

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 Not for publication.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 14th of April 2019, at Radhamadhavam,
Visakhapatnam.**

(for private circulation to WTT members)

Canto 4:

We have been discussing the teachings of Sanat Kumara. The last teaching of Sanat Kumara to Emperor Prudhu will be discussed now. Boat (or ship) is the key concept here. If we sit in a boat, then we stay stable regardless of the waves in the river or in the ocean. We can observe the sunrise, sunset, the stars, the full moon, new moon and also observe any agitations that happen in the ocean. If we are swimming in the river or ocean, then we cannot observe any of these because remaining afloat remains the primary interest. Similarly, if we are tied with the Lord, it is like staying in the boat, then we stay afloat of the events of the normal life. Otherwise, we sink into the events that happen in due course of normal life and keep trying to come out.

The same thing can be described using the analogy of an airplane. When one is in an airplane, one can observe everything from above without getting into anything. The airplane in us is the respiration. When one takes to respiration and reaches the heart center where pulsation happens, it is similar to being in an airplane. That is one knower keeps telling us to reach the heart center. Pulsation can take you into higher centers from the heart center as it is all permeating. Pulsation keeps reminding us "Here, I AM" also said as "So-Ham". We need to observe the pulsation that happens with us. By regularly observing it, we get to enter into it. If we enter the pulsation, then we are not touched by the events of the life. Events keep happening in life. This lunar year's name is "Sri Vikari". The name itself means that one can get disturbed by the events easily this year. For example, if we are watching a movie, we will associate with and experience the events that happen in the movie. It need not happen so because it is just a movie. Similarly, if we regularly sit with political analysts, then we gradually become political analysts. We typically become involved in the events and associate ourselves with the events. However, we need to stay as ourselves and then respond to the events. It is possible if we remain a witness of the events.

Therefore, we need to try to enter the pulsation within us and go to the other side. Then it is said that one has entered into subtle pulsation. Such a one remains very lightly tied to the body. It means such a ready can depart very easily when the time comes. They even know it when the time comes. Then it is said to be willful departure from the body. That is how great souls depart from the form. Bhishma had such loose knot with the form. Krishna came to Bhishma at the time of Bhishma's departure from the body. This is a very special event. No one had such a fortune to have the Lord come to him at the time of his departure from the body. The stanzas that we read before Bhagavatam class every Sunday describes Bhishma's experience at this time.

Bhishma describes in this hymn that he saw Krishna with four hands, not just the two hands that we normally think of.

The Divine is available on the other side of pulsation. Getting to the other side is described as getting on a boat. If we sit in that boat and conduct the activities, then when the time comes for us to depart then we can leave with the boat. The more you relate to the Divine in all, the more you get stable in the boat. It gives you a cut-off from the outer world. The sleep times can be used to stabilize oneself in this boat. Once you are in this boat, you are ready to go whenever the time comes. This is the symbolism behind the story of Nova's Ark. This teaching is important for Prudhu because his purpose is fulfilled and time for departure is soon to come. So he needs to prepare himself. Sanat Kumara is telling Emperor Prudhu to construct the boat and conduct the activities sitting in the boat. Emperor Prudhu already gave away everything. He gave the responsibility of the kingdom to worthy descendants and gave every material possession to others around him. He offered salutations to Lord Sanat Kumara for giving such a great teaching at this juncture. Lord Sanath Kumara blesses Prudhu and disappears.

Prudhu spends the rest of his life in conducting penance and waiting for the time of departure. He neutralizes all his pending karma in the process. So there is no cause left for him to return to the form. He also realized his true self beyond all the layers of nature. That is the soul which is linked with the super-soul. He realized the form of the soul is Sri Krishna himself. We have to understand something here. Lord Krishna as we know was not born in a physical form at that time. So who is the Krishna referred to here? It is the Cosmic Person himself who is referred to as Sri Krishna here. We discussed in detail about the Cosmic Person and his qualities in the 3rd Canto. We discussed how the Cosmic Person is the basis for this creation and permeates the whole creation. So, the Krishna here is not the Krishna in form but Krishna, the all permeating ONE. Bhagavatam starts with the seers asking Sage Sukha to tell them stories about Krishna. We have been discussing many stories including the cosmo genesis. All these are stories of Krishna because it refers to an all permeating principle.

Here, Master EK gave a great explanation about the happening of events. Only in the physical world (7th plane of existence), there is a chronological order of happening of events. In the soul plane, all the events exist simultaneously, past, present and future. That is why only a self-realized one can look into the past and future. There are Maharshis who the past, present and future of this creation itself. So, in their teachings or writings relating to the worlds beyond the physical plane do not have a chronological order and that is why we find it difficult to understand them. The stories in the higher plane exist in space simultaneously in a seed form. For example, someone who is reading the ephemeris (astrological calendar) will see it as chronological sequence of past, present, and future. However, for the one who makes the ephemeris knows the entire ephemeris - the past, present, and future - concurrently. Master CVV described it as "simultaneous existence in all planes". Master EK is also saying here that the scriptures do not contain all the events that happened. They only contain stories which are most relevant to us.

The description given here by Master EK can only be given by someone who had the touch of Masters of Wisdom. Madam Blavatsky had such touch as well and lot of details of the creation and relating this planet have come out in Secret Doctrine through her.

Coming back to the story, King Prudhu starting worshipping the Lord in the form of Krishna and in that association, he was liberated from all his desires, both lower and higher. He realized himself as a soul and kept relating to the super-soul, the indweller and basis of the soul. That is the higher form of meditation which is called Dhyana in Patanjali yoga. While relating the super-soul, the soul sometimes loses its awareness completely and becomes THAT. That is the higher state in yoga described as Samadhi. Even when one comes out of Samadhi, one sees only THAT in all.

Master CVV reached the samadhi state. What we know of Master CVV is very limited. He wants to enable every one of his followers to reach that state. There are many steps to reach that state beginning with going inside. Here, Prudhu experienced the state of Dyana visualising the form of his soul as Sri Krishna and even reached Samadhi state where he is one with the supersoul.

Prudhu completed all the responsibilities that were given to him and then departed with the complete realization of the soul and super soul. So, this is the path for all of us to follow. Start with the practice of relating to the Divine in all and within oneself via respiration. The respiration and pulsation keep reminding us I AM THAT I AM. Every I AM is a reflection of THAT I AM. And THAT is the basis of all.

The procedure as to how Prudhu departed is also given here. It is a procedure which is given in Hatha yoga. He travelled vertically with the help of pulsation and left the body. The five elements in the body disintegrated into the 5 elements of the nature. We have to make note that the support of the prana is required to depart from this body willfully. We discussed about the 5 pranas (airs) in the body – Prana, Apana, Samana, Udana and Vyana. Prana and Apana should merge into Samana. Then Samana merges into Udana which can uplift. Udana can take us upto the Ajna center. At Ajna, Vyana is available. Vyana is the all permeating prana. The adepts who have control over Vyana prana are the ones who have mastery over the life principle.

Master CVV experimented with the life principle and was able to gain mastery over the life principle. He was able to give the life to others who passed away. He demonstrated it many times on himself, his son, his wife, his disciples, etc. As long as we have complete faith in him and follow his teachings, we shouldn't worry about losing life. Remember that the life of those in Master yoga are in Master CVV's hands.

This is the story of Emperor Prudhu. We will discuss what happened afterwards in the next class. We will discuss about the sons of Emperor Prudhu and then Prachetas, from whom the origins of the senses happened. They are the descendants of Emperor Prudhu. Until Prachetas were born, beings did not have senses.

We will continue in the next class.

-Swasti