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"Srimad Bhagavatam"

**Discourse by Master KPK on Sunday, the 27th of December 2020, at Radhamadhavam,
Visakhapatnam.**

(for private circulation to WTT members)

Canto 5:

Greetings to the brotherhood. Reading or hearing Bhagavatam is an auspicious thing which purifies us in many aspects. Every chapter and stanza of Bhagavatam speaks about the Divine principle in different aspects. So reading or hearing Bhagavatam Scripture once a week grants us the blessing and presence of the Divine. Discourses have been happening at Radhamadhavam on Sunday evenings almost for 28 years now. It is all due to the grace of the Divine.

We are discussing about Rishab and his qualities. He is said to be a very stable one and his stability is said to be pervading into the surroundings as well. He is said to be ruling the kingdom very well and Indra felt jealous and tried to trouble the people by not letting rains happen. Then we discussed how Rishab made rainfall happen. We also discussed the symbolism of this story.

Going further, Rishab marries a lady by name Jayanti. He had many children of whom Bharat is the eldest one. It is after this person Bharat that this country in ancient times derived the name Bharat. The name India came much later while the ancient most name is Bharat.

Rishab teaches many aspects of life to the people in his kingdom. He stressed on the aspects of education and work. He taught the people that education is very important to be able to do any work suitable to one's nature.

Master EK explains here that Rishab taught how to live in civilized manner to the people and also how to live in tune with nature utilising the natural resources properly. The land of Bharat is not just this country but it refers to any land on earth where people lived in tune with nature and developed civilisations mostly around the natural rivers. It was later that this country retained the name of Bharath while the other lands which were also referred to as Bharath underwent name changes.

Rishab also gave an order in which families should be developed. The order given by him is that one should first educate oneself so that one becomes capable enough to utilise natural resources, work and earn a living. Then one can marry, beget children and take care of them, give them good

education and retire once the children are capable of living independently. Families fail if this order is not followed properly.

Apart from Bharat, Rishab had 99 other sons. Nine of them became kings and 9 of them their advisors while the rest of them became Brahmins to teach the people. There is a symbolism behind this as well. The 9 kings are the ones ruling over the 9 holes in the human body. So they are intelligences that ensure that the 9 holes in the body function as required. The advisors act as knowledge within us to tell us how these 9 holes are to be maintained properly.

Even after taking part in many activities, Rishab did not get stuck in the form. With the help of his sons, he utilised the body very well and taught the people how to live. Yet he remained detached from everything. He taught people what is righteous and what is not. He gave a lot of importance to family life and ensured that most of the people took part in developing families. Family is the backbone for a strong society. One family will be connected to many families each depending on one another. If there is a maid, a driver, etc. working for you, it means that their families are also dependent on you apart from your own family. If you run a business and employ people, all their families depend on you. So families are very important in the building and development of a society. Even many of the Seers demonstrated family life and we should follow in their footsteps. So this family tradition was first established by Rishab and is being followed by people across the globe now.

Once Rishab calls for a meeting of all his children and people living in the kingdom. He teaches them certain things. Master EK referred to these teachings as “Rishabha Geeta”.

Rishab tells “Children! Try to live without desires. One who is always after desires falls into many problems. There are great Seers who live their lives in service of others without having any desires. You need to learn from them. Take blessings from them by ensuring their welfare. Also take care of the needy who are not capable enough to fend for themselves.”

Rishab further tells “Try to avoid associations with people who have many desires.” It is because desires propagate from one mind to another. That is why we see people picking up unnecessary desires from others.

Rishab tells “Try to associate with people who live in a detached manner and just work for the welfare of others.” Then we also understand that only work is to be done and whatever is required for oneself or one’s family automatically comes. Master EK demonstrated such a life to us. He did not want anything, he kept working and everything that he required came to him. He was a hermit living amidst the thick of the society. Living in association with people like him helps us understand that it is possible to live in this world in a detached manner without abstaining from anything. This is a fundamental teaching taught and demonstrated by Rishab. To be able to live like

that one should have a discrimination which distinguishes between duty and desire. Do what you need to do instead of going after what you want. It is best if you relate to the beauty in creation instead of trying to own everything. Everything you own, you have to maintain and it is a burden. I knew a Zoology professor in Andhra University who lived with very few objects at home. There used to be no beds, no chairs, no sofas, no dining table at his house. Anyone who visits his house is offered a mat to sit on the floor.

Rishab further tells the kind of person that one should associate with. He describes the qualities of such a person. They are as follows: “1) One who does not segregate people as friends and enemies 2) One who is at peace naturally 3) One who is compassionate towards all beings 4) One who does not get angry unless it is required to be used a tool for a specific purpose 5) One who does not waste his time with unnecessary associations 6) One who remains equanimous at all times 7) One who sees everyone as equal and treats everyone with respect 8) One who does not surrender oneself to the whims of the society”. Master EK used to demonstrate this point very well. Once a popular person in the society was invited as a chief guest to a function organized by Master EK. That person did not arrive on time but Master EK started the function without waiting for that person because according to him “Time is more important than that person”. So he never waited for anyone and time is the only criteria for him. Such a one has complete freedom.

“9) One who works without expecting any result or profit.” This is a core teaching given in Bhagawadgita. It is what we are all taught by the Masters of Wisdom. We did not join WTT to gain something but to offer ourself to the plan. The creation has its own plan and we need to become part of that plan instead of trying to make up our own plan and expecting some result out of it. Trust in God is sufficient for everything to happen. You keep working and remember that we are just instruments in the hands of the Lord.

“10) One who does not give much importance to bodily comforts and beautification 11) One who does not live just for himself and his family.” We should not entertain ones who are self-centered. We come across people who are always interested in themselves and their family. They keep revolving around their family. They are aimless people. Their only aim is to live for themselves and fulfil their desires. Rishab says that it is better to avoid such ones. We might become like them or people around might think that we too are like them. And such ones only try to use us for their benefit.

Rishab also tells that one should avoid having too many associations in the society as it burns away one’s time with too many activities. Rishab tells that one should gradually dissociate with all the worldly identities that one has including that of gender, religions, race, country, profession and so on. These identities prevent us from realizing our true identity. Our true identity is THAT I AM and that each one of us is eternal. So our true identity is much greater than the worldly identities that we develop. Also, we should remember that we are a small part in the grand scheme of this creation.

Nothing stops if we decide not to take part in something because the doer is always ONE. If not you, the doer can make the work happen through someone else. One who remembers I AM THAT I AM becomes a good medium to manifest the Divine plan. Such a one is not stuck in anything and is ready to retreat from anything when time comes. The Linga Sareera (the form with worldly identities) of such a one is said to be destroyed. Such a one is only linked to the Divine and nothing else. He has no will of his own except the Divine will.

We will continue with some more teachings of Rishab in the next class.

-Swasthi