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"Srimad Bhagavatam"

**Discourse by Master KPK on Sunday, the 23rd of February 2020, at Radhamadhavam,
Visakhapatnam.**

(for private circulation to WTT members)

Canto 4:

We discussed all the teachings of Sage Narada to King Prachina Barhi. After the teaching, Narada disappears. The king also hands over the reins of the kingdom to his sons and retreats to a secluded place to conduct penance for the rest of his life. He spends all the rest of his life in Divine alignment and gained Divine experience. Finally, he departed as per time.

Prachina Barhi comes from the family of Prudhu who did grand service to this planet. We saw that Prudhu performed all his duties sincerely and then retreated to penance. The same was done by Prachina Barhi. This was the tradition since ancient most times that one takes to penance after fulfilling the responsibilities in that life. However, penance is not possible for everyone. Many people fail to fulfil their duties in time and hence they find it difficult to retreat from work before death befalls. Also, since many are not used to doing penance from a young age, it is difficult to do penance in the old age as the mind does not cooperate. If penance should happen well after retirement, one should make it a habit even while attending to one's duties, though at a smaller scale. If not, we get stuck in the mundane things we build and then find it very difficult to come out of them. People know how to build but very few know how and when to retreat. It is like you remaining in the center and building walls on all the 4 sides. How will you then come out of that enclosure? So, just entry is not sufficient, exit is also important. It may be schooling, profession, business, family, property, etc. We can get into all of them but we should also know how to get out when time comes.

Therefore, Seers advised that knowledge and penance are required from a young age so that one is able to retreat when time comes. Penance is nothing but an effort to go inside one's own being. One can go inside with the help of respiration which we discussed many times. By going inside, we gradually find an exit from the form. To do all this, we require the related knowledge. Knowledge is also required as to how one should build one's own life and relate to others. Knowledge of how to use the body and its faculties is important. We cannot use it in any way we like. Then we end up getting unwanted consequences. So, with all this knowledge, the practice of going inside should happen constantly so that one gets into that habit. This can be intensified later after retirement. Then one would be prepared to depart when the time comes. Otherwise, death befalls and one has to be pulled out of the body. If you are very busy in the outer world even at the age of 80, then death becomes very painful.

Penance at old age is difficult if one is not used to it from a young age. Mind can be stabilised at a young age and not when one is old. It can be turned inward easily at a young age. Later it becomes very difficult because the mind is too much into the outer world that it won't agree to go inside. So remember this and start early. And retire at an appropriate time like Prachina Barhi did. He retired to the ashram of Kapila for penance. We discussed Kapila and his teachings in the 3rd Canto. He is considered one of the very first incarnations of the Lord on this planet. So Prachina Barhi remains in the Ashram of Kapila for the rest of his life. It is said that he led a very disciplined life. Discipline is very important for practice or penance to happen. Without discipline in the outer world, the mind will not remain stable inside. Also, as we discussed in the last class, alignment of thought, word and deed is also very important for the stability of the mind. Then reading the Scriptures on a regular basis is important for penance. It helps elevate the mind to a higher state from the mundane. It is also said that Prachina Barhi detached himself from all the relations that he had. This is also not very easy. People get stuck in their associations and it is very difficult to overcome. Associations could be with the spouse, children and property. These are the strongest ones in which people can get stuck. This is for ordinary people. Prachina Barhi is an Emperor which means associations are much more yet he comes out of them. This is possible by early preparation. One should remember that all associations are temporary and one should not get attached. One can relate to everyone around very well without getting attached.

Therefore, having done all the preparation, Prachina Barhi could do penance. He experiences a lot of bliss in his penance. With this, the story of Prachina Barhi ends. Lord Maitreya tells that by reading the story of Prachina Barhi and teachings of Narada, one gets purified. By following the teachings, one gets purified further. It also helps one to get detached from whatever one is attached to. Lord Maitreya tells that one should read this story assuming oneself in the place of Prachina Barhi which would result in the dissolution of Linga Sareera. By the dissolution of Linga Sareera, one is no more forced to take birth in a form. One can still take birth as per the Divine plan and fulfil their work without getting into the cycle of cause and effect. All grand Masters fall into this category and they take birth with no personal cause.

We will continue in the next class.

-Swasthi