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"Srimad Bhagavatam"

**Discourse by Master KPK on Sunday, the 01st of March 2020, at Radhamadhavam,
Visakhapatnam.**

(for private circulation to WTT members)

Canto 4:

We discussed the teaching of Narada to King Prachina Barhi in detail. Then we discussed how he took retirement and spent the rest of his life in penance, relating to the Divine. We also discussed the fruits of reading or listening to the story of Prachina Barhi.

Now we again go back to the conversation between Lord Maitreya and Vidura. Vidura asks "O Great one! Earlier you told me how the Prachetas were blessed by the Lord in the form of Narayana and that they embarked to fulfil a great responsibility. Please explain the work done by Prachetas."

We discussed about the Prachetas for many classes before discussing the story of Prachina Barhi in detail. Prachetas are the sons of Prachina Barhi. We discussed that they are ones presiding the senses in the forms while Prachina Barhi represents the mind. The story of Prachina Barhi is very similar to what happens with our mind. We get stuck in a routine due to the nature of the mind and keep doing the same things again and again without any ascent until a teacher shows the right path. That is what we see in the story of Prachina Barhi.

With regard to the mental plane, there are 2 aspects to the being: inside and outside. Generally, we live too much outside and forget the inside aspects. Same happened with Prachina Barhi. He was too engrossed in the mundane aspects and forgot that there exist subjective aspects as well. That is why Narada had to come and teach him.

Now, Prachetas represent the senses which work in the outer world. The mind receives information about the outer world through the senses. The work of Prachetas is considered even more difficult because they have too much interaction with the objective world. That is why they had to be instructed as to how they can remain connected to the Divine even while remaining in the outer world. That we discussed as the teaching of Rudra to Prachetas. If one does not try to see the Divine in the outer, then we keep getting swept away in the turbulent flow of the outer world. There are many ups and downs which one has to face. People crave for sensual pleasures and keep running in the objective world to fulfil their sensual desires. There are pleasures relating to sight, hearing, smell, taste, etc. Then there is also speech apart from the 5 senses. Speech also takes one into the outer world when one involves in unnecessary discussions. Based on the information received from the senses, we start forming opinions and our behaviour keeps varying based on those opinions. Since the Prachetas have to keep up with all these, Rudra teaches them as to how

the Divine principle pervades over the whole creation. If one forgets that all that is seen, heard, smelt, tasted, touched, etc. is Divine, then one gets stuck in the outer. We are broken into bits and pieces by the information we get from the senses if we forget the one essence in all. The consciousness gets broken into multiple streams and weakens until one returns to the source during sleep. As the consciousness is weakened, the prana (life principle) is also weakened. What practice can one do with such a weak consciousness and prana? These are the fundamentals to be sorted for an aspirant before occult practices can happen. People want liberation but nothing will happen until one starts with the fundamentals and gradually progress in the path.

If the senses behave indiscreetly, the mind also loses stability and behaves as it likes based on information from the senses. It does not like to hear the Buddhi which is the discriminative will. So we should know how to use our senses properly so that the mind remains stable and listens to our Buddhi.

The story of Prachetas which Vidura is asking is nothing but an understanding of how one should utilise their senses properly. Remember that only humans have discrimination. Animals have senses but no discrimination. If humans fail to use their discrimination, then they are no different from animals. The mind, senses and body should work under the light of the Buddhi. One way to control the senses is by learning to see the Divine in all. That way the senses are automatically regulated. We don't talk too much, we don't see what is not necessary, we will have no interest to hear what is not necessary and so on.

It is also said that if one uses the senses properly and in a regulated manner, then one can even experience the Divine through the senses. Then the Divine can be experienced both inside and outside. We need to stand beyond likes and dislikes to experience the Divine outside. Otherwise, we get attached to what we like and reject what we don't like. In both cases, the Divinity in that object is forgotten.

There are some who say the outer world is to be rejected to reach the Divine. Here it is said that such ones are ignorant and even incapable. They try to run away from the world and to cover their incompetence they say that the world is an illusion and one should stay away from it to become Spiritual. If the Divine is all permeating, why do you need to run away from anything? This world is also filled with THAT. Sri Aurobindo says that those who ran away from the world in the name of Spiritualism have cheated themselves. All true disciples of Masters of Wisdom move in this world fulfilling all their duties sincerely. So, remember that one can experience the Divine even through the senses. A fulfilled experience of both inside and outside is recommended by Master CVV. He says that all his followers should have a family life and they should fulfil all their responsibilities. An irresponsible one cannot walk the path.

So at a young age, one should learn as to how the senses are to be used in this world. The thread ceremony that is performed in certain traditions intends this purpose. The required knowledge is to be acquired by the time one interacts with this world in a big way.

These Prachetas were 10 in number and as per the directions of their father they go down south to take up the responsibility given to them. It is said that they perform intense penance to prepare themselves for the work. Again, penance is nothing but remembering and relating to the Divine as

much as possible. We should constantly remember that I AM THAT I AM. It is said that the penance of Prachetas went on for 10000 years. As a result of their penance, the Lord descends and appears before them. This is what happens inside as one goes inside via the respiration. The Divine descends as one tries to ascend. He descends upto the heart center and that is when one has Divine visions in the heart center. The Divine appears in the form of light. It could be a lighted form or just light itself depending on how one visualises during one's meditation. Lord appeared to Prachetas in the form of Narayana with 8 limbs.

Master EK gives an interpretation for this symbolic story. The descent of the Lord in the form of light and then manifesting as a form with 8 limbs is symbolic of the manifestation of the form around a being in the womb of the mother. In the womb, the form begins as a bubble out of which gradually all the organs are formed. The 8 limbs here represent the 8 layers of nature which form the body in the womb. The 10 thousand years is symbolic of the growth of the form in the womb for 10 months. The light seen by the Prachetas is symbolic of the light seen by the being in the womb of the mother around the 9th or 10th month of pregnancy. This light is seen by every being before coming out of the womb. At the time when the being sees this light, the mother gets labour pains. The penance of the Prachetas is symbolic of the striving of the being wanting to come out of the womb because it is very painful to be in the womb. The pain is experienced through the senses represented by the Prachetas. So their penance is symbolic of the pain and the consequent striving of the being to come out of the womb. The Prachetas carry the responsibility of presiding over the senses in every being. Their story is a permanent one because beings keep taking birth and each time, the Prachetas take the role of presiding over the senses. We can relate the story of Prachetas to our own story and do what they did, which is constantly relating to the Divine within and without.

Prachetas work in a united manner in every being. That is their dharma. We can observe excellent cooperation between different senses depending upon the situation. If you are eating with your hand at night and the electricity goes off, will the hand not know the position of the mouth even though it is dark? How is it possible? Similarly, we can see and hear simultaneously and process the information without any confusion. Therefore, all the senses and sense organs work in a cooperative manner under the supervision of the mind. That is their natural law in creation.

Lord Narayana tells Prachetas that they are doing wonderful work in the creation and is pleased with them. He says that one who recollects the Prachetas before going to sleep, would be blessed. Not only the Prachetas, we should be grateful to all the intelligences who are working in us without taking any rest. We do not need the Prachetas during sleep. So we can thank them for their cooperation during the day and retribute the senses to the principle of Prachetas working in this creation. The same can be done with the mind and body also. If the mind and senses are not calm, one cannot sleep. If one is not getting enough sleep, it means that there is too much mental activity. So by retributing them properly at night, we get good sleep. Also we gain their cooperation for the next day. One who has good cooperation of the mind, senses and body is at comfort at all times.

We will continue in the next class.

-Swasthi