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## **"Srimad Bhagavatam"**

**Discourse by Master KPK on Sunday, the 01<sup>st</sup> of December 2019, at Radhamadhavam,  
Visakhapatnam.**

*(for private circulation to WTT members)*

*Canto 4:*

Our daily life activities are mostly horizontally oriented i.e., we mostly remain in the mundane. They do not give us a lift up and as long as we remain with only such activities, we keep on going in circles and there is not much vertical progress. That is why we are advised activities like reading of scriptures, listening to discourses, prayers, meditation, etc. They are the ones that give us a lift up into the higher planes. Yet as the mundane activity dominates, we keep falling down. So, we go up and down continuously. To enable quicker vertical progress, Rudra tells the Prachetas that they should learn to see the play of Divine even in the mundane activities so that one does not get stuck in them. Though a lot of activity happens in the mundane, we should remember it all happens on the basis of a background. It is like different movies and roles being projected on the same single silver screen. One should learn to see both the silver screen and the movie and not just get stuck in the movie. Seeing the moving means playing a part in the mundane activity while seeing the silver screen means remembering the background. That is how a yogi balances between witnessing and doing. A part of you should witness while a part of you should do. Generally, the whole gets too much involved in doing and forgets the background completely. As a result, there are too many ups and downs that affect us. Many things keep troubling us if we are too stuck in the work forgetting the Divine background.

Rudra tells Prachetas that they have to face a lot of obstacles in the work that they have taken up as they have to aid all the beings in sensory activity. There is a great chance they get stuck in that work and forget the Divine as a result of which their interest towards the work wavers and they might get affected by how the beings are handling the senses. People do all kinds of unnecessary things using their senses which the Prachetas have to support. Without linking with the Divine, it becomes very difficult for the Prachetas to support the beings. So that is what Rudra tells them and this is a teaching for us to.

With this we come to the end of the teaching by Rudra to Prachetas. This whole teaching is referred to as "Rudra Geetha". Rudra gives this teaching as he received it from the creator Brahma. Brahma is the father of Rudra as we discussed in 3rd Canto.

At the beginning of the story of Prachetas, we discussed that they are sons of Barhishmantha which represents the mind principle in the beings. Barhishmantha is said to be working continuously without much questioning. He represents the ones who keep doing rituals and other activities without knowing why they are doing. We see many such people. People keep doing things blindly without knowing why they are doing. The ancestors of Barhishmantha were knowers while Barhishmantha kept doing without knowing anything.

Before going further, let us recollect the hierarchy we have discussed until now. Swayambhuva Manu and Satharoopa were born from the creator Brahma. Then came the Prajapatis and their spouses. We discussed all their stories at the end of 3rd Canto and partly in the beginning of 4th canto. Swayambhuva also had sons named Uttanapada and Priyavrata. Dhruva and Uttama are the sons of Uttanapada. Dhruva played a significant role in the formation of our planet. In his, Venu was born who was an outcast in their family. He followed none of the dharmas established by his ancestors. He used to lead an irresponsible life and caused a lot of pain to the beings. The seers in the kingdom had to kill him using mantras to protect the beings from further torture. As he had no progeny until then, the Seers use the power of mantras to bring out progeny from the thighs of Venu. As a result, a group of very dark coloured beings emerged from the thighs of Venu. They were short and had red eyes. They were also very low in the evolutionary ladder and none of them was capable enough to rule. These are the beings mostly constituting different tribes in different parts of the globe. They gradually mingle with more evolved beings and as a result they also evolve gradually. Then the Seers used their powers to bring out more capable progeny from the shoulders of Venu and as a result Prudhu and Archi were born. They are beings born with the energies of Vishnu and Goddess Lakshmi. Prudhu is a highly capable one and he does tremendous work in bringing all the necessary resources on this planet for the beings to lead a comfortable life on it.

Then we have Vijitashwa as the son of King Prudhu, who gained control over the life principle. He had a son by name Havirdhana who represents the Buddhist principle in the beings. Then Barshishmantha is the son of Havirdhana, representing the mind principle. Prachetas are the sons of Barshishmantha representing the senses. The mind needs to be disciplined and made to know for leading a good life. There is knowledge related to every aspect of our life which the mind needs to be made aware of. People keep doing things routinely without being properly aware of anything. The principle in creation which makes us want to know things is referred to as Narada.

