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"Srimad Bhagavatam"

**Discourse by Master KPK on Sunday, the 21st of October 2018, at Radhamadhavam,
Visakhapatnam.**

(for private circulation to WTT members)

Canto 4:

We were discussing the teachings of King Prudhu to the people in his kingdom. He gave them an understanding of the Divine principle working in this creation. He further tells that the teaching class (Brahmins) and the ruling class (Kshatriyas) has highest responsibility in the society. They cannot live for themselves. They need to live for the society at large. He compares the Brahmins who live completely for the welfare of others, to cows. The ruling class have the responsibility to protect Brahmins and cows while managing the rest of the society.

Prudhu tells that everyone should at least live by dharma while satisfying their desires. Let the wealth be earned in a righteous manner. One can take up any profession suitable to their nature but following the dharmas related to that profession is very important. This is a general rule for all. But those who are Brahmins and Kshatriyas by nature should not only follow the dharma, they should lead their lives intending the welfare of their fellow beings. So, they have a higher responsibility compared to others.

Also, in general, more knowledgeable and more capable ones should help those who are weak and not so knowledgeable. This applies not only at the society level but also at the family level. The elders should take care of the younger ones. The more capable ones should take care of those who are not so capable. The ones who can earn more money should share it with those who are not capable to earn enough. The strong ones in the family should ensure the protection of weak ones in the family. These are all dharmas that should be followed in a family and in a society and they ensure a harmonious living. In this age of kali, these dharmas are followed by very few people. Generally, we see the strong one repressing the weak one. The wealthy or powerful one exploiting the poor ones. They will have to face the consequences at some point of time.

However, if one aspires to walk the Divine path, then Prudhu tells that following these dharmas is very important. You cannot ignore or exploit your fellow beings and reach the Divine. That is never possible. The more you lead your life for the welfare of others, the more you get closer to

the Divine. Even those with no aspiration for Divine should atleast stick to basic dharma in all aspects so that the society remains peaceful.

The Divine plan and nature ensure that as beings evolve, they become more and more aware of their dharmas and follow them. The time presides over this whole process of evolution. Every being in this creation moves as per time and nature in a unique way. So, each one behaves according to their personality which keeps evolving.

Now, Prudhu tells ways of how one can improve their personality and way of life. First thing he tells is that one should have discrimination before doing any activity. Ask yourself: Is it right to do this activity or not? Is it that right time to do this activity? What is the right way to do this act? This discrimination is present in us as Buddhi. If you refer to it, then you know what to do, when to do and how to do. Then your life becomes streamlined and stable. You will not require anyone to tell you what is to be done. Your Buddhi grows in strength gradually. Your life becomes more disciplined and rhythmic. This is for those who aspire to lead a better life.

Therefore, rhythm and discipline are very important. It is an aspect of 7th ray. One can observe that all the globes in space follow a specific rhythm. They do not move around randomly. Even plants and animals too follow a rhythm decided by nature. We too need to have a rhythm in life. As we are free willed beings, we should ourselves try and develop a rhythm.

Prudhu tells that those who lead such a life of rhythm, dharma and service, realise that life itself is a Yagna. They realise that this life is for welfare of others. They experience the bliss in service. The Lord in others is pleased when you serve them. It is considered equivalent to worshipping the Lord. Just relate to the Divine while doing service. Consider service to others as service to the Lord. If you just feel great about your service, then it becomes a burden. Also remember that if there is someone working under you or as your servant, consider that the Lord is helping you through him. And you have the responsibility of ensuring his welfare. Ensuring the welfare of those working under you is very important. If you remember that Divine in that person, then you will not exploit him just because he is deemed to serve you.

Now, Prudhu gives certain qualities that one should possess to be a Brahmin. First thing is he should not have personal will. A Brahmin's objective in life should be to follow the Divine will. Then, he should possess self-restraint. A Brahmin is generally respected in the society and he is provided with lot of comforts and wealth. He should have the restraint to not indulge in them or exploit them. A Brahmin cannot sell his knowledge for wealth. Even if the other person offers something, he should distribute other than what is necessary, to the needy. Then, another quality that a Brahmin should possess is patience. And then he should have the aspiration to do penance. So Prudhu tells that one who possesses these qualities can be called a Brahmin. It is a privileged and highly responsible position in the society. If one tries to be a Brahmin but his

behaviour does not reflect the same, then he will not only affect himself but also the stature of his ancestors. This point is somewhat applicable to everyone. Our story is a chain story. We are not completely independent. There is the effect of past 3 and future 3 generations on us and our actions affect them too. This chain concept is applicable even for globes and not just the beings. Madam HBP describes about this concept in detail.

