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"Srimad Bhagavatam"

Discourse by Master KPK on Sunday, the 11th of March 2018, at Visakh.

(for private circulation to WTT members)

Canto 4:

We completed the first part of Canto 4 in the last class. We will start the 2nd part today. We were discussing the story of creation since the beginning of 3rd Canto. We discussed the stories of the 7 sages and their progeny. We also discussed how they exist in us as principles at different centers in the body. Then we discussed the story of Dhruva in detail followed by the story of King Prudhu in detail. We discussed how King Prudhu was responsible for bringing in all the wealth and resources onto this planet for the welfare of the planetary beings. We discussed the correspondence between the intelligences that descended onto the planet and the intelligences descending into the human form. We discussed how all these intelligences help us in various ways. By recollecting them on a regular basis, we can relate to them and they start cooperating with us. This recollection helps us to evolve our thought from thinking that this form is just formed of physical matter to realizing that there are subtle aspects of the human form apart from the gross aspects.

Our planet got the name "Prudhvi" because of the work done by King Prudhu in making it wealthy, splendid and livable for all the beings of the planet. Prudhu is well known to be the first King on this planet. We still continue with the story of Prudhu even in the 2nd part of Canto 4.

King Prudhu feels very happy with Mother earth for having accepted all the transformations that he brought out. Prudhu further instructs the humans on the planet on how to build houses, villages and towns using the soil available on the planet. People started living in the houses and were sustaining themselves with the agricultural activity.

Then King Prudhu vows to perform a grand ritual called "Ashwa Medha Yagna" at the banks of River Saraswati. He performs the Yagna so well that Indra, the Celestial King feels that the fruits of the Yagna will lead Prudhu to a status above him. This statement is again symbolic and needs to be understood properly.

The word "Ashwa" in Sanskrit has many meanings and one of them is "Prana or life principle" which is the meaning to be taken in this context. Indra is the intelligence presiding over this life

principle in the body. There is a centre near the Ajna called "Indra Yoni" from which the life energy (prana) flows into our body. It goes to the heart centre from there and with heart as the centre, prana is circulated in all the parts of the body. So, this entry of life principle is presided over by Indra. He ensures that we receive the life energies as long as we are entitled to live in this form. When time for departure comes, he stops prana from entering the form and the being gets disconnected from the physical body. The quantity of prana that each being gets to live in a human body is fixed. After the prana retreats from the body, there is a way to re-enter the body by getting some more prana. Prudhu does these 3 times and every time he lives for 100 years leading his life as Yagna (offering to the surrounding life). So, in total he lives for 400 years by reclaiming the form 3 times after departing from it.

When Prudhu tries to do it even for the 4th time, Indra becomes wary as he is losing his control over the prana. At that time, Brahma the creator appears before Prudhu and gives him a teaching that one need not keep taking the form again and again and that there is a path of ascent that one can take to reach a state where there will no need for the physical form anymore. This story is given in lot of detail and Master EK wrote this story in about 90 pages. I gave the brief summary but we will now go through the details during the next few classes.

Having done the grand work of making the planet a splendorous place to live, Prudhu attains an eternal status in creation. He continues to exist in us as the principle granting good discrimination. So Prudhu keeps living his life as a Yagna and 99 years of his life were complete. Generally, as the body grows old, the prana in the body weakens depending on the work one does. If one works properly in the right manner; the prana can sustain him in the form for 100 years. During the 100th year of Prudhu, Indra comes invisibly and takes away his prana. This is symbolically described as Indra taking away the horse of Prudhu. Horse is Ashwa in Sanskrit which symbolizes the prana in our body. When Indra tries to run away with the horse of Prudhu, the son of Prudhu goes after him trying to stop him. The son gets back the horse.

This story of getting back the horse belonging to the father symbolizes that the son continues the work of goodwill being done by the father. This applies to us as well. We should continue whatever was the good work being done by our parents. That is how we can clear our debt towards our parents. That way the name of our parents continues to be remembered through us. Then the good work can keep going on generation after generation. We have the lineage of Sage Vasistha, Shakthi, Parasara, Veda Vyasa and Sukha. Each one ensured the continuity of the good work of his father. And the Bhagavatam spoken by Sukha is being studied even today making us remember the whole lineage right from Vasistha.

So, here, understand that there is one story happening outside and there is one inner story. Very few can give the inner story by churning it out from the outer story and we are lucky that Master

EK has done that for us. Master EK revealed many secrets to us through his writings on Bhagavatam.

Remember that this human form is built around the spinal column. Indra, through the supply of life energies, ensures that the human form around the spinal column is protected and remains connected to the being. Master CVV compares this form to a football bladder. What happens if the air is removed from a football bladder. It becomes flat and useless. The prana in the body is like the air in a football bladder. The continuous supply of prana ensures that the body remains in a shape. The total quantity of prana that is supplied to the body is fixed and it comes to around 100 years on our time scale.

Once the time is up, the prana leaves the body and the being loses connection with the body. Then after sometime, the being takes another form. And the being preferably takes a form in the same family because he is accustomed to the traditions of that family. If that is not possible, he takes birth in a family which has customs which he is most comfortable with. This cycle of birth and death keeps on happening until all-round fulfilment happens. One has to keep taking forms until one is fulfilled in all aspects. So, do not get into the glamour of not taking human form anymore and moving to higher planes. Let fulfilment happen on the physical plane while you make efforts to progress into higher planes. The latter should not happen at the cost of the former. It is actually not possible for one to completely move to higher planes until every aspect in the physical plane is fulfilled. Keep gaining new and new experiences until you get fulfilled. Do not ignore experience in the craving for liberation (Moksha) from physical. Moksha (liberation) does not come overnight. So do not be in a hurry to go somewhere. Even the idea to walk the path of ascent should come naturally. It should neither be enforced nor be copied from others. Let it happen by free will.

Here it is said the kind of rebirth that one takes depends on the qualities of the being. It is the mixture or blend of the 3 qualities (Rajas, Tamas and Satwa) that decides the kind of rebirth. The blend keeps changing as the being evolves by taking one birth after the other. It is also to be remembered that the being remains eternal while the forms keep changing from time to time. All these aspects are symbolically described in this story.

We will continue with the story in the next class.

-Swasthi