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"Srimad Bhagavatam"

**Discourse by Master KPK on Sunday, the 16th of February 2020, at Radhamadhavam,
Visakhapatnam.**

(for private circulation to WTT members)

Canto 4:

We are discussing the teachings of Sage Narada to King Prachina Barhi. He is now telling how work is to be done. It does not matter what work you do but whether it is being done in alignment with thought and speech is the question. So, alignment of thought, word and deed determines the fruitfulness of an action. Valmiki, the one who scribed the Scripture Ramayana was a robber previously. Though robbing is not a good deed, he did it with alignment of thought and speech. He was clear inside that he would rob people for his livelihood and lived by it. Thus, transformation was possible for him. If you do very good deeds for the sake of appearance in the outer world but do not believe in such actions whole heartedly, then such conflict will block you from experiencing the Divine. The immortal aspect and the mortal aspect of the being remain disconnected due to this non-alignment. So, whatever you do, believe in it completely and be with intent while doing it and ensure that the quality of work is best possible. Be dedicated to the work you do, whatever it might be. This alignment and dedication create a link between the immortal aspect and mortal aspect of the being.

Work should not be done for the sake of name or fame. Work should be done in the same way whether it happens when you are alone or when you are in the presence of others. Your dedication and intent towards a work should not vary based on the situation. You should strongly believe in what you are doing. This was missing in the case of King Prachina Barhi. He was performing a lot of rituals but he did not have much belief and intent while performing them. He was just doing them for the sake of doing them. So though whatever he is doing is good, it is not really helpful for him or others.

Remember that if your thoughts are different from speeches and actions, if your thoughts and speeches are different from actions or if all three are unrelated, then it causes a lot of disturbance to the personality which may take many lives to be corrected again. Speak and do only what you think and believe. Do not speak something which you do not believe. Do not do something which you do not believe. Some people claim themselves to be devotees for the sake of the outer world while hardly have any faith in the Divine. In this manner, we can find many examples in different walks of life. So the main thing to be noted is let there be no conflict between the inner man and the outer man.

The next teaching of Sage Narada is that one should not think much about what they want to be eliminated from their personality. Some people want to lose anger but they think so much about

it that they get angry for not losing anger. The more you think about losing an unwanted quality, the more you attract it towards it. Alternately do what is to be done for it to be eliminated instead of thinking about it. There is a thin line between these two. It is easier to lose anger by reading the stories of those who don't have anger at all like that of Rama or Dharmaraja. Same should be done if you want to develop a good quality. Read the stories of those who had that quality in abundance and relate to them.

Then Narada tells that if one is in a problem, one should try to see the Divine in that problem. It leads us to the best possible resolution of that problem. Also, we are not affected by the problem. Generally, people forget the Divine or stop doing prayers when they are facing some crisis in life. But that when prayer is more helpful than anything else. This again brings us to the core teaching of Bhagavatam which is to see the Divine in everything including the problems and uncomfortable situations that one faces in life. Also, one is advised to read stories of devotees who faced far greater difficulties in life and yet remained unperturbed. It makes us realize that our problems are nothing compared to theirs and we too can remain undisturbed like them by seeing the Divine in those problems as well. If you think too much about the problem, then it might further aggravate the problem. Remember that the mind is receptive in the negative direction as well. It brings to you what you strongly want to avoid. Therefore, the single solution to all problems is Divine alignment. Try to see the Divine within and without at all times. Then you remain a witness at all times. You can play your role in the movie and at the same time watch the movie as well. Then you clearly know that everything comes and goes. Everything is temporary.

After all these teachings, Sage Narada disappears. He has shown the right path to King Prachina Barhi. He hands over the responsibilities of the kingdom to his son and decides to perform penance for the rest of his life. So, he takes retirement from worldly activities and spends the rest of his life trying to remain in Divine alignment. And he departed from the physical when the time came. With this, we conclude the story of Prachina Barhi. We should try to recollect the teachings of Sage Narada and try to follow them.

We will continue in the next class.

-Swasthi