human aspects and that is why we should try to emulate Rama. The more we practice dharma, the more vibrant we become. The recognition coming out of following dharma is eternal. Any other recognition is temporary. Master CVV is known even today, while other contemporaries of Master CVV in Kumbhakonam are not known today. Such is the case with any Master of Wisdom. They are remembered over centuries because of their way of life and dharma they follow.

Then there is the presence of Indra in us. Indra is the intelligence that pervades and protects the creation. He can detect if asuras (diabolics) enter somewhere in his kingdom. He tries to control them and when they go out of control, he requests Divine intervention. That is when the Lord takes birth to kill diabolic forces. The presence of Indra gives us the ability to protect what we create. For a king like Prudhu, it is very important because it is his responsibility to protect the whole kingdom. So each one of us is an Indra in our own way.

Then, Yama (Pluto) gave us the spinal cord. We need to protect this spinal cord and take good care of it. When we lead a regulated life, then we have the blessing of Yama. There are 10 regulations called Yama and Niyama given in this regard. We need to protect the spinal cord very carefully. These days many people have spondylolisthesis. If we have yama (i.e., regulated life), then the spinal cord is well protected. Spinal cord is very important for practice of Yoga because Sushumna is present along our spinal cord and vertical travel is possible only in Sushumna.

Then, it is said that Brahma gave a shield. What is this shield? One is the rib cage which protects the heart. Then there is pulsation and respiration which act as shields for us to remain in this form. Without prana, we lose connection with the form. They are also very important for yoga practice. We need to keep the respiration system clean at all times. This is very important for yoga. We need to have good exhalation for good respiration system. Good exhalation can happen when there is good inhalation. Good respiration leads us to pulsation and further until we hear OM happening within. So, all these together can be considered the shield. Master EK gave the sequence of the shield as pranava (OM), prana, pulsation, respiration, heart, and rib cage around the heart. And this shield is said to be given by Brahma.

Then Mother Saraswathi gave a voice. It is told that Mother Sarasvati is at the tip of the tongue. The sounds are uttered through the throat when the tongue touches different parts of the mouth. The Sanskrit alphabets are arranged in the sequence of how the sound is uttered. The vowels sounds

come from the throat. Consonant sounds come from the mouth. Ka, Cha, Ta, Tha, Pa series of consonant sounds come gradually from the back of the mouth to the front of the mouth.

Vishnu gave Prudhu Sudarasna Chakra (i.e., the divine wheel). Sudarshana means a vision which sees the Divine in all. If we see anyone in this universe as a form of Vishnu, then it is called chakra dhyana/meditation. The first canto of Bhagavata explains this chakra meditation. The key note of yoga is observation. By observation, you will know. If you do not see or if you do not listen, then you are missing Vishnu. We need to observe the Divine essence in all and such a one has Sudarshana. Ambarisha was given the Sudarasana Chakra. Prudhu was also given Sudarsana Chakra. It is given to them so that they see the Divine in all and perform their duties.

Many other intelligences gave lot of other things to Prudhu. Potana gave lot of explanation on this. However, we do not understand much of it. Master EK gave detailed explanation to bring the related secrets to light. We can visualize many intelligences in us. These types of detailed explanations help us to understand and visualize the intelligences working in us. Purusha Suktam hymn has such visualization as well. Master EK's explanation here will help us understand this well.

Sudarsana should lead one to a state where one sees nothing but the Divine. Everything becomes ONE and nothing is rejected. The lotus of Saharasrara is the Sudarshana Chakra in us.

Varuna is in charge of the waters in us. He is responsible for the manipuraka center. Manipuraka center helps regulate the waters in us. If the waters in us are balanced, then the life is tasteful and full of experience. Everything has to be tasty -- our speech has to be tasteful. If the waters are not well regulated, you may not experience life well even if you have everything. It is told that you need to eat food consisting of six tastes. These six tastes are related to the six centers in us. These are detailed in the Mithila book.

Prudhu is said to be given a sword. This sword is nothing but discrimination. We need discrimination in everything that we do. Bhagavad Gita speaks of discrimination as the first thing. It tells that we need to have interest in the eternal things, and have less interest in the non-eternal things. It tells us to follow that which is eternal. Dharma is eternal, so we need to follow dharma. It is told that Chandra Sekhara (another name of Shiva) gave this sword. Why is this name "Chandra Sekhara" used here and not just Shiva? Chandra relates to the mind. And we need have discrimination when working with the mind. Buddhi needs to reflect its light on the mind so that the mind discriminates well before getting into an act. I keep telling that we are 4-fold in the sense that there is the Lord, the soul, the Buddhi and the mind.

This is the symbolism of Sri Chakra as well. We ourselves represent the Sri Chakra. Our body has all sets of 5 – 5 pranas, 5 elements, 5 senses, 5 sensations and 5 organs of action. We descend in 4 stages into this body. There are four upward pointing triangles in Sri Chakra, and there are five downward pointing triangles in Sri Chakra. These 5 triangles represent the 5-fold body and the 4 triangles represent the 4-fold being. These 4 stages were given different names like Vasudeva, Sankarshana, Pradjumna and Aniruddha. The 4 Kumaras also represent these stages. So as 4 we are in a 5-fold form which is symbolized by Sri Chakra.

If we remember that we came from the Lord, then the Buddhi works in communion with the mind. When the buddhi is working, then discrimination works in us. The strength of our Buddhi increases as one remains more and more in alignment with the Lord. Prudhu has such a Buddhi because of the sword given to him. If we remember the Lord at all times, then all the five downward pointing triangles work well in us. Such ones are called Masters. A Master consciousness never falters because for a Master, the Buddhi always controls the mind.

We will continue about Prudhu in the next class.

-Swasti