There is a story in the Scripture. There was an Emperor by name Dileepa who comes in the solar lineage of kings. He was given a cow by Sage Vasistha. Actually, the king does not have children and meets Sage Vasistha for help. Sage Vasistha gives him that cow and tells the king to take good care of the cow and he would eventually be blessed with children. So Dileepa took that cow and started taking care of it personally. Once he takes the cow for grazing and takes a nap while the cow was eating grass. Then the cow moves into the forest and gets caught by a lion. It cries out loud for help while wakes up the King. He immediately goes into the forest and find the cow under the lion, yet to be eaten. He comes to know that the lion is very hungry and cannot ask it to leave its prey. He also had the responsibility to save the cow. So, he offers himself to the lion and asks it to leave the cow. Then the lion replies “You are Emperor of this land. You are necessary for the welfare of this kingdom. How can I kill you? Why are you worried of this cow? There is nothing wrong if I kill and eat a cow when I am hungry. It is within my right.” Then the king replies “I understand what you are saying but my teacher gave me this cow and told me that I am responsible for it. So, I will have to protect it at any cost.” Then suddenly the lion disappears and the cow starts speaking. The cow was no ordinary one. It was a celestial one. It tells the King “I am very much impressed by your words and commitment towards protecting the cow. I myself created this lion to test you. I now bless that you will have very good progeny and I also bless that Lord Vishnu himself will be born as an Avatar in your lineage.” That is blessing he receives and later Lord Vishnu took birth as Rama in his lineage. This story is given to tell us the significance of protecting and taking care of cows.

Here, Prudhu tells that cow is the most ascetic among all the animals. It is the softest natured of all animals. Remember that the cow being referred to is the natural species and not the ones which are created through artificial breeding. So, these cows live only for others. Everything that comes through them can be used for the welfare of others. That is why cows are given a stature higher to Brahmins. The Lord is pleased by those who respect cows and Brahmins. Again remember that, Brahmins refers to the ones who possess the qualities mentioned above and not who just think that they are Brahmins. It is also said that the Divine presence can be felt mostly around the cows and Brahmins. So Prudhu is telling his people that they should respect and take care of cows and Brahmins.

Prudhu stops with this and hearing to all these words of Prudhu, the Sages and intelligences who were present there were pleased and they say “You have become an Indra (the celestial king) on earth. With your actions, you have uplifted your father Venu, who has been cursed, out

of the hell he is suffering.” Very long time back, we discussed how horrible a person Venu was and how he was cursed and killed. Prudhu and wife were born from the shoulders of Venu when the Brahmins chanted certain mantras. That was the story that we discussed very long time back. Now with his good deeds, Prudhu uplifted his father from his suffering in the hell. Again, we too should remember that our acts affect our ancestors and we should act in such a manner that they are uplifted from whatever state there are in now or at least not downgraded.

The Sages and intelligences further tell “You are very much blessed by your actions. Your qualities enable us to see the Divine through you. We are also pleased by your teachings. The Brahmins, here, also have realised some of the mistakes they are committing.”

At the time, the 4 Kumaras appear there and bless Prudhu. Prudhu feels very happy on seeing them and he requests them to give their teachings to him and his people. Then Lord Sanath Kumaras start giving his teachings and they go on for many pages. These teachings are given in the book “Teachings of Sanath Kumara”. There are 24 principles in his teachings. I discussed them in a December Call almost 12 years ago and that was brought about as a book. Now, we will be discussing the same, this time in Telugu.

Firstly, Prudhu washes their feet and offers them a golden throne to sit on. He tells “I am greatly blessed by your presence. Your presence has graced me and my kingdom. Very few have the blessing of your presence.”

In this manner, Prudhu expresses his happiness on seeing the Kumaras. We will continue in the next class with the teachings of Lord Sanath Kumara.

-Swasthi