So, with Prachetas, we completed 10 generations of story in the creation and by the end of 10 generations, the beings are ready to experience the creation with all the senses, mind and body. Let us try to remember this hierarchy of 10 generations and recognize their presence in us.

So, this Barshishmantha kept working in a routine manner. He established many ritualistic places across the globe. It has become a routine to perform rituals. We too perform group livings regularly and for many of us, it has just become a routine to attend. It is good to follow a disciplined routine but what is the use if there is no knowledge and expansion happening out of what we are doing. Devotion cannot be a routine and formality. The heart should melt and tears should come out of love for the Divine. If you just say namaskarams when you see an idol or picture of a deity for the sake of formality, what is the use? Where is the experience of the Divine? That is what happened with Barshishmantha. He kept doing many rituals without any experience of the Divine. That is what mind-based ones do. We keep doing the same things routinely from sunrise to sunset. The sunrise and sunset here refers to the waking and sleeping of the person and not the actual sunrise and sunset. Some tune their lives to the actual movement of the sun while others wake up and sleep as and when they like. And on Sundays when the sun energy is available abundantly, they sleep even more as it is a holiday from work. As a result, all the useful time is lost in sleep. Practice for expansion of consciousness happen well during the early hours of the day. If we sleep at that time, then there is no expansion. Lives keep going on with food and sleep, and no ultimate purpose is achieved. Unless one relates to the Divine in the background of all this, one keeps on living purposelessly. If we live in the same manner in every life,

what is the use? Things might happen routinely but we should be aware and keep experiencing the Divine in the routine activity.

Even though we discuss all these aspects many times, yet we keep forgetting and keep living in the same manner. Also, while doing work, doing with knowledge is very important. Even if you take up an activity of goodwill, if you are working without knowledge, the work will not happen properly. So, knowledge is a pre-requisite for an activity of goodwill to happen properly and effectively. We need to know how to do and then do. As Barhishmantha was doing things without knowing anything, Narada approaches him and tells him that he needs to do it with proper knowledge. Narada tells that by doing without knowledge, one might end up doing something wrong and accumulate unwanted consequences. What happens if you create an electric circuit with many appliances without knowing properly how it is to be done? It might result in short circuits and even accidents. The same is the case with rituals done without proper knowledge. People do rituals just because they are to be done. As a result, they somehow manage to do them instead of actually experiencing the ritual. Managing things just because they are to be done is just useless and may be counter-productive at times.

Other than rituals, even the daily activity that we do, if it is done without proper knowledge, it results in many unnecessary consequences. That is how the law of karma works and people get stuck in it. They try to manage karma and accumulate even more karma. This goes on cyclically. So awareness and knowledge are very important to lead a happy life.

So every being decides the way one leads and experiences life. Each one decides one's own karma. Every being is born with his own karma. No other person is responsible for one's karma. If you take a loan, you have to pay it back. You cannot escape from it at any cost. That is how strict the law of karma is. Even the life is given to us by the Divine. He will not ask you to pay something in return but you need to at least remember that everything that is given to you is not yours. You are just a trustee. Remember that life is his and also remember that he is the doer. We are all just observers while only ONE is the true doer. If we think that we are free to do what we like and do not care for the laws in the creation, then we will have to face lot of problems in the future which might take even years or lives to resolve.

Also, we keep getting many unnecessary and impure thoughts which keep leading us towards unwanted things and unwanted consequences. So to avoid them, we need to constantly cleanse ourselves inside and outside. Life is a fiery activity and fire creates soot which needs to be cleaned.

So when Narada tells Barhishmantha that he is acting in ignorance, the latter immediately recognises and realises that he needs to act with knowledge. He has been only a doer without proper knowledge. It is very good that Barshishmantha realised his mistake without taking offence. Narada tells the story of a person who faces a lot of difficulties in life because of acting without knowledge. That is the story of Puranjana which we discussed in some Gurupujas earlier. I am thinking whether I should repeat it again in Bhagavatam discourses or not.

Puranjana means the one who enters a Puram (a town or city). The city here refers to the body which a being enters. So, the story of Puranjana is the story of each one of us. It is a story of consequences due to ignorance. So let time decide if we will discuss this story in detail from the next class or not.

-Swasthi