

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 Not for publication.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 21st of July 2019, at Radhamadhavam,
Visakhapatnam.**

(for private circulation to WTT members)

Canto 4:

We are discussing the story of Prachetas who were blessed by the presence of the Lord in the form of Rudra. He gives them a set of instructions which are also relevant to us and we were discussing about them. He tells them the first instruction received by the creator Brahma from the Lord Narayana.

We discussed that Prachetas have taken up a very difficult task of being present in every body presiding over the senses. Without their presence, the senses and the organs of action stop working in us. We cannot relate to the outer world without the senses. There will be no experience of the creation and consequently the evolution stops. So it is a grand activity in creation yet a very difficult one. We should recognise the importance of the work being done by Prachetas and be grateful to them. We should also be cautious in the way we are using the senses and organs of actions. The better we utilise them, the longer they cooperate with us. If we abuse them a lot, then the senses lose their capability gradually and, in some cases, people are born without some functioning senses in the succeeding life. So, we should use the senses properly and we should be grateful to the Prachetas for providing us those faculties.

As said, the work taken up by Prachetas is very difficult as they to put up with all the useless stuff that people do with their senses and organs of actions. It is like going to a place which is filled with contagious diseases and providing healing service to the sick people. It requires tremendous will, commitment and dedication to take up and continuously perform such activities.

There was an area in the outskirts of Visakhapatnam called Gnanapuram and once upon a time, there was an outbreak of cholera in that area and almost everyone living in that area got affected. Not everyone had resources to visit hospitals or clinics and doctors were not willing to attend to patients in that area because they feared the infection in that area. So Master EK decided to help those people out and he used to visit that area with a medical kit containing homeopathic medicines. He used to go there in the morning and spent the whole day giving medicines continuously and returned only in the night. He did it at regular intervals until the infection was contained. He also used to visit tribal areas and provided healing services to the needy. Such was the kind of taste and commitment that he had towards service and goodwill. He always saw it as serving the Divine.

So Prachetas did the same at the time senses were introduced. Before they take up this work, Rudra tells them to see the Divine in all which would make their work very convenient though it is very difficult. He tells them that the Divine would be very pleased by their work. This instruction is relevant for us as well. We should serve other beings with the intent of serving the Divine in them and ensure their well-being. Service should be helpful and do good to others. If you offer clothes to someone who has a lot of money, it is fine but it will not be counted as service because that person is not in need of clothes. Offering food to hungry man is service. Offering education to someone who likes to learn and cannot afford it, is service. So that is how service should be and also, we should learn to do any activity with an intent of service. And we should try to see the Divine in the other person while serving. That is what pleases the Lord the most. The Lord is pleased with Prachetas because they are commitment for the welfare of beings. So, we should also be committed to taking up of duties and intent should be the welfare of others. Here, others include humans, animals and plants.

Then, Rudra tells the stotra which was done by the creator Brahma in praise of the Lord. The Lord here is called by the name Hari. Hari means the one who descends into every object in this creation. He is said to have entered into us through our inhalation. We hardly recognise our respiration because it just happens. Through respiration he enters and permeates our whole body and then expresses through the thoughts, speeches and actions. We hardly recognise this descent and permeation of the Divine in us. As we don't recognise, we are not grateful for everything it does. We should be grateful to the Lord who constantly descends into us as Hari and makes everything happen. As the descent happens through respiration, we are given practices to relate to the Divine through respiration.

So at the beginning of creation, the creator Brahma does a stotra in praise of the Hari to express his gratitude. We too should worship the Lord to express our gratitude. Without gratitude, one cannot understand the dharma in this creation. It is a big sin to forget the help that you received from someone in your life. Being grateful is a very significant quality that one should inculcate. It is said that if you go to someone's house and eat food in that house, as gratitude you should pray to the Lord the family in that house should live very happily.

This descent of Hari into us is both in terms of prana and consciousness. We exist as a pulsating consciousness and Hari is basis for descent of both prana and consciousness into us. Prana and consciousness are provided to us while we keep utilising them. It is like the wealth which children inherit and utilise. So, our utilization should be very effective. It then pleases the Lord. We should learn to be an effective medium to the Divine energy. The source for all is ultimately ONE. We are all just mediums to that source. There is nothing great for the medium to feel. We are all means to THAT one source including the trinity. A means cannot think of itself to be the source. It results in pride and the flow from the source is hindered. If one remembers the sources and remains a dispassionate medium, then the flow happens abundantly and that brings in lot of glory to the medium. The flow happens through speech and actions. Speech is very important and it should be maintained as pure as possible because speech can create or destroy depending on the usage. You should know what to speak and what not to speak. Chanting the stotras and listening to them is a practice given to purify one's speech. Unless you listen, it is not a stotra. If you are chanting mechanically while the mind wanders, then it is useless. If the

speech is purified, then the Divinity spreads when such a one speaks. Such a person's speech is very magnetic and people will be attracted to such speeches.

One may refer to the book "Sound" on how to utilise and purify one's speech and throat centre. Such a one becomes a good teacher. A teacher is different from an orator. A teacher speaks only that which he demonstrates in his life while an orator may speak without really intending and practicing what he tells. So, depending on how one uses the speech faculty, one may either ascend or descend in the path. Speech should be used to help people and educate people. Stotras should be chanted regularly to purify one's speech. Listening while chanting is very important.

We will continue in the next class.

-Swasthi